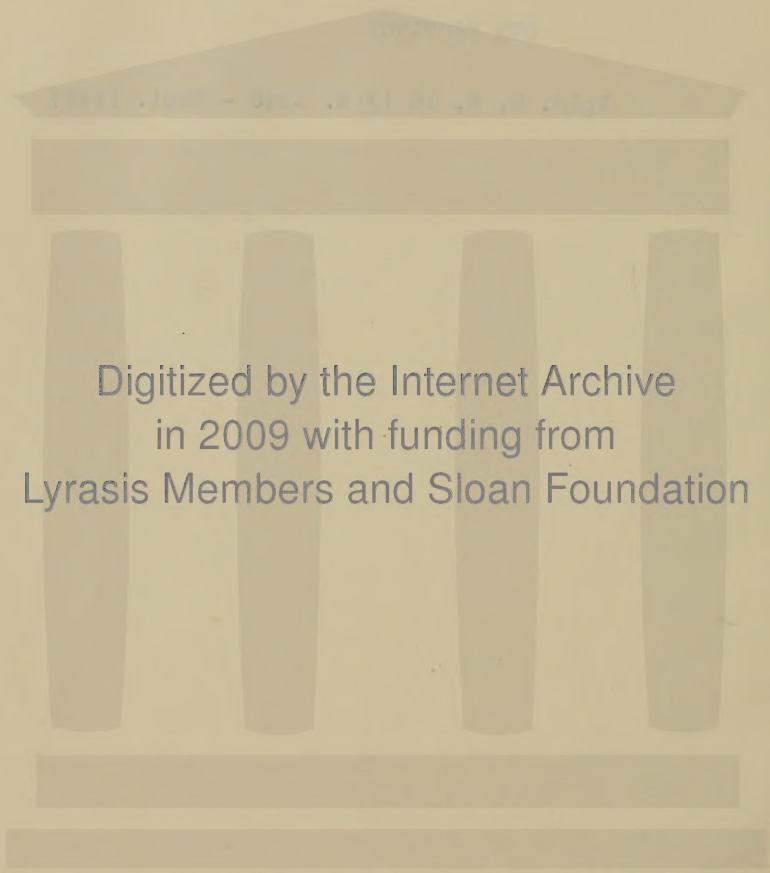
OUR PROVINCE

JANUARY 1940 - SEPTEMBER 1942

OUR PROVINCE

Vols. 8, 9, 10 (Jan. 1940 - Sept. 1942)



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OUR PROVINCE



al Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

OLUME EIGHT
NUMBER ONE

JANUARY
1940

OUR PROVINCE

THOUGHT FOR THE MONTH

". . . Kind words are the music of the world . . . Kind thoughts are rarer than kind words or kind deeds . . . By cultivating kind thoughts we are in a very special way rehearsing for heaven . . ."—Father Faber.

OUR DEAD

During the Month of January we pray for:

Father John Willms, who died January 3, 1914, aged 65 years.
Father Anthony Schmodry, who died January 5, 1936, aged 67 years.
Father Francis Roth, who died January 6, 1914, aged 72 years.
Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.
Father Henry McDermott, who died January 9, 1931, aged 68 years.
Brother Arnold Printz, who died January 12, 1907, aged 65 years.
Brother Burchard Thome, who died January 14, 1932, aged 81 years.
Brother Frederick Schmitt, who died January 16, 1816, aged 62 years.
Mr. Edwin Woll (Scholastic) who died January 16, 1918, aged 23 years.
Brother Leo Schuster, who died January 16, 1926, aged 89 years.
Father Joseph Sabaniec, who died January 17, 1937, aged 40 years.
Father Patrick O'Connor, who died January 20, 1917, aged 38 years.
Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.
Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.
Father George Lee, who died January 23, 1921, aged 68 years.
Father Joseph Strub, Sr., who died January 27, 1890, aged 57 years.

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On the second day of next month, the Feast of the Purification, is observed the eighty-eighth anniversary of the death of our Venerable Founder.

NEWS

CELEBRATION AT ISLE BREVELLE

Celebrate Pastor's Silver Anniversary and Sisters' Golden Jubilee as Teachers in School

On Thursday, November 23rd, St. Augustine's Church, Isle Brevelle, was the scene of great rejoicing. It was the occasion of Father Baumgartner's Silver Anniversary as Pastor, and of the Golden Jubilee of the Sisters of Divine Providence as Teachers in the school. A solemn High Mass "Coram Episcopo," was celebrated by the Reverend Jubilarian, assisted by Fathers Benoit and Fortin, deacon and subdeacon. Fathers Pixley and Huber were master of ceremonies and thurifer.

Clergy and Sisters Present . . .

The celebration began with a procession from the Rectory to the Church, in which some thirty-five Sisters and thirty visiting priests took part. Holy Ghost Fathers present were: Fathers Cronenberger, Vorndan, Campbell, McGoldrick, W. Keown, A. Sheridan, Huber, Wilson, Lavin, McGlade, Haines, Dodwell, Pixley and Murnaghan.

Bishop Speaks at Mass . . .

The entire parish turned out to honor their beloved Pastor and the Sisters, and to hear them extolled by the Most Reverend Bishop, who spoke at the Mass.

The Sisters were served a banquet by the Christian Mothers of the parish, while the Fathers attended a testimonal dinner at the Nakatosh Hotel. The Reverend James A. Murnaghan was toastmaster at the dinner. After many of the Fathers had expressed their congratulations and good wishes for many more happy years, the Jubilarian concluded by expressing his thanks, with a few thoughts, which were not only humorous, but also deeply spiritual.

THE CATHOLIC CHURCH AND THE NEGRO

(Opportunity, Journal of Negro Life)

Between the powerful papal Bull of Gregory XVI, **In Supremo Apostolatus Fastigio,** denouncing the African slave trade and the institution of slavery in America, and the Encyclical, **Sertum Laetitiae** of Pius XII, commending the work of the hierarchy in America in behalf of the Negro, there passed almost a hundred years. Pope Gregory's pronouncement was dated December 5, 1839; that of Pius on the Feast of All Saints, November 1, 1939.

The denunciation of slavery by the head of the great Catholic Church gave hope to the Abolitionists, caused consideration and remorse among the slave-holding Catholics of Louisiana and Maryland, and was used freely by anti-slavery propagandists in their agitation for the abolition of this traffic in human beings. It is not too much to expect that the words of His Holiness Pope Pius XII will accomplish as much for the Negro as a free man as those of Gregory accomplished for the Negro as a slave.

The blessing of the Pope on the work of those inspired members of the Church who have been working to elminate racial discrimination in Catholic colleges and universities, and to widen the doors of employment opportunity to Negro youth, should bring increased cooperation and support from their co-religionists. Negroes of every faith welcome the interest and sympathy expressed by Pope Pius XII, and have high hopes of future accomplishments by the Catholic Church in the field of race relations.

OFFICIAL

Changes and Transfers Effective January 5, 1940

Father John P. Janczukiewicz, Immaculate Heart of Mary, Pittsburgh, assistant.

Father Samuel J. Rondeau, St. Alexander's College, Limbour, Canada, professor.

Father James T. Kilbride, Our Lady of the Blessed Sacrament, Phila., Pa., assistant.

Father James J. Bradley, Dayton, Ohio, assistant.

Father Mellitus T. Strittmatter, St. Peter Claver, Phila., Pa., assistant.

RACISM

Latest of Heresies

(From Notre Dame de Sion)

The Faith of our Fathers, as taught by the Church and expressed in the Gospel, has had to defend itself against a special enemy in every age and generation. The history of the Church is at the same time also a history of the heresies that have attacked it. Our own time now bids fair to have one of the most insidious heresies of all times: Racism.

Unlike many other heresies, Racism does not openly go against any article of our faith as such, nor does it oppose the leaders and the organization of the Church. The racial heretics merely limit the mercy of God and His salvation to certain groups. This, however, weakens the very foundations of Christianity which insists on the one-ness of the human family, to each single individual of which God is a true Father, and the Son of God, our Saviour, Jesus Christ, shed His blood to insure his salvation. In order to disguise this flagrant contradiction with revealed Truth, the racists usually take refuge in some camouflage explanations, such as "inferior" races (for example, the Negroes), or "deteriorated" races (as the Jews), "higher" races (as the Nordics), etc.

It is no exaggeration to say that Racism is rapidly becoming the most dangerous heresy of our times. Not only because it is aimed directly at the very foundations of our Christian religion but more so because many seem to believe that one can compromise with this heresy by espousing it in part. It means that there are Catholics who actually believe it compatible with their faith to hate the Jews or the Negro and to segregate them, at least mentally, into a place not covered by that charity which is the only and necessary mark of a true Christian who is a true believer and doer of the teaching which proclaims the brotherhood of man. Not merely the brotherhood of our racial or religious fellowmen, but of all men, without any exception.

FATHER ZABOROWSKI SAFE IN WARSAW

(The Pittsburgh Catholic)

Word has been received from Poland of the safety of one of the three priests there who were formerly stationed in Pittsburgh, and while no definite information regarding the other two has reached here, hope is entertained that they have come safely through the dangers connected with the invasion of the country by the German army.

Father Zaborowski, C.S.Sp. . . .

Rev. Stanislaus Zaborowski, C.S.Sp., at one time a teacher at Duquesne University, who has been in Poland since 1930, has been reported alive in Warsaw on October 17, 1939, after the siege and capture of that city. A letter from the State Department in Washington to Rev. Joseph Skibinski, C.S.Sp., pastor of St. Stanislaus' Church, here, in reply to an inquiry he had sent, informs him that "the department has received a dispatch dated November 1, 1939, from the American Embassy at Berlin in which it is stated that among the American citizens resident in Warsaw on October 17, 1939, is Rev. Stanislaus Zaborowski."

Other Holy Ghost Fathers in Poland . . .

The other Pittsburgh priests known to have been in Poland when the war broke out are Very Rev. Caesar Tomaszewski, C.S.Sp., the founder of the Holy Family Institute, Emsworth, present provincial in Poland, and Rev. Ladislaus Alachniewicz, C.S.Sp. Father Tomaszewski returned to Poland in July, 1938, and was stationed in Bromberg (Bydgoszcz), in the Province of Paznzn (Posen), while Father Alachniewicz, who returned to Poland last May, was at Puszczykowko, in the same province, when last heard from.

CHARLESTON, S. C.

In "America's Most Historic City" there is a population of approximately forty thousand Democrats and fifty thousand Negroes. The only Catholic Parish for the Colored is our own. Its physical make-up consists of Saint Peter Claver Church (formerly a Jewish Synagogue); Saint Peter's Rectory, also a relic of the Old Law; The New Immaculate Conception Church, a Parish Hall and Immaculate Conception School. The Churches and School are in three different sections of the City, but all are served by the Holy Ghost Fathers who reside at St. Peter's, just two blocks from the busiest corner in town.

Probably the center of our missionary activities is Immaculate Conception School. Both ourselves and the people of Charleston realize that it is more than a school. It's a daring expression of the belief that all men really are created free and equal—much as the doctrine is abhorred by the voting population of the South. Bishop Walsh, himself a Southerner, built the school for the negroes of Charleston in 1930. It is by far the finest Catholic School in town, a beautiful building of rough texture brick, with twelve classrooms, library, laboratory and offices. Bishop Walsh built the school at the expense of the Diocese and arranged for the children to be taught by the Colored Oblate Sisters of Providence from Baltimore. The faculty consists of Father Cleary, the active Principal and Professor of Religion in the High School; fourteen Sisters; one lay Teacher of Home Economics, a graduate of Xavier University; and the Registrar.

At the beginning of the present school year, it was necessary to buy a property adjoining the school, to re-model the dwelling thereon into three modern classrooms. Without the annex, it would have been impossible to accomodate the six hundred forty-four pupils who are enrolled now. Of that number, about four hundred seventy-five are not Catholics. But, all follow Religious Instructions daily, all attend Mass in a body each Friday morning, and it seems probable that a goodly percentage will enter the Church in their own—and God's—good time. Probably the esteem in which the school is held can best be realized by the fact that non-Catholic parents of four hundred seventy children send those children to a Catholic School. Those who are able pay a tuition of one dollar per month. Those parents might send the children to any of the local Public Schools gratis, but their choice is a distinct compliment to the school and its faculty.

It all sounds nice, but there always has been—and still is—a hard battle to compete with the Public Schools and one Private School maintained by a Protestant Mission Board. Their financial backing has allowed them to offer attractions which our poverty forbade. Students who preferred Immaculate Conception were being drawn elsewhere by facilities for a Home Economics course and for Athletics. This past September brought a new Domestic Science Room with equipment which is on a par with anything Charleston's Public Schools can offer. Athletic facilities, too, have been improved. In the early autumn we felt the need of that publicity and school spirit which only a football team can bring. Our boys practiced daily, but showed discouragement because they had

no uniforms and we would not allow games with other schools without proper protection. Finally we managed to buy some pads, purple pants and white jerseys—from a second-hand dealer!—The few games they played should show a marked increase in our High School enrollment next September. The Boys' Basketball team has been received as a member of the South Carolina State Conference. Shower baths have been installed alongside the outdoor basketball court, for use of the athletes and for the children who have no bathing facilities at home (a very common want). All that meant spending money and we feel the weight of debt upon our shoulders. But, it's worthwhile for the sake of maintaining the prestige which our predecessors in Charleston have won for the Catholic Church.

J. B. Murphy, C.S.Sp.

* * *

Nazareth House
Cape Town
Oct. 22, 1939

There's not much to tell of the trip. We just kept going and going from the time we stirred from the docks at Brooklyn till we reached the outer harbor of Cape Town last evening—exactly 22 days almost to the minute. We saw Ascension and St. Helena but kept on going. No war-ships, no submarines—one ship a couple of days from New York going in the direction of New York; another a few days ago going north. The room was small but it was a real comfort to have it. I could live there without any disturbance whatever. It was very warm until we crossed the Equator. After that it was pleasant.

We have to leave here tomorrow and shall reach Tanga in about 35 days. It is long but the trip is interesting. God be with you. Fond greetings to all.

✠Joseph Byrne, C.S.Sp.

* * *

M. S. "City of New York"
Oct. 20, 1939

As we near Cape Town I wish to take advantage of the time to let you know that we had a pleasant voyage. We expect to get in to the harbor Saturday night, but dock only on Sunday morning. Saturday night was stormy after we left New York, and Sunday we pitched and rolled. Nearly all the passengers were a little seasick. Monday was clear weather and we began to settle down to smooth sailing. For the most part the voyage has been pleasant. We did not land at St. Helena, but we passed close enough to have a good view of it. One lone large tree on top of the mountain is pointed out as the place of Napoleon's exile. It was reassuring to see the American flag flying all the way, lights flooding it at night. It has been at half-mast since yesterday, in respect for a lady passenger who died. The body is being kept for burial in Cape Town. The young Fathers have proved good sailors and enjoyed the voyage. We are looking forward to a few interesting days in Cape Town.

With best wishes to you all for a Merry Christmas,

James A. Marron.

Cape Town, South Africa.

From Cape Town comes this little greeting to tell you that we have been having a wonderful trip—A lot of sturdy seamen following in the footsteps of our Bishop. Community life on board is a bit disrupted on account of the crowded quarters but we sure do make up for it at meal time. Every meal is like a chapter (the kind we had in the Novitiate). Well, for the present, God bless you and your work.

James White.

* * *

Tulsa, Oklahoma.

Please accept my order for 100 Holy Ghost Prayer Books. Our very successful mission closed Sunday. "Follow Up" work has already started. To Sept. 20th I have 126 converts. Expect to reach 160 for the year. Bishop Kelley has taken very great interest in the Colored work. We discussed the leakage in the work, the migration of Colored from La., Tex., Ark., and Okla., on account of the pleasant working conditions, high wages, lack of "Jim Crow" in California.

D. P. Bradley.

* * *

Detroit, Mich.

Our little mission is growing. We have sixteen converts since April—baptized in the last two weeks. We average about forty persons a Sunday, and yesterday we had fifteen Communions. Not bad for a nine-months-old mission. All in all things are going quite smoothly. Our Community sends its best wishes for a Happy New Year to you and assures you of its constant prayers.

H. P. Thiefels.

* * *

London, England.

Just now I am about finishing a Retreat and tomorrow night I shall be on my way back to Dublin. Though in the very centre of colossal war activities, I must say that a transient might pass without knowing that a great war was being waged. There are, of course, all kinds of safety precautions. The balloon barrage over the city is spectacular and seems to be an effective protection against the too low flight of enemy bombers. The balloons might be from 2,000 to 4,000 feet up. Raid shelters and piled-up sand bags everywhere through the city are a reminder of danger threats. The "Blackout" is about the most uncomfortable of the defense precautions. At night, only those who have to be out will leave their homes. The people are calm and one senses a quiet determination to go through with plans until the victory is proclaimed. No doubt, in Germany, the feeling is the same. Time, however, seems to favor England and France. Russia has shown her hand, and her attack on Finland might well precipitate further attacks on the Soviet. The conflict cannot but have repercussions on American thought.

I wish you peace and happiness for the holy season and the blessings you need most through the coming year.

N. J. O'Loughlin.

Chippewa Falls, Wis.

Gradually getting used to the people and the new type of work. I'm sending you an account of the Dedication of our new Church in Wilson—we had a nice crowd and a good number of priests. The new edifice costs around $2,000, and $800 is already paid off—Bishop Griffin donated $400—Monsignor Dowd is donating the curtains that will hang from the back of the altar—a priest from Boyd has given us a beautiful four-foot statue of Our Lady of Victories. The Confessional was donated by the Sisters of St. Mary's in Wausau; they also gave us a beautiful chalice and paten. The Church has not been completed as yet—we have to wait a while for the side walls to dry before we plaster. We have a liturgical altar, with a circular steel tabernacle made by one of the members. The people of this mission are for the most part poor farmers but **real** Catholics, full of fervor and the spirit of cooperation.

Now about the Springfield Church of St. Bridget's. We are having both Church and Hall wired—The REA has already begun to put poles up and will in a short time begin to string them with wires. It may be about three or four months though before the current is turned on, because first of all there must be two or three signers to the mile before this can be done. The C.Y.O. here is doing fine—we had two meetings to date and they are going to put on a penny Bingo, Dec. 29.

Stephen Zamborsky.

DEDICATION OF CHURCH IS HELD

Five Hundred Persons Attend Services Held at St. Peter's, Wilson, Wisconsin

Five hundred people attended the dedication of St. Peter's Catholic Church in Wilson, nine miles south of Boyd, Sunday afternoon at three o'clock.

Rt. Rev. Msgr. John L. Kaiser dedicated the church, with Rt. Rev. Msgr. Dowd, of St. Patrick's Church in Eau Claire, giving the address. Msgr. Dowd commended the good work and self sacrifice of the parishioners, and also stated that this is a proof that the Catholic faith is not dying out in our country.

Clergy were present from all the surrounding towns, Chippewa Falls, Cadott, Boyd, Edson, Jim Falls, Stanley, etc. The services closed with benediction of the Blessed Sacrament.

This church is in charge of the Holy Ghost Fathers from Holy Ghost Church in Chippewa Falls, who also have charge of St. Bridget's Church in Springfield and St. Joseph's Church in Elk Mound. Father Stephen Zamborsky attends these missions.

A chicken dinner was served to the visiting clergy and the public at the conclusion of the services.

MISSION BAND: The first meeting of the Mission Band was held at the rectory of Our Lady of the Blessed Sacrament, 714 N. Broad Street, Phila., Pa., on Dec. 12, at ten o'clock. Present were: Fathers Collins, Williams, Hyland, Brannigan, Wrenn, McCarty and McCaffrey. A program and a general campaign were decided upon. Fathers Williams and McCaffrey will canvass the Philadelphia district during their spare time, and Father McCarty will seek work in New York and Brooklyn, whilst Fathers Brannigan and Wrenn will tour New England. Father Hyland will campaign in the Chicago region. The services of the Mission Band are always open to our own Fathers. Judging from the comments received on their work they are as good as any of the Missionaries in the country today and better than most of them. Let's not be afraid to patronize our own. It means helping ourselves! Bookings are now being made for 1940 and 1941.

ARRIVALS: Father Vincent de P. Deer, on the S.S. West Isleta of the American South African Line, Inc., at Boston, Mass., on Dec. 16.
Father John Driessen, on the S.S. Veendam of the Holland-American Line, at Hoboken, N. J., Dec. 21.

DEPARTURE: Father John Driessen, on the S.S. Nerissa of the Furness Line from New York, Jan. 1, 1940.

Following is a list of the work of some of the different Missionary Orders in Africa during the Pontificate of Pope Pius XI:

Institutes	Baptized in 1921	Baptized in 1938
Holy Ghost Fathers	614,000	1,697,417
White Fathers	328,000	1,493,472
Jesuits	262,000	571,272
Missionary Sisters of Lyons	127,000	445,000
Oblates of Mary	120,000	261,142
Capuchins	61,000	221,191
Mill Hill Fathers	44,000	276,629
Benedictines	23,000	150,000
Redemptorists	14,000	68,591
Dominicans	8,000	37,786

(Taken from the publication "Orgaan" of the Province of Holland).

A new booklet by Rev. John Kearney, C.S.Sp., in the Holy Ghost Series has appeared: **You are The Body of Christ** (I Cor. XII 27), being thoughts on the Mystic Body for the members of the Confraternity of the Holy Ghost. It is published by Burns, Oates & Washbourne, Ltd. It is another small but serious contribution to that fast accumulating section of Theology so widely recognized in our day. After stating how the Church is the Mystic Body of Christ, what the doctrine implies together with its consequences, the author considers the life of Christ in His Mystic Body as a continuation of His life in His physical Body and as set forth by Christ in the parables. Following a discussion on the relations of Mary and the Holy Ghost with that Body he draws a general and practical conclusion.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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EDITORIAL

THE SECOND OF FEBRUARY 1852

"Magnificat anima mea Dominum." Like the incessant flutter of the tiny ripples riding across the silvery surface of a beautiful lake, these words glide tranquilly down through the unending ages of time, and relate to the world Mary's matchless canticle of praise to God. They express the emotions of tenderness and love, which have echoed and re-echoed in the hearts of God's children, as heavenly harmonies of animation and joy, through the graciousness of God, and His Blessed Mother, for all eternity. Yet they do even more than this. They proclaim to God the story of His praises, ever present on the lips of all His earthly children. For them, these words act as the passport to Eternal life. "My soul doth magnify the Lord." It is the most sublime of earthly praises that man can offer to his all deserving Creator.

Eighty-eight years ago, these same words of incomparable surrender, rang out once again, and their sweet strains ascended to the throne of the Most High, to declare another act of love and submission of man to his Redeemer. The Venerable Francis Mary Paul Libermann was softly taking his longed-for repose in the Holy Spirit of God, his Saviour and his all. He was receiving the reward of a faithful servant. Mary was conducting this spotless child of Her Immaculate Heart, into the presence of the Almighty. The Venerable Founder and Superior of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary was favored indeed, for it was on this, the feast of Mary's Purification, that she chose to escort him to the august presence of the sublimest of Kings—the King of Kings—Her Divine Son. How could it have been otherwise? Had he not lived in perfect union with that perfect mother and her own all-perfect Son? Truly his dauntless courage, burning zeal and tireless energy, spent in their most holy service had led him to his longed-for abode; and as the ending strains of Mary's beautiful anthem which has long thrilled heaven and earth, softly died away, Francis Libermann, with the author of this sweet song of love, found his only rest in God. True life, as he ever beheld it, miraged in his terrestrial existence, revolved itself to his glorious surprise, into smiling reality.

This is but a transitory picture of the departure of Our Venerable Founder from this vale of tears, but it should be a vivid and lasting memory; always to enrich, and never to fade from the minds of all, who are, or who desire to be the followers and co-workers in his holy cause. And what was it that made this holy cause of his so constant and so immutable? Needless to say, it was his undying spirit of perseverance, self-sacrifice and his steadfast trust in the Lord This was the personnel even the very life and strength of the society. Tried as he was during his entire life in the bitter crucible of sickness and suffering, he emerged triumphant, his spirit soared aloft to far out-distance the cold rebukes and impious slanders cast at him from all sides, and it served to elevate him nearer and nearer to his God It was this glowing spirit and implicit trust in Mary, which has destined him to be one of the Church's most recent and greatest glories His spirit was without doubt the mainstay of his young inexperienced society and the impetus for that little group of followers that chose to make his burden their own. May that spirit remain the animating characteristic of the Holy Ghost Fathers as long as the society exists May it continue to make successful the life-long work of the holy convert; the work of caring for the wants of abandoned souls crying for the knowledge of God, and thirsting for His love throughout the world.

OUR LEVITES

FERNDALE HERALD

Time marches on! Here it is almost Christmas, again. The year seems to roll by before a person really gets a good start on it. With the close of the year our football season draws to a close, and the basketball and (we hope) skating seasons commence. The last month of the football season was one long round of blood games. Three more Philo-Theol clashes wound up that particular series. Scores: Theols, 16-0; Theols, 7-6; and one game 0-0. That gave the series to the Theologians with three victories, one loss and one tie game. The annual East-West fracas on Thanksgiving saw the Easterners take the Westerners to the tune of 14-0, but the West wasn't satisfied; so they were given a return engagement and made good their boast by trimming the East 24-6. The first outside game of the basketball season took place on December 1. We played St. Basil's from Stamford in St. Mary's gym (Norwalk). The St. Basil boys managed to come out on the long end of a 36-30 score; a close game. And our boys give them credit for having a good team, are hoping to get another chance at them.

On November 17, we were glad to welcome Father Schenning back from Bridgeport. He looks his old self again and will soon be back on the job teaching, we hope.

On the twenty-second, Father Superior gave us, in his own inimitable way, a graphic description of his experiences in England. He left us in the middle of the war, promising to give us the rest of it at another time, which promise we are going to hold him to.

In a way, we got the benefit of the country's squabble over the date of Thanksgiving. Due to the fact that some of the neighboring states observed the 23rd, we had the afternoon off, to accomodate visitors who had to take advantage of that date. Our official holiday was the 30th.

December twelfth and thirteenth brought us a real treat in the person of Monsignor Edward Hawks of St. Joan of Arc's, Philadelphia. The evening of the 12th he gave us a lecture on the Spanish War, illustrated by slides of pictures he himself took during the war. The pictures were very enlightening, showing that the force behind the war was undoubtedly hatred of religion. The Monsignor stayed over and we persuaded him to address us again. The next evening he devoted to the Catholic Evidence Guild in America, with which he is connected. It was one of the most interesting talks we have had for a long time, and we could have listened to him all night without noticing the time.

As this article goes to press the scholasticate is eagerly awaiting the latest opus of our playwrights, Fathers Gallagher and Lauritis. This team, you'll remember, produced an operetta two years ago, and all of you who saw it or took part in it will know what we are expecting this time. The title, a foretaste of the fun in store for us, is **Monastery Holiday** . . . From the snatches of songs one can hear already, it is going to be even better than the last one, and that **is** saying something! It is scheduled for the Thursday after Christmas.

KERNELS FROM CORNWELLS

Stringing along with a Republican Governor and a Democratic President, we managed to celebrate the Turkey Day on the 23rd, and, as is customary, the local boys were allowed to visit their families during the brief intermission.

This past month has witnessed several changes at Cornwells. Fathers Dodwell and Lipinski left, one going South, the other North. Then came Father Duffy, as the new bursar, and shortly afterward Father Edward Dooley came from Bay City and Father Herman Flynn came from Detroit to join the faculty. After all the nice things we said about Father Flynn just about a year ago when he left us, we hope they do not come back as a boomerang. To all three we say thrice welcome. We hope you enjoy our community and have a pleasant stay here.

It seems that each month we have some dramatic accomplishments to acclaim. This time we note the Annual Play presented by the Avon Players of Philadelphia for the benefit of the College. As usual this affair was a grand success. The local footlights also gleamed brightly again for the Sophomore Christmas entertainment in which every member of the class, 23 in all, took part. Entitled "In Old New York," it was an original vehicle, by a member of the class, for presenting many old and familiar musical numbers. It was a very creditable performance.

Though sickness has not been dogging our trail recently, Brother Michael spent some time at St. Mary's Hospital, for abdominal disorders which seem now to have been rectified, for Brother is once more with us. He is now convalescing which is not quite so bad, despite the many jokes which have been told about that word.

During the past month Fathers Provincial, Williams and Wm. Duffy and several secular priests of the diocese called to see us.

Though this does not bear directly on the work of our confreres among the colored in Philadelphia, there was a refreshing item in the newspapers about a colored couple; refreshing because we usually hear only about their handicaps and the wrong things they do. This couple was on relief, living in an abandoned section commonly known as "the slums." At the last drawing of the Irish Sweepstakes they were the proud recipients of $150,000. Contrary to what is expected of "folks in the lower bracket" they did not squander

it. This is how it was used: 1. Government taxes were deducted; 2. All relief money received was refunded; 3. A modest home and car were purchased; 4. A complete city square in the slums was purchased and a model housing project is being built to "take care of the poorer Negro class which is consigned to the worst of slums for lack of means." And the project includes a Memorial Chapel in thanksgiving to Almighty God for His great favor. The incident was so extraordinary that all the local papers carried editorials about this couple who, according to all prognostications, should have been squanderers of their new found wealth.

SOUTHERN EXPOSURE

"East is East and West is West but never the twain (baby talk) shall meet;" but it gets you there nevertheless . . . Have been wondering what has happened to our confreres in Poland. Perhaps someone might be able to give a detailed account as T.C.D. did concerning the S.S. Iroquois. (We are trying to get one, cf. p. 3 —Ed.) . . . The "Bells of St. Mary's" has finally gone to press. I admit that I stole the idea bodily from our Detroit parish paper but I know they won't mind. A good idea can always be shared. Our joint policy can be high lights and shadows. I'll give the latter. St. Francis de Sales did marvels with the same idea in Switzerland. Perhaps my mimeograph copy can accomplish just a little of the success that was his . . . The school children put on "The Three Bears" this Thanksgiving. Poor Goldie Locks! One shade darker and I would have sworn I was struck blind. Tuscaloosa can certainly boast of stock that hasn't been watered! . . . Get that chair of Sacred Eloquence ready! A colored fellow came by and asked me to teach him how to preach. He wanted to be a preacher. It seems that his church was going to make a choice, and real soon, between himself and another fellow. They still don't get the idea of why we are here. Just another proof that first impressions are lasting. In the early years of this parish they did everything but pay their rent. Maybe the first twenty-five years will be the hardest. Just two more years to wait for the answer . . . New Orleans is putting up several blocks of apartment houses (one of those alphabetical projects) not far from Holy Ghost Church. We could use one here for most of our Negroes live in disease and crime-breeding localities. It is just by accident that a Negro lives on a paved street. That accident hasn't happened to us yet! . . .

ARTICLES

PRIDE, ENVY AND AMBITION: SOVIET GOD

Libermann Condemned Pride, Envy and Ambition

On the evening of December 13, Monsignor Edward Hawks, Pastor of St. Joan of Arc's Church, Philadelphia, delivered a stereoptican lecture in Ferndale's auditorium. The final slide gave the audience a reproduction of a placard that was posted at every vantage point in the streets of Spain during the recent civil war. The poster consisted of a flag surmounted with the hammer and sicle, flying from a bayonetted gun, and pictured four classes of people: an intellectual, a soldier, a farmer and a working man. The first three were pictures of Communism in its threefold diabolical aspect, the smirking intellectual—pride; the avaricious soldier—ambition; and the frowning farmer —envy. The poor working man with a pleading countenance seemed to be left out in the cold.

The lecture itself was not a description of Communism and its evils, but was concerned with the havoc and destruction wrought in Spain as a result of the pride, ambition and greed of Communism. The predominant note of the whole talk and the general view conveyed by the slides was hatred of religion. The first places to suffer were churches, and the first people to fall at the hands of the government were priests and religious. Spain, once a Catholic country, suffered terribly in the past decade. And who was responsible for this wholesale destruction? The American newspapers attempted to shift the blame on Generalissimo Franco. But try as they may, the fact remains incontestable that it was occasioned by the rebellious spirit of the Soviet Union. Too proud to admit of God, too ambitious to allow the ancient treasures of Spain and the energies of Spaniards to be "wasted" in God's service, and too envious to permit people to worship their own Creator, rather than the hammer and sicle, the Russian Communists forced their false trinity on these Catholic peoples and catapulted Spain into the throes of a disastrous civil conflict.

This civil war was a dress rehearsal for the drama that will be enacted on the world's stage if Stalin and his diabolical followers are allowed to continue their destructive ravages on civilization. But how can they be stopped? This is a hard question to answer. A minor setback, such as in Spain, does not discourage Stalin's aim for power. No sooner does his army return from one battlefield, victorious or not, than he is off again. Look at Poland and Finland, and consider the threats heaped on what remains of the Balkan States and Turkey!

The fact remains that Communism is spreading its poisonous tentacles over the whole world in an attempt to destroy the very foundation of social life; but why? The enemies of the present social order claim that they are trying to remedy the capitalistic system and its evils. If so, why do they not confine their activities to this sphere? They are not satisfied. In the world today,

they see the influence that the Church has had on civilization, and so they falsely conclude that the Church is the parent of capitalism. And seeing her fighting the false "isms" of State Supremacy and Dictatorships, they label the Church the super-capitalist that must first be destroyed if mankind is to be saved.

Stalin and his followers hate God, the Church, mankind in general. All they are concerned with is their own self-deification. Anything that savours or tends to belittle them in any way is outrageous and to be destroyed. Hence we have a perfect picture of the Communist ideal in the Red trinity of pride, ambition and envy. So, as Spain was a stronghold of Catholicism, even though this Catholicism was waning, the pride, ambition and envy of Stalin arose to a bursting point and when it did explode, the debris of Communism was spread over Spanish domains and had to be swept clean by those who saw that there is but one Trinity—the Blessed Trinity.

We know that nineteen hundred years ago the humble son of a Jewish carpenter shocked the Palestinians by claiming to be the Son of God. He did more, he proved this claim by working wonders before their very eyes, and he sealed his claim by rising from the dead, after a most horrible torture and death. This same person, claiming to be the Son of God and proving it, established a Church, by sending His followers to "teach all nations," and He promised these followers of His, that He would be with them "all days, even to the consummation of the world," and He also guaranteed the head of this group that "the gates of hell would not prevail" against His Church.

Striking words. That Church was established. It has existed for nineteen centuries. It has passed through trying days, surviving the onslaughts of Pagan emperors. It has stood firm and taught the same doctrines that were taught by its founder. It has never given way to new "isms" that may have arisen at various periods. Why? It has always had the protection of One who is more than man. It has had the protection of the Omnipotent God. Do Stalin and Company realize this?

About a hundred years ago, a little Jewish convert writing to a friend, concerning a Revolution in France, said: "... You ask me what I think of our Revolution. I am of the opinion that it is an act of justice exercised by God against the fallen dynasty, because its members sought after their own establishment rather than the good of the people confided to them; because they sacrificed the interests of God and of the Church to their own advancement.

"This act of justice extends to all the sovereigns of Europe. All of them, by their proud pretentions, wished to raise themselves higher than God; all of them treated the Church as a slave; all of them aggravated the misery of the people and even dared to demoralize them in order to consolidate their own power and to progress towards absolutism or become more secure therein. I really believe that the torrent of the French Revolution will reach them all, and will perhaps overthrow a large number of them. **The autocrat of Russia will certainly have his turn also.**

"Perhaps you find my manner of speaking very odd. However, I assure you that I speak in the calmness of recollection, and in considering things from the point of view of Faith, representing to myself the way in which our Lord Jesus Christ Himself would speak. I do not wish for troubles and upheavals, no one ought to so wish. If God wished to repair the evils caused to the Church in the way of Faith, to those of peoples in the way of Religion, of morals and even of the material order, I should bless Him for it; but it does not seem to me that things will happen thus. In that I see Divine Justice acting for the overthrow of man's pride. Can anyone regret the overthrow of that pride?

"This same act of Divine Justice still strikes our great political organizations. By their schemes and accursed cleverness, they sacrificed God and mankind to their personal aggrandisement, and sold cheaply the Faith, Morals, and the good of their subjects. Justice and humanity no longer existed in any Government as soon as its interests, no matter how small, were at stake. Is it not natural that the Arm of God should be raised against so many criminals who rendered justice only to those whom they feared? They were strong in dealing with the weak and weak in dealing with the strong, to the point of pitilessly sacrificing the weak to those whom they feared. If you consider all the evils caused in recent times to the Church, to Justice, and to Truth, in France, England, Austria, Russia, Bavaria and even in Prussia,—I mean of course by the men who governed these countries, not to mention several others,—you will be in no way astonished to see God's vengeance begin to make itself felt. I adore the Divine Justice; let us pray our Good Saviour to mingle with it His Mercy for His Church and for the salvation of the people. For two or three years, I have followed to a certain extent the affairs of this world, and my soul has always undergone torture at seeing the horrible injustice, the base bad faith of all these men, and all the evils they caused. I admit to you that, in spite of the uncertainty of the future, I cannot refrain from feeling a deep sense of gratitude towards God for having finally manifested Himself, for having breathed upon these would-be powers, and with His breath levelling their pride and reducing them to naught.

"Another category of men which has been brought low by this tempest, is the 'bourgeois' aristocracy, known as the legislate, which so profoundly outraged the Church and refused any justice in her regard, which utterly despised all the interests of the poor, which sacrifices its soul and its country to a miserable egotism and its own particular interests. God's anger, or His justice rather, has swept away all these proud and selfish men; great and small, all have been brought down in France, **and probably will be sooner or later in the whole of Europe also.**

"Finally, this great and incomprehensible Justice of God weighs heavily upon the great wickedness of this

entire perverse world, which has done all in its power to replace the worship of God by the worship of gold; their divinity was money and their whole religion was industry, pushed to the greatest excess. France and Europe were being lost and corrupted by the love and instinct for gold; every other sentiment would have been blotted out of all hearts. God has cast down their idol. What a horde of guilty ones will be ruined! It is the Hand of God which has struck. Behold the edifice which has been destroyed! God blew upon it, and it crumbled. But what will replace it? I should not like to forecast it."

The author of these lines was the Venerable Libermann. Little did he think as he penned those lines that he was a "pre-historic" writer. The autocrat of Russia has had his day and the bourgeois aristocracy of Europe is at the zenith of its power. Where are they going from here? They say: to save the world! But what does God say? Defeat in Spain is the answer. This writer may appear optimistic in his view. But consider for a moment what has happened in the past. The Roman Emperors came, they were powerful, they tried to tamper with God's plan,—the result? The Roman Emperors are no more, they are only dim images of the past. But the organization of the Church carries on. The Reformation? The French Revolution? All have the same answer. When God finally decided, in His own time, to put an end to the pride, envy and ambition of men,—who has been victorious?

You may ask, what about the working man in the poster, as described in the first paragraph? It appeared from the picture that he was left out in the cold. Communism has always tried its hardest to further its diabolical plans, under the pretext of helping the laborer who is supposedly trodden under foot by the Capitalist and the Opiate of the people. But what has Stalin, what has any of our dictatorial powers done for the working man? Not only have they trodden on this poor fellow but he has been made a mere cog in the machine of falsity to electrify the lights of pride, ambition and envy of his leaders. His pleading eyes are looking for help. Who will lend him a helping hand? The solution rests in the hands of the world. Will it be God or Satan?

APROPOS OF THE HOLY GHOST PRAYER BOOK

TO: Very Rev. George J. Collins, C.S.Sp.

FROM:

His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia:

"Please to accept my heartfelt thanks for your gift and be sure of my gratitude."

His Excellency, Stephen J. Donahue, Auxiliary Bishop of New York:

"Grateful for the book."

His Excellency, Thomas E. Molloy, Bishop of Brooklyn:

"Permit me to thank you for your courteous and considerate interest in sending your very useful publication to me . . . There was never a time, in my humble opinion, when we were all in greater need of the enlightenment and guidance of the Holy Spirit than at the present moment."

His Excellency, Thomas H. McLaughlin, Bishop of Paterson, N. J.:

"Please accept my sincere thanks for the copy of the **Holy Ghost Prayer Book** which I have just received."

His Excellency, Eugene J. McGuinness, Bishop of Raleigh, N. C.:

"I am profoundly grateful for your generous gift."

His Excellency, George L. Leech, Bishop of Harrisburg, Pa.;

"Accept my sincere thanks for the **Holy Ghost Prayer Book** which you kindly sent me."

Reverend Mother M. Katharine, Cornwells Heights, Pa.:

"It was extremely kind of you to send me that beautiful little book of Father Hoeger's. I hope to find some helpful and inspiring thoughts in its pages during the course of the year."

John Gilchrist, reviewing the **Holy Ghost Prayer Book** for Charles A. McMahon, Editor of "Catholic Action," writes:

"I have spent the past hour going through the pages of **'The Holy Ghost Prayer Book'** and it certainly is a little gem. Its chief appeal to me is that the language is not the ordinary 'sugary' wording one so often finds in modern day manuals of prayer. It presents the devotion to the Holy Ghost in a simple yet reverent manner. It is quite evident that the prayers must have been compiled from ancient sources and then adapted to modern day needs. The brevity of the prayers, the manner of their logical sequence and the additional devotions should make this book of necessity to a Catholic who seriously wants to try a life of prayer in a busy work-a-day world."

His Excellency, Francis J. Spellman, Archbishop of New York:

"Thank you very much for your kindness in sending me the **Holy Ghost Prayer Book.**"

His Excellency, John J. Cantwell, Archbishop of Los Angeles:

"Grateful for the kindness that prompted you to send the very pleasing prayer book just received."

His Excellency, John J. Mitty, Archbishop of San Francisco:

"I wish to thank you for your kindness in sending me the volume entitled **Holy Ghost Prayer Book.** I am very grateful to you for it."

His Excellency, Francis T. Kelley, Bishop of Oklahoma City and Tulsa:

"Thank you for your thoughtful kindness in helping to make the Christmas season a happy and memorable one for me."

His Excellency, William Murphy, Bishop of Saginaw, Michigan:

"Please accept my sincere thanks for the copy of Father Hoeger's **The Holy Ghost Prayer Book** which you sent me. I appreciate your kind thought of me."

HOLY GHOST MISSION LEAGUE

Holy Ghost Fathers

502 South 12th Street Philadelphia, Pa.

Dear Friend:

PEACE—is our wish and our prayer for you in the NEW YEAR; Peace within yourself; peace in your home; and peace in our beloved Land.

We have tried to express these sentiments in the design used on our **Calendar for 1940;** which we are happy to present to you and which we trust will find a welcome place in your home.

To further extend our message of PEACE, we have prepared a special HOLY GHOST PEACE SEAL, sample of which you will find attached to this letter, and through the use of which, we hope, with your devoted co-operation, to inaugurate a National Peace Crusade.

These are days when the hearts of our people are gripped with fear lest the precious peace we possess may be lost in the horrors and suffering of another war. What Mother with sons just grown to manhood does not feel and dread this impending danger? And who does not sense with a feeling of baffled helplessness the presence and pressure of those subtle forces working within our own Land for the destruction of the very ways of life in which we have hitherto found the tranquillity, happiness and peace, which are our birthright?

Men see but shadows, when their backs are turned to the light. The shadows that darken our days would vanish, if our eyes were Heavenward, and upon our lips a prayer. It is to direct men's thoughts to the One and Only Source of enduring PEACE—THE SPIRIT OF DIVINE LIGHT AND LOVE—that we reverently send forth our little MESSENGERS OF PEACE—THE HOLY GHOST PEACE SEALS.

To realize our hopes, dear Friend, we need and we beg for your help to spread the use of our **HOLY GHOST PEACE SEALS** throughout the Land. Use them yourself and induce your friends to use them. They may be used to seal the envelopes that carry your correspondence; on your letterheads or stationery; on notebooks in offices or schools; employees could use them effectively on pay-envelopes; motorists on their cars, etc.

We feel that every Seal used in this spirit will be an act of homage paid to the Holy Ghost; a silent prayer for the blessing of peace; and a public expression of our desire for Peace, which we trust may merit from Above the fulfillment of the miracle of enduring peace among our fellow men at home and amongst the peoples of the world.

Be a MISSIONARY OF PEACE—START THE CRUSADE TODAY, by using Holy Ghost Peace Seals yourself and presenting at least one Book to a friend. Please use the enclosed Order Blank and return envelope.

Anticipating your immediate and enthusiastic response.

Yours for Peace through the Holy Ghost,

Rev. Edw. J. Knaebel, C.S.Sp.,
Director.

Each book contains 32 seals.

Single book ..... $.10
12 books 1.00

WANTED!

Articles, News Items, etc., on our Mission and Parish Activities for publication in

"OUR PROVINCE"

Please address communications:

EDITOR OF "OUR PROVINCE"
Ferndale,
Norwalk, Conn.

(Dead-line for articles, etc., 20th of month preceding publication)

Emotion which is not disciplined by thought is always dangerous. Nature worship often degenerates into mere sentimentalism. The religion of the mountains, which some mountaineers profess to hold, is fundamentally irrational. Mountains have been compared to cathedrals, but one does not worship cathedrals. —Arnold Lunn in "Now I See"

WANTED

for publication in "OUR COLORED MISSIONS", Articles apart from Letters on our Mission Schools, etc. Fr. Kramer helps us, we ought not fail him. Send articles to the Editor.

EOUR PROVINCE

al Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME EIGHT
NUMBER TWO

FEBRUARY
1940

OUR PROVINCE

THOUGHT FOR THE MONTH

"Yes . . . Yes . . . good religious . . . good religious . . . be fervent . . . fervent . . . always fervent . . . and, above all, Charity . . . charity . . . charity above all . . . charity in Jesus Christ . . . Charity through Jesus Christ . . . charity in the name of Jesus Christ . . . Fervor . . . Charity . . . Union in Jesus Christ . . . I see you all for the last time . . . for the last time . . . I am happy to see you . . . Sacrifice yourselves for Jesus . . . For Jesus alone . . . with Jesus . . . with Jesus alone . . . Sacrifice yourselves with Mary . . . with Mary . . . God is all . . . Man is nothing . . . The spirit of Sacrifice . . . Zeal for the glory of God . . . the salvation of souls . . . I can say no more . . . Jesus . . . Mary . . . Joseph . . .

Last words of Ven. Libermann.

OUR DEAD

FEBRUARY THE SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FATHER FRANCIS MARY PAUL LIBERMANN

* * *

DURING THE MONTH OF FEBRUARY WE PRAY FOR:

Father John Quinn, who died February 7, 1895, aged 47 years.

Father Louis Ward, who died February 7, 1935, aged 63 years.

Father John Otten, who died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, who died February 17, 1930, aged 63 years.

Brother Jacob Immekus, who died February 25, 1899, aged 70 years.

Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

FEBRUARY, 1940

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NEWS

OFFICIAL

Ridgefield:

Profession—January 3: Brother Richard Valentine Leonardi.
January 4: Brother Raphael Powers.
Perpetual Vows—January 4: Brother Raphael Powers.
Apostolic Consecration—January 4: Brother Raphael Powers.

Ferndale:

Vows (3 years)—February 2: Brother Richard Stanislaus Piotrowski.

Appointments:

Brother Richard Valentine, Ferndale.
Brother Raphael Powers, Ridgefield.

BYZANTINE MASS CELEBRATED AT FERNDALE

Scholastics Receive Communion Under Both Species in Ancient Ritual

There is ample room for the study of St. John Chysostom's Liturgy, since long ages of separation, together with saturation in a strangely different culture, have made Eastern Christians almost a curiosity to Western Catholics. How much do we know of their churches, their ritual, their music, their manner of saying Mass? Did we ever hear that in the Byzantine rite, for instance, the church is surmounted by a peculiar cross, the altar is hidden by a screen, young couples wear crowns at a marriage ceremony, and their choirs sing for hours on end without a note of accompaniment or score? Did we ever learn that we may receive their Holy Communion? And in doing so, would we be shocked to find that it is given under both species, Bread and Wine? Would we be surprised when told that their manner of saying Mass more closely approximates Christ's First Mass than does our own?

Mass at Ferndale...

Some weeks ago the Scholastics at Ferndale were privileged to attend a Mass of the Slav-Byzantine Rite in the Seminary Chapel. The celebrant looked for all the world like a courtly noble as he entered the sanctuary to make a profound and sweeping metany before his Sacramental King. His graceful vestment proved the emphasis of repetition by its oft-recurring design of angular black upon a field of white—surely the work of some Eastern craftsman. A few short minutes were spent in preparing the oblation on a side table, and the "Divine Liturgy" was begun. It started with the "Great Litany"—a series of invocations that cut their way through the morning air with a staccato keeness peculiar to Old-Slavonic; and after each, an acolyte sent forth his age-old cry of hope and penance: **"Hospodi pomiluj"** (Lord, have mercy), a cry that seemed to indicate accepted penance and rewarded hope.

It may be true that "not all who say 'Lord, Lord', shall enter into the kingdom of Heaven," still God cannot deny entrance to these fervent supplicants who, like the friend in the Gospel, by their very insistence force Him to "Come down and open unto them."

Liturgy Symbolic...

Metanies were profuse and enviably graceful, while signs of the cross shared their profusion, if not their grace. Yet, what these crosses lacked in grace they gained in symbolism, for, when an Oriental signs himself he joins the thumb and first two fingers in an indication of God's triune nature, and he bends the other two against his palm to show that Christ is God and Man.

Then came the Creed—a masterly piece of symbolism—throughout which our celebrant held the chalice-veil before his eyes, as if to say with Saint Paul, "We see now in a dark manner, but then, face to face." Soon after this, the priest recited aloud the words of Consecration, and the acolyte reverently subjoined "Amen."

Communion was an extraordinary event, for everyone received the Eucharistic Lord from a golden spoon, and the taste of Wine-soaked Bread became a temporary obstacle to spontaneous devotion. The novelty, however, faded with the Species, and sincere thanksgiving took its place.

After that, the Mass drew swiftly to a close:—a few short prayers and the drama of Chrysostom's Liturgy was over.

This feeble recitation of its glories serves but to enforce the words of Dom Placid de Meester: "To properly understand it we must see it." Experience is the only school in which to learn the splendor of an Eastern Catholic Mass and thereby honor Him Whose reign is "from the rising of the sun to the going down thereof." Like the Magi of old, we must see His star in the East, and come to adore Him. Then can we say with St. Augustine: "O Beauty, ever new! Too late have I known thee, too late have I loved."

ST. JOSEPH'S HOUSE BUILDING ADDITION

Basement and One-Story Structure Will Be Erected on Grounds

The contract has been awarded for a basement and one story fire-proof "annex building" for St. Joseph's House for Homeless Industrious Boys to be erected at the N. E. corner of 16th and Allegheny Ave., Philadelphia. The Rev. Thomas J. Park, C.S.Sp., is director of the Home.

The new structure will be of Romanesque style of architecture and will be 102 feet long on 16th Street and 73 feet in depth as designed by Peter F. Getz. The contractor is Joseph R. Farrell.

The exterior walls will be faced with brown, iron-spot, selected face brick with large metal ventilated windows on all four sides arranged for direct air and sunlight.

The arrangements for the exterior and interior will be modern in every detail with a spacious auditorium and recreation room for entertainment, lectures and various athletic indoor activities in connection with the main building and the adjoining athletic field and campus.

Ground for the new building was broken last month.

—Catholic Standard and Times.

MORALITY AND THE MYSTICAL BODY

C.S.Sp's Advice Acknowledged in Forword of Book

"An ever-increasing interest is observable among the faithful in the doctrine of the Mystical Body of Christ. Numerous books have explained the doctrine and established its truth from Scripture and Tradition. Father Mersch's **"Morale et Corps Mystique"** applies this beautiful doctrine to the everyday problems of individuals and of nations.

"I gratefully acknowledge my indebtedness to **Rev. Walter van de Putte, C.S.Sp., LL.D.,** for helpful advice and to a number of my brothers in the Society for their customary eagerness to help in gracious and little ways. **Quam bonum et quam jucundum . . ."**

D. F. Ryan, S.J., Translator of
"Morale et Corps Mystique."

Apologetics is the convert-maker's science. It's object will have been attained if the following points have been established:

1. that we have a Maker who is God.
2. that God expects us to know certain things and to conduct ourselves in accord with certain standards.
3. that Christ is God who became man for the purpose (among others) of completing the revelation of what He expects us to know and of How He expects us to conduct ourselves.
4. that He instituted a teaching body to bring this doctrine to the knowledge of all men and to carry on this teaching to the end of time.
5. that this teaching body taught His doctrines unanimously, and would continue to teach them unanimously and without change to the end of time.
6. that this teaching body consists of the teachers of the Catholic Church.

When these points have been established, we shall be in a position to learn what God expects us to know and to learn how He expects us to conduct ourselves; that is to say we shall be in a position to learn the true religion, for that is all religion is.

OFFICIAL

Appointments, Changes, Transfers.

Members of the provincial Administration: Fathers Frederick T. Hoeger, first assistant councillor; John M. Lundergan, second assistant councillor; Anthony F. Lechner, councillor; Raymond V. Kirk, councillor; Francis J. Smith, councillor; Regis C. Guthrie, provincial procurator, councillor. (Decision of the General Council, December 20, 1939.)

Father Baumgartner, Shreveport, La., socius
Father Boyd, superior, pastor, Arecibo, Puerto Rico
Father Callahan, Isle Brevelle, La., pastor
Father Cassidy, St. Joseph's House, Mission Band, bursar
Father Clarke, Ridgefield, Conn., socius
Father Donahue, Alexandria, La., assistant
Father Dwyer, Cornwells Heights, Pa., director
Father Fandrey, Carencro, La., pastor
Father Goebel, Duquesne University, bursar
Father Guthrie, 65 West 138th St., New York City, provincial procurator
Father Anthony Hackett, Holy Ghost, New Orleans, La., pastor
Father Hannigan, Carencro, La., assistant
Father Hoeger, Cornwells Heights, Pa., superior, Mission procurator
Father Holt, Duquesne University, professor
Father Keane, St. Peter Claver, Philadelphia, pastor
Father Kirkbride, St. Ann, Millvale, Pa., pastor
Father Kirk, superior and president of Duquesne University
Father Knaebel, St. Mary, Detroit, Mich., pastor
Father Lechner, superior of Ferndale, director of scholastics
Father Long, Lake Charles, La., pastor
Father Lundergan, Shreveport, La., pastor
Father Mehler, Notre Dame, Chippewa Falls, Wis., Mission Band
Father McCarty, superior of the Mission Band
Father McGoldrick, Charleston, S. C., assistant
Father McGuigan, Notre Dame, Chippewa Falls, Wis., pastor
Father McGurk, Opelousas, La., pastor
Father Mulvoy, St. John, Tuscaloose, Ala., pastor
Father Murray, St. Mark, New York, N. Y., pastor
Father Obernyer, Sharpsburg, Pa., assistant
Father O'Brien, Fort Smith, Ark, pastor
Father Recktenwald, treasurer of Duquesne University
Father Rodgers, Lake Charles, La., assistant
Father Riley, Conway, Ark., assistant
Father Roach, Oklahoma City, Okla., pastor
Father Schillo, Marksville, La., assistant
Father Smith, Ridgefield, Conn., Master of Novices, superior
Father Smith, Duquesne University, professor
Father Sullivan, vice-president of Duquesne University
Father Vorndran, St. Monica, New Orleans, La., pastor
Father A. J. Walsh, Portsmouth, R. I., assistant
Father Williams, Cornwells Heights, Pa., professor
Father Wilson, Holy Ghost, New Orleans, La., assistant
Father Zehler, Tarentum, Pa., pastor

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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EDITORIAL

"THAT THEY MAY BE ONE"

The War of 1914 did more than sunder nations; it sundered the heart of a venerable old man in the Vatican, Benedict XV. But destruction tends toward reconstruction, and separation to ultimate reunion. Whether blindly caused or carefully organized, the aftermath of readjustment is always there. One end of a broken bone reaches out in dark but accurate anxiety to meet its fellow in disunion, while diplomats strive with well-planned arguments to reunite the erring factions of a body politic.

The Holy Pontiff felt this impulse, but the task before him proved almost superhuman. A broken heart will not be healed by the mere wishing it, and disruption among civilized nations is a tragedy not to be righted in one man's life-time. Yet, despite the hopelessness of such a situation, the urge to reunite could not be shouted down. If he could not bring the Angel of Reconstruction along the path so lately ravaged by the Dogs of War, he could find another outlet—a vicarious outlet for that tendency to reconcile. The West refused his ministrations; he would turn his eyes to the East . . . And an Oriental College was born at Rome.

But what need of union was there in the East?

An overwhelming one, indeed, that trailed its weary length down through the centuries. The early Church was an open argument against that terrible decree of separation: "East is East and West is West, and never the twain shall meet." It was a heterogeneous family that numbered among its new-born children "Parthians and Medes and Elamites, Romans, Greeks and Celts, all professing "One Lord, one faith, one baptism; one God and Father of all." With splendid unity they paid allegiance to one visible head, the Bishop of Rome.

Unfortunately, this pledge of fealty to Rome was frowned upon by Eastern politicians, ecclesiastical and lay. Such union did not fit well in the patchwork of ambition, and a rift was soon created. At the bottom it was nothing doctrinal, any of them will tell us that. The schism was a child of human lust for power, and such a child must needs be set aright. With varying degrees of success, the Church made overtures to its prodigal children, that they might return to their Father's house. But reunion presupposes understanding and sympathy on both sides. That is why Benedict XV instituted an Oriental College at Rome. There the West could once more learn to know the East, and the East could once more understand the West, so that, as of old, "the twain should meet."

A few weeks ago, there was celebrated in this country, the "Church Unity Octave." This octave for the reception of reconciled Catholics, is a continuation of the cry for reunion that has sounded through the ages since the Schism, and a renewal of the cry that was raised in the past few years. The East and many schismatic groups refuse to be reunited to the Communion of the Apostolic See, so only one alternative is left—storm heaven with prayerful petitions asking God to give these, our separated brethren, the light of faith and the determination to return to the fold so that they "may all be one." That was Christ's prayer. That is the plea of the Holy Father and it should be the petition of every Catholic. Reunion is the cry! "That they may all be one" is the prayer.

OUR LEVITES

FERNDALE HERALD

"I don't know if our rule of charity includes both devils and humans, but since you need it, gentlemen, make yourselves quite at home." Thus spoke the good prior in our new operetta. And devils, monks and dictators proceeded to do so, to the delighted enjoyment of Fathers, visitors and scholastics. Ferndale's latest operatic hit, "MONASTERY HOLIDAY," had its grand premiere on the Dale Stage on December 28th. It was dedicated appropriately enough, to that great-hearted monk, Father Alphonse Gavin, coinciding as it did with the 40th anniversary of his ordination. The play, written by Fathers Gallagher and Lauritis, made a great hit and was called back for a return engagement on Sunday, January 7th. You never saw such a to-do as there was that day. With one of the leading characters in the infirmary, the authors had to step into the breach on one day's notice. But the second showing went off in great style, with all the cast on their toes, and a smooth job of singing by the choruses of devils and monks. Let's hope that the spirit doesn't die out, that someone else will try to carry on in the wake of our two authors.

Christmas was as Christmas always is at Ferndale. Recall your own Yuletide at the Dale, the peaceful, quiet feeling amid all the hurry and bustle, the deep joy that fills the heart well prepared for the coming of the Infant Saviour, and you know how we spent Christmas this year. The holidays were a real rest, and the lake very obligingly froze for us. An added touch of joviality this year was the presence of Pere Driessen, a Belgian confrere who stopped over on his way to Guadeloupe. He couldn't speak much English, but "Lor luv ya," what's a language when it comes to a game of bridge or a game of darts! Pere Driessen stayed only a week, but when he left it was like losing an old friend. Everyone missed his hearty "ha-ha," which he invariably used after a successful finesse.

The Novices paid us a visit the day after Christmas, and for once they got a break. They were able to skate! The only jarring note of the day was struck by one of the novice-heads on the ice, a jar which required a little stitching before the owner of the head could go home.

Although our basketball team looked better than ever this year, Maryknoll's seems to have improved likewise, for our boys came home on January 10th with a 59-37 tale of woe! And the hockey team? We thought we had a wow this year, but 9-0 was the sad story in that field of endeavor. (Our scribe forgot to mention that the second team nicely smothered the Knoll's reserves to the tune of 36-23. At least the Dale squad returned with one victory under its belt. The budding forward gave a wonderful performance by dropping the ball so many times into the basket that the Maryknollers didn't think it was funny. This one player registered 25 points during his time of play—Ed.) The Dale quintet also dropped a game to St. Stephen's (Bridgeport), on the feast of the Epiphany. It was a close game, though, and the score wasn't too bad—47-41.

On January 8, Father Szwarcrok proved that he is doing his best to boost the average age of the Congregation, by celebrating his 80th birthday. May "Little Father Joey" (as he likes to call himself) see many more happy birthdays!

At this writing one of our playwrights is racking his brains in an attempt to compile materials, etc., etc., for the annual "2nd of February presentation." As yet the results are unknown, but the evening of the Feast of the Presentation will see his product reenacted on the stage by the 2nd "Divinity boys" whose privilege it is to handle the memorial presentation.

We thought the Scholastics were the only notorious rumor-mongers in these regions, but the past few weeks the boys have had to step down from these exalted heights and pass the laurels to the... who have tried their hand at this art and have proved to be superior. The 15th of January was the dead line!!! The 15th came! What happened??? NOTHING!!!

As we close this month we have the exams staring us in the face. "Nuff said." Good luck to the Faculty. They'll need it.

KERNELS FROM CORNWELLS

The past thirty days have seen many comings and goings here at Cornwells for Fathers, Brothers and boys along with the calendar.

As usual, the boys were allowed to go home for the Christmas holidays, to spend a few days with their parents and loved ones, and to refresh themselves that they might start off the new year with renewed vim and vigor. But before departing, the Sophomore Class regaled us with a musical show called "In Old New York," being a vehicle for the popular songs of the gay 90's. Written, presented and played by talent from the class, it gave us an enjoyable evening. Incidentally, the great number of plays presented here is taking the place of the great number of movies which had prevailed last season. The latter are shown only occasionally.

Father Kilbride, a member of the faculty, has 'taken up his bed and walked;' he received his transfer to Our Lady of the Blessed Sacrament Church in Philadelphia. At the departure dinner, we had as toastmaster Father Williams, and as guests, Fathers Nugent and Garrity from the local parish, St. Charles'. Cornwells' loss is Broad and Fairmount's gain and we all wish success to a genial confrere in his every endeavor.

On December 21st we celebrated, in traditional fashion, the twenty-fourth anniversary of Ordination for Fathers Williams and Roth. This was just a quiet community affair with all wishing the principals 'Multos Annos' in their exemplary priestly lives.

This brings us to the great feast of Christmas. Not to be outdone by the villagers in making Cornwells Heights a cheery-looking township, electrical decorations were used for the first time at the College. Candles decked the windows of the second floor and electric lights on the evergreen trees in the oval made the courtyard a bright spot.

In our Christmas package this year, came a welcome addition to our Community of Brothers. Brother Francis came from Ferndale, and the way he has made his presence felt since his arrival, I'm sure all have given him a real welcome and we hope that he will have a holy and wholesome stay with us.

We had a very pleasant and enjoyable visit from our Very Reverend Father Provincial shortly after the beginning of the new year. While here, he was tendered a testimonial of congratulations and esteem by the Brothers at Eddington and by Mrs. Morrell at Torresdale. There was a Solemn High Mass in the Brothers' Chapel, followed by a formal entertainment in which boys and Brothers participated. Later there was a luncheon at Mrs. Morrell's.

Then Father Provincial returned to our midst for a few days, during which he took the opportunity of meeting individually the members of our two college classes. Before he left, Fathers and Brothers joined at a special dinner in wishing Brother Godfrey congratulations on his seventy-fifth birthday, and thanks for all he has rendered us during his many years of service in the Congregation.

Among our guests this month we note Father McGuigan from Millvale, and Father T. McCarty of the Mission Band.

On January 5th, the boys returned once more to take up where they had left off and to make final preparations for the exams which are coming in another week. There was one new face among them, a young man who entered the freshman class. We would like to take this opportunity to ask all confreres to give at least a passing thought to the fostering of vocations for the Congregation. At present we have only 71 in the six classes, considerably less than in previous years. We are all agreed that we prefer quality to quantity, but that does not mean that we cannot have both. So we ask each one to try to secure a neophyte who will be a worthy successor for his own position.

The return of the boys has opened the present basketball season. Two games have already been played; the "Minims" losing to the City Parochial Champs (St. James'), and the Varsity winning over the Brothers of Eddington.

SOUTHERN EXPOSURE

History repeats itself... Many times over in this place. One reason why we must necessarily go slow. The following case history is one of many reasons for deferring baptism. There was a lad, we'll call him Willie, baptized several years ago. His parents being non-Catholics gave the proper consent and all necessary promises. Everything went well for a while until his mother got a few odd notions into her head. Recently she packed her belongings and left home. The boy and his father pleaded with her to return. She did under the following stipulations: She was to return simply as their housekeeper. She would cook and keep things in order but for everything else she was to be a free lance. If she desired to go out with other men they were to have nothing to say. She is living up to that in no small way. She has a right and is using it of entertaining her male friends at their home. The boy is beginning to acquire some of the independent ideas of his mother and we are seeing less and less of him... by no means an isolated case. So many of them seem to crack up... An interesting bit of Tuscaloosiana revolves around the name Cherokee. Many years ago when the Cherokee Indians lived in peace with the Whites, the Indians befriended a family when hostile tribesmen attacked the townspeople. The family was saved by the chief and for his only reward he asked that the little white girl be called Cherokee. The name has passed through many generations since then and the tradition has been kept up even to this present day. The first born daughter of each generation has been given the name Cherokee. Knowing the names of the other tribes, these girls really do have something to be thankful for. It is annoying though to be greeted with a war-whoop!

THE WAY IT WAS WITH THEM

(Following is the copy of a letter for which we are deeply grateful to Father F. A. Danner. It was written by one of our first Scholastics to Father Danner's brother and his classmates. May it serve to give an idea of the first Scholastics' spirit.—Ed.)

J. M. J.

Chevilly, August 22, 1885.

My Dear Schoolmates of 1884-85:

'Tis with great pleasure that I recall the happy and peaceful hours which we spent together in the Higher English Class of Holy Ghost College, and hence I would consider it a breach of my long cherished friendship to neglect such an excellent opportunity for writing a few lines to you.

My departure was almost as unexpected for me as it must have been for you. I of course had a kind of presentiment that I would soon be sent to Paris, but rather than disappoint you, in case that my expectation should not be realized, I deemed it preferable

not to say anything to you about it. Indeed I was only notified a week and a half before my departure, and this scarcely gave me time to take leave of my relatives, otherwise I should have certainly endeavored to see each and every one of you. Yes, on the day of the Exhibition we little thought that we would be separated so soon, else I am sure we would have had many a word to say to one another. The separation of friends is always painful, but especially, when it is for any length of time, or as in the present case, when there is little hope of ever seeing one another again. I am destined to remain here five years, and after that, Heaven alone knows to what part of the world I will be sent. And should I ever return to my dear Country again, by that time everything will have changed. One of you may be a doctor, another a lawyer, a third a merchant, etc., and perhaps one or the other may have already been called to his reward. At all events, let us try always to remember our classmates and often say a little prayer for one another.

It was on July 8th that I, in company of Mr. Heilmann, left Pittsburgh on the Lake Erie R. R. for New York. This was indeed not the most direct route, for, on the P. R. R., the distance from Pittsburgh to New York is only 443 miles, whereas on the line we traveled it is more than 700. Nor was it as comfortable to travel on this line as on the P. R. R., but the fare was cheaper, and the scenery was all that could be desired. After twenty-four hours of merciless shaking, which undoubtedly prepared us for our voyage, we arrived at the great city. Here we spent two days taking in only the most attractive sights. I should like to give you a few descriptions, but without them my letter will already be too lengthy. On July 11th P. Caland, our steamer, and one of the best on the Holland line, weighed anchor for Rotterdam. During the first few days Rev. Father Power (whom we met at New York) and myself were far from feeling comfortable, yet neither of us was seasick. But Mr. Heilmann suffered abundantly of that terrible malady for the three of us. During the first three days his lot was anything but enviable. Three hours after leaving the harbor nothing more could be seen of our dear native land but a single light-house, and this too, very soon dwindled out of sight. Never before did I so sensibly feel the effects of the sublime; as far as the eye could reach there was nothing but one immense expanse of troubled water with the blue sky as a canopy. After becoming accustomed to the movement of the steamer, and the air, which is quite different from that on land, being laden with salt, we enjoyed the voyage very much. Every day our spirits were aroused by two or three other steamers which came in sight, or by a group of porpoises, and on one occasion by two sharks which came to the surface. The sea was calm with the exception of the three days in the middle of the ocean, when huge waves washed off the deck every few minutes. The weather was generally very pleasant and, if anything, a little too cool. After an agreeable voyage then of 13½ days, we arrived at Rotterdam July 25th. This is a neat and clean little city, consisting of several islands joined by means of swinging bridges. To give you an idea of how things are carried on there, I need only tell you that the dog is the principal beast of burden, women do the farming whilst most of the men serve in the army, or hold some insignificant office in the city. From this we went to Antwerp in a **Dutch** train, and I am happy to say that the uncomfortable train in which Mr. Heilmann and myself traveled from Pittsburgh to New York was preferable in every respect even to what is called 1st class in this one. A description would be very interesting to you, but it would take me too long to do justice to my subject. Here we first visited the Cathedral of the city, a truly magnificent edifice and one of which the whole Catholic Church may justly be proud; then we took in the grand National Exposition just going on at that time. As you see, material is not wanting this time even to write a little volume, but I must remain within proper limits, suffice it therefore to say that among the many things that engaged our admiration there was an artificial bird singing. For a long time we could not persuade ourselves that it was not a real living bird, such was the perfection of the imitation. At 10 o'clock the same evening we left for Paris, where we arrived early the following morning. Without delay we betook ourselves to the Mother house of our Congregation, an old castle in the middle of the city, where we spent the forenoon. After dinner we took a walk through some of the principal streets, and among the many remarkable buildings and public places that came within our view the famous Chapel of Notre Dame des Victoires certainly pleased us most; for the others reminded us of the paganism in ancient Rome, whereas this assured us that at least a spark yet remains of that one burning flame of Christianity, which spread itself over the whole country and merited for France the surname of Catholic. On the following afternoon we went to Chevilly, about six miles from the city, our permanent home for the coming five years. Here we found our former American friends in company of 120 other scholastics, among whom may be found genuine representatives of nearly every nation in the civilized world. The house and adjoining grounds are exceedingly well arranged and deserve a lengthy description, especially since several interesting facts are at the same time connected with them. Our vacation continues until the 6th of October. By that time we expect to have made considerable progress in French, and thus have overcome what we consider our greatest difficulty at present.

At length I will conclude my letter with kindest regards to Messrs. Danner, Benitz, Gillen, Miller, McCafferty, and Chas. Seibert, to Masters Jas. Quinn, Father Brennan and to all the senior or junior pupils that may inquire about me.

Your ever mindful classmate of 1884-85,

JAMES FIESER.

N. B.—It stands to reason of course that these few lines for which I used some of my most precious spare moments should not remain unanswered by a single one of you. Mr. Danner will have the kindness of giving you my address.

ARTICLES

FRANCIS MARY PAUL LIBERMANN, THE FOUNDER

God sometimes chooses weak tools for His work to show men Who it is that really does that work. We cannot judge the strength of the saints by the standards which we use for judging other men, for, since their strength is directly from God, it is supernatural and far surpasses any natural strength. In the founding of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary this action of God is easily seen. He made use of the weak that He might confound the strong. Great were the obstacles that confronted the Venerable Libermann when he set out, and in the eyes of men, weak was the one who was to attack these obstacles; but all difficulties fell victims to his great faith. As he put it himself, he went up to the wall of opposition, waited for it to tumble to the ground by the power of God, and then passed over.

The Pioneers...

The three men who had conceived the idea of the Congregation, surely were confronted with opposition and difficulties. But persevering in their faith and trust in God, they ultimately had the thrill of seeing the barriers that held them back, fall at their feet, and the founding of the new Congregation became a reality. The three men were the little Jewish convert, Francis Mary Paul Libermann, Frederick Le Vavasseur, and Eugene Tisserand. Le Vavasseur, born and raised on the island of Bourbon, had witnessed there the sad condition of the negroes whose poverty both in spiritual and temporal things was great. Due to the French Revolution the island was in dire need of priests, and their lack left countless souls hungering for the truth, for God. The same state of affairs prevailed on the island of San Domingo of which Eugene Tisserand was a native. Both these men, touched to the heart, sought an opportunity of aiding these abandoned souls, and so it was that they came to Libermann who was at the time a seminarian at Issy. At the time, little hope for success was entertained as Le Vavasseur was broken down in health and Tisserand had been dismissed and taken back again. But the three pioneers continued to discuss the subject.

In 1838, when Master of Novices at Rennes, the Venerable Libermann was visited by Le Vavasseur, who came to make some definite plans concerning the Apostleship of the Blacks, they conversed at length on the subject and in his zeal Le Vavasseur suggested that they start immediately. But seeing that such an enterprise could not be undertaken without deliberation Libermann stayed his zeal in order to lay the affair before God in prayer and meditation. With this the young seminarian was satisfied and returned to Paris where he had the cause of the Negroes recommended at the Shrine of Our Lady of Victories. The same recommendation was made by Eugene Tisserand and this was the first time the cause of the Negroes and Abandoned Souls was brought to the people. It was from that time that Our Lady of Victories took the cause for her own adding another victory to her many glorious victories over the powers of darkness.

The Decision...

On the feast of Saints Simon and Jude, the Venerable Libermann received a light which enabled him to see clearly the will of God. He took the firm resolution then, to do that will, and from then on he never faltered on the way, he never looked back, but pushed ahead always having for his encouragement, in all difficulties, the fact that God helps those who trust in Him. Thus he decided to leave Rennes for Rome.

Difficulties Ahead...

The Venerable Libermann was attached to the Eudists by no lasting ties since he never joined the society. He was, therefore, free to leave whenever he wished; yet it gave him great pain because he knew the annoyance his departure would give. His trouble was increased because of the attachment he had for the Novitiate at Rennes. Besides all this, there were many more difficulties to be seen. He was unable to advance to the priesthood; of his followers not one was a priest; there was a long journey to be made to Rome without the necessary means. Finally, what awaited him at Rome he did not know. Many had already contradicted and opposed him, saying that this was an illusion of the devil and an effect of self-love; yet when the glory of God was to be promoted, difficulties did not faze him. So on he went.

At Rome the poor petitioner received nothing but discouragement; even those who should have helped him, opposed him with all their power. Still he showed that constancy and that childlike faith in God which characterized his whole life. When all else had failed, he wrote a letter to the Secretary of the Propaganda, more to ascertain the will of God than anything else, and in this letter he explained in simple and truthful language, his position. He neither minimized nor exaggerated; his object was to present and not to persuade. He failed even to give his address. His letter was held for consideration, and as this took time, Libermann was left in a quandary as to whether his petition was being considered or not. In the meantime he continued to pray and live in the greatest mortification and showed his confidence in God by writing the rules and constitutions. At last God granted him the reward of faith and perseverance, for on June 16th, 1840, he received a letter from the Sacred Congregation of the Propaganda bringing him the approval of the Holy See and the permission and encouragement to carry on with his work.

Cured of His Malady...

In September, 1840, the Blessed Mother of God interceded for the child of her Immaculate Heart and

God removed the great obstacle from the path of the Venerable Founder. "The dear malady" of Francis Libermann had been pronounced as incurable by the doctors; and so it was, but it had served its purpose and God saw fit to manifest His glory at the Shrine of Our Lady of Loretto, by removing this dreadful sickness. He who came to Rome as an epileptic went away a completely cured man, undeniably cured, for he was permitted to enter the Seminary of Strassburg, and in the following year, 1841, was advanced to Holy Orders.

Thus at length was the goal reached. He was now in a position to carry on the great work that he had been called to establish. Innumerable difficulties had been overcome and yet there remained many more.

The First Community Mass ...

On September 18, 1841, the Venerable Libermann ascended the altar of God to say Mass for the first time. A week later he said Mass again at the Shrine of Our Lady of Victories. This was September 25, and it is considered the beginning of the great work of the salvation of abandoned souls. Messrs. Le Vavasseur, Tisserand and Collin assisted at this first community Mass as the first members of the Congregation of the Immaculate Heart of Mary. What must have been the joy they felt at the beginning of this noble apostolic work! What resolutions they must have made in their hearts to persevere to the end! But how could they have felt otherwise when they beheld at the altar one whose whole life was an example of those words which have rung in the ears of his children down through the years, the words: "Fervor, Charity, Sacrifice."

Two days after this first community Mass the three members of the Congregation proceeded with their superior to La Neuville, where a novitiate was opened. This house, the cradle of the Congregation, was to witness the many great trials which were to fill the first few years of the infant society. In spite of the fact that the Congregation had been formed with the express permission of the Holy See, and that the Archbishop had after some hesitation given his final approval, the number of members increased only to the number of twelve from 1841 to 1845. However, in the next year the number doubled and continued to increase during the succeeding years so that they could not accommodate all. In this difficulty the early members showed their spirit by making use of tables and staircases for beds, by eating poor food or no food, without complaint and trusting in God for everything. Each one was pleased to serve the others and the Venerable Libermann gave the example by becoming the best servant of all, though superior. In this way, necessity became a virtue for they practiced the three Evangelical counsels without having vows! They rejoiced in the hardships of poverty. By the direction of their founder they were completely detached from the world, and obedience was practiced to the limit for their superior was the most obedient and humble of all, considering himself the servant of those over whom he was placed.

Amalgamation ...

The task of the amalgamation of the Society of the Holy Ghost and the Society of the Immaculate Heart of Mary was the next in the designs of God to fall to the lot of the Venerable Founder. For a long time the Superiors of the two congregations had seen the advantages of making the two one. They were actuated in this only by a desire for the glory of God. Many opposed their plan because they thought it was impossible to unite two distinct Societies. But God's ways are not men's ways, and in due time the two congregations were united. The conditions of the agreements were written by the Venerable Libermann. The title of the newly formed society was to be the "Congregation of the Holy Ghost and of the Immaculate Heart of Mary;" the rules of the old congregation should be kept, since they were approved by Rome; and the poverty of the new society, one of the essentials of religious life, was to be observed. By a unanimous vote the Venerable Libermann was chosen the first Superior General of the newly united Society.

The way of the Cross was not yet over for the saintly founder. His work was accomplished, but still there were troubles on all sides. But strengthened with the grace of God he continued to overcome all difficulties, and it was thus till he went to face his Divine Master, and surely as he appeared before the Heavenly Tribunal the words of his Hero were, "Well done, good and faithful servant."

W. McE.

MEN WHO WOULD PLAY GOD

Of all the crazy perversions in this topsy-turvy world, one of the worst is that of doctors begging for legalized euthanasia. The very profession of medicine and surgery is founded on the aim of the preservation and perpetuation of life. For doctors to ask for the right to destroy life is as mad an idea as that of a priest asking for the right to preach atheism.

Yet that is exactly what Dr. Hugh Cabot, formerly of the Mayo Clinic, advocated in an address reported in the "Herald Tribune" of Wednesday, January 17. Said Dr. Cabot: "Why should we boggle over giving to recognized experts the right to declare that further existence is, for a particular individual, of no benefit to himself or anyone else?" That is the very right that Stalin exercises in Soviet Russia. That is the basic principle of the "Purge." When Stalin—a recognized expert if ever there was one—decides that further existence for a particular individual is of no benefit to himself or to anyone else, he simply "liquidates" that individual.

Another speaker declared, at the same meeting, that a "decentralization of religion" is a necessary precursor to intelligent widespread use of euthanasia. Russia again, Lenin, Trotsky, Stalin and all the Reds recognize religion as their archenemy.

The pressure for legalized euthanasia is another manifestation of Communist thinking. Its background

is atheism. Its aim is to arrogate to self-appointed "experts" the power of life and death over others. Dethroning God, divesting Him of His Divine Rights, these people want to climb up on that Throne and play God.

—The Tablet.

MEMENTO, RERUM CONDITOR

Remember, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Did our mortality assume.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O Jesu, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

—From The Breviary.

A WORD OR TWO FROM PUERTO RICO

Warm greetings to all from all the Fathers here in this land where the sun shines in earnest and the nights grow as cool, at times, as a day in Spring. We are happy to report that the Fathers in Arecibo are enjoying good health. January 12th marked the ninth anniversary of the arrival of the Holy Ghost Fathers in Puerto Rico and since Father Boyd, of the pioneers, is still with us, a bit of a mild celebration was held in his honor. The work done and the results accomplished here in nine years is nothing short of amazing. When one thinks of the difficulties encountered by those Fathers who came and conquered, one is staggered. Knowing nothing of the language or customs of the people on arrival, those men, nothing daunted, tackled their task with a vim, vigor, intelligence, kindness and understanding that soon won the confidence and esteem of the people and—most important—began filling the church and Altar rail on Sundays. To find scarcely more than twenty-five persons attending Sunday Mass certainly must have been discouraging and must have given a disheartening inkling as to the work to be done. The present attendance of some twelve hundred at Sunday Masses gives eloquent testimony that the work was done and done magnificently. No mean accomplishment, that, in a place everyone you meet swears with tongue and both hands that he is a Catholic but very few are. Also a grand inspiration to those who have followed in the footsteps of the First Legion. As you know, we are six: Father Joe Quinlan, acting Superior and pastor, whose versatility is responsible for many improvements in the Church and whose sympathetic understanding of situations makes it a real pleasure to work with and under him; Father Sam Boyd, nine years here, known by everyone and loved by all, a real dynamo with a complete understanding of the work and the people; Father Frank Trotter, seven years here, an indefatigable worker whose skill with tools is invaluable and whose methodical mind is evident in all he does; Father Ed Kingston, six years here, with a bit of a Kansas cyclone in him, a trail blazer whose unique method in handling the people in his country missions has borne remarkable fruit; Father Ken Milford, one year here, who is already deep in the hearts of the people because of his kindness, with bright eyes towards a bright and happy future; and finally—and be it confessed—the least, Father Bob Eberhardt, four months and a bit here, still green and as yet known by the rather insignificant title of Padre Nuevo, the new Father, who likes the work and the country immensely. Thus for the personnel. The work is varied and very unpredictable with enough to go around and some to spare. In addition to the work in the city parish, we have seven country chapels where Mass is celebrated once a month. In about fifteen other country districts Mass is said occasionally in some private home. In all country districts, Catechism class is held once a week. We have under our care some seventy thousand souls. The people for the most part are grand, very respectful and appreciative of any work done in their behalf. In a criminal understatement, these people are naive. A book entitled "My Years in Puerto Rico," would make interesting and excellent reading. Simple as doves and wise as serpents are they and when you hear of or meet with some of the things they do at times you can't help but smell a bit of the heathen Chinee behind their bland and childlike ways. In general these people are poor to a point and in a degree that is amazing. Begging is the chief industry and Americans are the chief targets of touch. The more respectable poor do not beg, are always ready to receive you into their homes and with true Spanish courtesy offer to share with you half of what they haven't. Reams could be tapped out on the subject of true Spanish courtesy, but we will leave that to some later date. The language presents a difficulty to the newcomer but not an insurmountable one. The Fathers who have been here a year or more speak it with the best of them, which is very encouraging to a young fellow who is apt or tempted to think that the whole thing is quite out of his reach. It is not difficult but very rich in words and phrases. It isn't nearly as direct as English. It takes you rather long to mow somebody down to your size. Naturally the more fluency you have in the language, so much the better for your work and for yourself. The people here are wonderful in their appreciation of the difficulties you have in learning and are willing to correct and help and are very kind and delicate in so doing.

These one or two words have gotten a bit out of hand and it's time to call an end to them. Many interesting things could be told about the work here and will be told in the future. This is more or less a

note of greeting. Any information will be gladly given concerning the work and the Fathers if we know but what is wanted. And with this humble effort go our sincere wishes for a happy and successful year for all, our prayers that God will bless all our works, and our petition for your continued prayers in our behalf.

A HISTORY OF THE AMERICAN PROVINCE

Father Phelan Working for Past Five Years to Complete Work

Sallust, the ancient Roman historian, in recounting the conspiracy of Cataline, set forth a truism when he wrote that while the great men of every country are its greatest benefactors, yet those who record their deeds also deserve the gratitude of their fellow men. But what would Sallust have said if he had known of one of ours, not only a man great in the progress of our Congregation in the United States, but also the compiler of volumes on volumes of documents about the American Province? Such has been the work of Father Phelan.

* * *

Satanically exiled from Germany after the Franco-Prussian war, a little band of Holy Ghost Fathers providentially journeyed to our shores in 1872. From this advent until 1935, amid difficulties and privations, the heroic struggle of our priests laboring among the most abandoned had gone without an historical account of any note. Realizing this, our late beloved Father Plunkett, under letter of July 20, 1935, commissioned Father Phelan to undertake the history of our Province. "You (Father Phelan) have the advantage of knowing it from its very humble beginnings . . . to its present flourishing condition . . ." and, "this, I am sure, is also the wish of the entire Province," wrote our Provincial.

To facilitate the work as much as possible, the following letter was sent to all our houses on August 1 and 15, 1936.

Office of the Provincial,
New York, N. Y.

Dear Confreres:

I have asked Father Phelan to write the history of our Province and he had promised to do so.

And now may I invite you to send him typewritten copies of the valuable data and documents, booklets, pamphlets, leaflets pertaining to your work which are preserved in your archives. And do kindly respond at your earliest convenience so that Father Phelan may proceed without undue delay to assemble, sort, put in order, analyze and index this mass of material and then turn it into a reliable History of our Province.

With best wishes I remain,

Devotedly yours,
C. J. PLUNKETT, C.S.Sp.,
Provincial.

Father Phelan has spared no pains in the investigation, arrangement and documentation of the questionnaires and other original sources. His inquiries manifested, throughout, a scholar of the first rank. He has at this time compiled the following copious documents:

1. Copy (a)—7 volumes; copy (b)—7 volumes; copy (c)—7 volumes: 21 volumes of the Journal of Ridgefield.
2. Copy (a)—25 volumes; copy (b)—25 volumes; copy (c)—25 volumes: 75 volumes and documents bearing on the American Province.
3. Copy (a)—11 bound volumes of originals.
4. Total: 107 bound volumes—37,450 pages (typewritten).

* * *

Withal, there is a disappointing note, for the compiler has awaited in vain the answers to some questionnaires, some that will complete his researches and allow him to continue with the history—to publish the instances of heroism in the beginnings and upbuilding of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary in the United States.

MORE ABOUT "THE HOLY GHOST PRAYER BOOK"

TO: Very Rev. George J. Collins, C.S.Sp.
FROM: His Excellency, John T. McNicholas, Archbishop of Cincinnati:

"I am very grateful for the Holy Ghost Prayer Book you sent to me at Christmas. I appreciate very much your kind thought of me at this blessed season of the year."

His Excellency, John B. Morris,
Bishop of Little Rock:

"I have been so busy lately that I failed to thank you for the beautiful book. It was very good of you to think of me and in return I wish you a most happy New Year."

His Excellency, Emmet M. Walsh,
Bishop of Charleston:

"Let me express my appreciation of your thoughtfulness in sending me the Holy Ghost Prayer Book to bring your Christmas greetings."

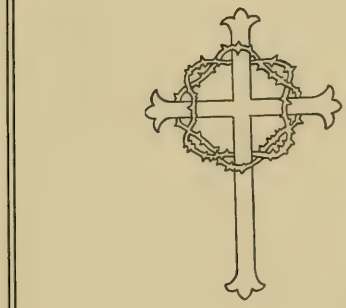
His Excellency, Charles F. Buddy,
Bishop of San Diego:

"Please accept my sincere thanks for your kind thoughtfulness in sending me a copy of your Prayer Book on the Holy Ghost. This splendid work will do much to foster devotion to the Holy Spirit, the source of all consolation. This book is particularly acceptable to me since I have a special devotion to the Holy Ghost and I know I shall find inspiration in its pages."

The wound in Christ's side is large; but if God did not keep His hand over me, I should make it larger.
—St. Philip Neri.

OUR PROVINCE

l Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



May the
Risen Saviour
Reign
in
All Hearts

VOLUME EIGHT
NUMBER THREE

MARCH
1940

OUR PROVINCE

MARCH, 1940

VOL. 8 NO. 3

THOUGHT FOR THE MONTH

"The priest is the minister of Christ, an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the Redemption in its world-embracing universality and divine efficacy, that work that wrought so marvelous a transformation in the world. Thus the priest as is said with good reason, is indeed 'another Christ'; for, in some way, he is himself a continuation of Christ. 'As the Father hath sent Me, I also send you', is spoken to the priest, and hence the priest, like Christ, continues to give 'glory to God in the Highest and on earth Peace to men of good will'."

OUR DEAD

DURING THE MONTH OF MARCH WE PRAY FOR:

Father Matthew Heitzmann, who died March 3, 1917, aged 79 years.

Father Michael Ward, who died March 7, 1908, aged 42 years.

Brother Ludolf Schoenrock, who died March 13, 1927, aged 60 years.

Father Lawrence Farrell, who died March 14, 1934, aged 65 years.

Father Thomas Molloy, who died March 19, 1928, aged 59 years.

Father Anthony Jaworski, who died March 24, 1909, aged 64 years.

Father Theodore Maniecki, who died March 25, 1929, aged 52 years.

Father Robert Tobin, who died March 28, 1900, aged 44 years.

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Your prayers are requested for the happy repose of the Soul of Father Michael Martin, C.S.Sp., who died at Ridgefield on February 19, at the age of 51.

GENERAL BULLETIN

ROME

YAOUNDE . .

Ad catholicam Fidem aptius per "Cameroun" Gallicum prolatandam, Ordinarius Vicariatus Apostolici de "Fumban", Patribus e Congregatione a S. Corde Jesu concrediti, et Ordinarius Vicariatus Apostolici de "Yaounde", Patrum e Congregatione Sancti Spiritus curis commissi, enixas huic Sacre Congregationi preces obtulerunt, ut subdivisionis administrativae civilis de "Bafia" territorii pars, ad Vicariatum Apostolicum de Foumban pertinens, Vicariatui Apostolico de Yaounde, in quo etiam urbs, cui nomen "Bafia", sita est, adderetur.

Quapropter Emi ac Revmi Patres, huic S. Congregationi Christiano Nomini Propagando praepositi, in plenariis comitiis, die 10 vertentis Julii mensis huius anni habitis, territorii partem de qua supra a Vicariatu Apostolico de Foumban distrahendam et Apostolico Vicariatui de Yaounde adnectendam esse censuerunt, ita ut deinceps totum territorium subdivisionis administrativae civilis de Bafia uni Vicariatui Apostolico de Yaounde obnoxium maneat atque limites inter Vicariatum de Foumban et de Yaounde hac regione iidem ac pro ipsa subdivisione administrativa civili de Bafia statuti habeantur.

Quam Emorum Patrum sententiam, in audientia diei 11 eiusdem mensis et anni ab Excmo huius S. Congregationis Secretario Ssmo Domino Nostro Pio Div. Prov. Papae XII relatam, Ipse Summus Pontifex benigne excipiens ratam habere et confirmare dignatus est, atque praesens ad id Decretum confici iussit.

Datum Romae, ex Aedibus Sacrae Congregationis De Propaganda Fide, die 11 Iulii mensis, anno Domini 1939.

L. ✠ S. P. Card. Fumasoni Biondi, Praefectus
I. Chiavoni, Subsecretarius.

MADAGASCAR . . .

The Vicariate Apostolic of "Tamatave"

The Acta Apostolicae Sedis of October 23, 1939, published the Apostolic Constitution which raised the ancient Prefecture Apostolic of "Vatomandry" to the status of a Vicariate and gave it the name of "Vicariate Apostolic of Tamatave."

The new Vicariate, confided to the Fathers of Mary, has assumed a portion of the territory of the Vicariate Apostolic of Tananarive and another of our Vicariate Apostolic of Diego Suarez: **". . . tum partem aliam ipsius districtus civilis de Tamatave, ad Vicariatum apostolicum de Diego Suarez hactenus spectantem, nempe a decimo octavo gradu latitudinis meridionalis usque ad flumen Ifontsy et ad lineam ducentem ab huius fluminis fontibus usque ad fontem Sahantana fluminis."**

ADMINISTRATIVE ACTS

PROVINCIAL AND DISTRICT COUNCILS . . .

The General Council has approved the following Provincial and District Councils:

Province of Ireland (Council of November 3):
Assistants: Fathers Edward Leen and N. O'Loughlin:
Councillors: Fathers John English, Michael Kennedy, procurator, Vincent Dinan, John Dempsey.

District of Zanzibar (Council of November 19):
Assistants: Fathers Peter Mitrecey, Michael Murren;
Councillors: Fathers Desmond Connaughton, Martin Reidy, Thomas Maher, Robert Farrelly.

District of Trinidad (Council of November 21):
Assistants: Fathers James McConnell, Leonard Graf;
Councillors: Fathers John Edward Byrne, procurator, Nicholas McCormack.

PRONOUNCEMENT OF VOWS . . .

Profession:

Ridgefield: September 22, 1939, the Novice Cleric Raymond Shanahan, born May 15, 1910, at West Lynn (Boston)
Genep: November 21, the Novice Cleric Theodore Winkelmolen, born April 25, 1920, at Grathem (Ruremonde)
Genep: November 22, the Novice Cleric Peter Willems, born August 28, 1919, at Brunssum (Ruremonde)
Pire: November 27, the Novice Cleric Arthur d'Agrain, born February 6, 1910, at Nice (Nice)

Renewal of Temporary Vows:

Viana: October 6, 1939, Messrs. Anthony Ribeiro and Manuel Baptista.
Rimogne: October 20, Mr. Gaston Buret.
Paris: November 18, Mr. John Hauck; November 22, Mr. Marcel Meckler; December 5, Mr. Joseph Finck.

Renewal of Vows for Three Years:

Mdjole, August 9, 1939, Brother Paschal Andrea.
Liranga, September 4, Brother Valerian Eicher.
Zaire, September 8, Brother Venancio Fidalgo.
Hotgne, September 9, Brother Theophile Marchal.
Viana, October 6, Messrs. Joaquim Barata, Joaquim Sobral, Joseph Teixeira, Arthur Barbosa, Herculano Lopes.
Pire, November 13, Brother Roman Sulinski.
Saverne, December 1, Brother Venant Raedersdorf.

Perpetual Vows:

Louvain: September 5, 1939, Messrs. Richard Kissane, William Leahy.
Ferndale: August 29, Mr. Eugene Moroney; September 14, Father James Sullivan; September 20, Mr. Francis

Duffy; September 23, Mr. William Holmes; October 10, Mr. Edward Clifford.
Viana: October 6, Messrs. Joaquim Martins, Crispim Martins, Manuel Morais, Anthony Alves, Albano Matos.
Fribourg: October 15, Messrs. Louis Allaz, Francis Lopes, Joseph Rengers.
Montana: November 11, Mr. John-Baptist Coudray.
Paris: November 13, Brother Mateusz Lehmann.

APOSTOLIC CONSECRATION . . .

Nairobi, August 25, 1939:
Father Gerard Foley (Kerry) ..... Mass the 22nd
Father Joseph Lynch (Tuam) ..... Mass the 21st
Morogoro, September 2, 1939:
Father Willem Retera (Bois-le-Duc) .... Mass the 28th
Pire, November 27, 1939:
Father Arthur d'Agrain (Nice) ..... Mass the 18th
Paris, November 13, 1939:
Brother Mateusz Lehmann.

SACRED ORDERS . . .

Subdiaconate:

Subdiaconate: at Sion, November 12, 1939, by Bishop Bieler, Bishop of Sion:
Messrs. Louis Allaz, John Baptist Coudray, Cyr Crettaz.

Priesthood:

Langonnet, October 15, 1939, by Bishop Jan of Cap-Haitien: Father Edward Carrick.
In the Army: October 16, 1939, by Bishop Heintz, of Metz: Father Andre Usinier.
Bischwiller, November 5, 1939, by Bishop Ruch of Strasbourg: Father Peter Deck.

CORRECTION OF THE ORDO . . .

The Anniversary of the Foundation of the Congregation

The 1940 edition of the Ordo prescribes a **Missa Cantata in honorem Spiritus Sancti,** to be celebrated in all the houses of the Congregation on the Thursday, within the Octave of Pentecost (cf. Ordo, p. 28) and it announces that this day has been fixed for the annual commemoration of the foundation of the Congregation.

But a decision has never been promulgated concerning this subject;—moreover, the Indult which permits a **Missa Cantata** on the 20th of May specifies as a condition that the day be not within a privileged Octave (cf. Bulletin, August, 1937). And the Octave of Pentecost is privileged.

As a consequence, there is reason to correct the Ordo and to retain the 20th of May as the day to commemorate the anniversary of the foundation of the Congregation.

With reference to this date, the Bulletin has given explanations at different times. For particulars refer to the Bulletin of August, 1930, p. 752.

DECISIONS . . .

The General Bulletin, Provincial Bulletins, Service d'Information, and Mission Chronicles

Several attempts have been made during the course of 1939 to arrive at a definite organization. This new organization which has been approved by the General Council in their session of November 28, 1939, will take effect on the 1st of January, 1940.

A. GENERAL BULLETIN:

As in the past, the Mother House will publish a General Bulletin. This Bulletin will contain:

1. Circulars of the Superior General.
2. Information coming from the various Roman Congregations.
3. Administrative Acts: nominations, new residences, professions, renewal of vows, ordinations and Apostolic Consecrations.
4. The Avis du mois of the Superior General.
5. A general observation, more detailed than in the past, of our Missions, which will appear annually under the title of **Campagne Apostolique.** An observation of the state of the Provinces in proportion to the Provincial Reports published in the Provincial Bulletins.
6. Necrologies of Bishops of the Congregation, members of the general Administration and of Provincial and District Superiors. Also a list of the deceased members who have died since the last issue of the Bulletin.
7. A summary of the Provincial Bulletins, excluding the Official parts.

The General Bulletin will be sent:

1. To all Provincial and District Superiors.
2. To Senior Scholasticates and Novitiates.
3. To all the communities that might find it of use or who formally ask for it, recalling that this official Bulletin will be reproduced in its entirety in all the Provincial Bulletins.

N. B.—The General Secretary will send to Provincial and District Superiors, to Senior Scholasticates and Novitiates and also to Communities who request it, a printed collection of the General Bulletin of 1939.

B. PROVINCIAL BULLETINS:

Published in the same form (21x27), mimeographed or printed according to the importance of the Province. This Bulletin will contain:

1. A complete translation of the General Bulletin of the Mother House.
2. News of the Communities. All the interesting news about the Missions of the Congregation, the Mother House and the Provinces.
3. A Bibliography. Reviews of the publications (of books or articles) of the Fathers of the Province and of the Congregation in General.
4. The Bulletin of Works. Historical sketches of the Province and the Missions in which the Fathers of the Province work.

This chapter should contain:

a. Articles, renewed every two or three years, on the different Communities and Works of the Province, as was formerly done in the Bulletin.

b. Articles on the different Missions attached to the Province, and of the works of the Fathers of the Province. This was formerly published as a part of the "Chronique des Missions."

5. Miscellaneous. Various articles about studies or statistics, etc., which might prove of interest to the confreres of the Province.

6. The Necrology, which should have:

a. The list of all the deceased members of the Congregation since the last issue of the Bulletin, as is published in the General Bulletin.

b. Biographical sketches of the deceased Fathers, Brothers, Scholastics, and Novices of the Province.

C. SERVICE D'INFORMATION:

Every month or two (more or less frequent according as an occasion or necessity presents itself), the Secretariate sends to the Provinces and districts some mimeographed sheets pertaining to:

—the life of the Congregation in general, of our Provinces and Missions.

—the more important events which occur in other Congregations and Missions.

—various articles which come from the religious and civil world, which might prove to be of interest to the confreres:—evangelization, colonization, religious life, etc.

—various publications on Theology, Law and Sacred Eloquence.

The Service d'Information will also publish the Necrology of those confreres whose life contained some outstanding trait or who has given some special instructions for the edification of all.

N. B.—These pages of the Service have not been made to be preserved. It will be useful to keep the Bulletins of the Provinces which will reproduce the more important events.

D. MISSIONARY ANNALS:

Finally, the Mother House intends to publish each year a "Missionary Annals," but in a different form from what has hitherto appeared.

Each year a volume treating of a different group of missions will be edited in cooperation with Vicars Apostolic, Provincials and the General Secretary. These Annals will be destined for our houses and the general public. Abundantly illustrated, they will contain various historical, bibliographical, native, language, geographic and statistical data.

The first volume will be prepared during 1940.

On Thursday, February 22nd a Solemn Requiem Mass for the repose of the soul of Reverend Michael Martin, C.S.Sp., was celebrated by Father Francis J. Smith, at Ferndale. He was assisted by the Scholastic priests. Present at the funeral were: Fathers Nolan, T. McCarty, Guthrie, Connors, McGuane, Sullivan and Lengen.

May his soul rest in peace.

Please pray for the repose of the souls of:

Mr. Patrick Kelly, brother of Father Joseph Kelly, and Mrs. Helen Ratchford, of Norwalk, a benefactress and donor of St. Anthony's Chapel in Ferndale.

R. I. P.

Since our last Bulletin, the following have been called to their reward:

September 17, 1939: Brother Cere Spiekermann, professed of perpetual vows of the Province of Germany, who died at Kilema, at the age of 81, after 54 years of profession.

November 7, 1939: Father Peter Lena, professed of perpetual vows of the Province of France, who died at Langonnet, at the age of 41, after 19 years of profession.

November 17, 1939: Father John-Mary Le Meillour, professed of perpetual vows of the Province of France, who died at Langonnet, at the age of 70, after 48 years of profession.

November 29, 1939: Father Edgar Fischer, professed of perpetual vows of the Province of France, who died at Mfumasi (Yaounde), at the age of 33, after 14 years of profession.

3339 Massachusetts Ave.
Washington, D. C.
February 8, 1940

Very Rev. George J. Collins, C.S.Sp.,
Provincial, 65 West 138th Street,
New York City, N. Y.

Very Rev. and dear Father:

I have received the beautifully bound copy of "The Holy Ghost Prayer Book," which you so thoughtfully sent me; and I wish to thank you for bringing this excellent book of devotions to my attention. I am grateful for the book and thank you for it sincerely. I note that it was prepared by Rev. Frederick T. Hoeger, C.S.Sp., and I would be pleased if you would care to compliment Father Hoeger also in my name for his production.

With sentiments of esteem, and with all good wishes, I remain,

Sincerely yours in Christ,

✠ A. G. CICOGNANI,
Archbishop of Laodicea,
Apostolic Delegate.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 MARCH, 1940 NO. 3

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

EDITORIAL

A THOUGHT FOR HOLY WEEK

"... From His Cross, Christ looked forth upon the World and beheld the world's sins.

"The world of the past was present there, the world of Paradise Lost. Adam, the first father of men, the first father of sin; Eve called the mother of the living, became the mother of death, of sorrow, of shame; their first child, the first murderer; sons and daughters that peopled the land with wretchedness and crimes, until over the rotting earth there crept the leprosy of the human race; the multitude that knew no god but pride or passion; the multitudes from amongst the chosen people, gathered under the protecting arms of Jehova, who yet broke away to wander more blindly and to blaspheme more openly; the multitudes that lived always in sin, that lived only for sin, sinning in ever-bounding misery, miserable in all-enfolding sin—these were there with their sins.

"The world of the future, too, was there; the world of the Testament of God's love. It was there with its sins; sins that rent Christ's mystic body; sins that defiled Christ's spouse; sins of diabolical heresy; sins of brutish vice; sins of scandal that revealed beneath the virginal garb of apostolic innocence ravening wolves of Satan; sins of Christian peoples whose crimes taught deeper darkness to heathens, lower coarseness to the pagan, and added the malignity of open-eyed denial to the light, and the appalling insolence of reprobate contempt for good; sins of sacrilege, so that lips moistened by the blood and love of the Lamb, bodies purified and consecrated by the Eucharistic Incarnation of the Son of God, were abandoned to wantonness, foulness, infamy, degradation and shame."

(R. KANE, S.J.)

"O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow." (Lamentations I, 12.)

A CONTRAST

"The hour of weakness and of suffering was past—the triumph come—the dawn of the morning was the time—to the eyes of Mary first of all the victory was proclaimed. Emancipation proclaimed to a whole nation of slaves, what it would be like! The resurrection was the emancipation of the world. The slavery of men—the slavery of Jesus in His Passion—here it ended. Easter dawn is come, and with it man's victory.

There are no marks of the Crown of Thorns upon His brow—yet He looks more than ever a King; The placid sunrise is beautiful, but there is not half so much quiet beauty about it as reigns over that incredibly sweet face. What maturity and yet what youth! Oh, look into His eyes, what a depth of love, so royal and yet so wonderfully familiar, how human it is in its gentle, winning gravity. What a light of unspeakable expression shines over His whole face, glows like sunshine on His beautiful Hair, and runs down like an unction into His comely beard!

"But He must not speak: If He speaks, our hearts will break with love. It is true He will speak to us the very first time we see Him: but He must not speak now. Jesus Risen! What think you? Is that beauty, the old beauty of dear Bethlehem? or is it the look of the boy at Nazareth? or the sweetness of the preacher and the miracle-worker of Galilee? It is all of them and it is none of them. It is something of its own. Somehow the Human Soul fills all the features marvelously with a most human loveliness; and yet His Divinity shines through with a masterful majesty, and with a gladness so bright that it makes us worship to look at it.

"Can there be light after such a darkness? Can there be day after such a night, peace after the death of God, joy after the passion of our dearest Lord? What is Easter like? Like the beginning of eternity, like the dawn of God's endless day! Easter has come with its thousand thoughts, its thousand doctrines, its thousand graces; how can the Church express it? With that sublime simplicity, with that artlessness of a child which is close upon the wisdom of an angel, she sums it all up in one word—Haec dies quam fecit Dominus."

(FATHER FABER.)

NEWS

NON CATHOLIC NEGRO EDITOR ACCLAIMS RECENT ENCYCLICAL

Regardless of their religious beliefs, American Negroes must be "profoundly concerned" with the pronouncements of the Catholic Church on present world problems, Elmer A. Carter, editor of **Opportunity,** influential Negro weekly, recently said.

Mr. Carter, a non-Catholic, spoke at the twelfth annual Communion-Breakfast of the Catholic Laymen's Union, an organization of leading Negro Catholics. The breakfast was preceded by a Communion Mass at the Church of St. Mark the Evangelist in Harlem, New York City.

"The Catholic Church, with the unbroken continuity of its history, with its adherents in all parts of the globe, stands today in a position where it influences the fate of the world," Mr. Carter declared. "The destiny of millions of people may be dependent on its action."

"Because of its position and its power, the Negro whatever his religious conviction, must be profoundly concerned with its pronouncements and the position which the Church assumes in the problem which beset mankind."

"Negroes everywhere were tremendously reassured by the first Encyclical of His Holiness, Pope Pius XII," Mr. Carter added. "They rejoiced," he said, "when the Pope in unmistakable terms reaffirmed the traditional doctrine of the Catholic Church against racism and and the denial of the natural rights of certain men because of race."

Another speaker, the Rev. John P. Delaney, S.J., former director of broadcasts for the Vatican radio station, said:

"Labor's problem is not to be solved by hatred and opposition between classes, but by a Christian understanding between man and man.

"In the labor field, today's great needs are:

The education of every workingman to a Christian understanding of rights and duties and democratic means of gaining his rights.

Christian labor leaders, who will give their lives unselfishly to labor—only religion can give this knowledge and understanding."

62 COLORED TOTS BAPTIZED

Rosary Centers (in Philadelphia), established by the Sisters of the Blessed Sacrament (under the direction of the Holy Ghost Fathers), for the conversion of colored people, marked another success to their efforts when a third class of catechumens, 62 children, were baptized at the Church of Our Lady of the Blessed Sacrament during the Christmas season. Fifty-one other children received their first Holy Communion.

The Alliance of Catholic Women, through which many teachers have been obtained for the Rosary Centers, provided a Communion breakfast for the children and their mothers.

The Diocese of Fargo,
608 Broadway
Fargo, North Dakota,
February 10, 1940

Chancery Office
The Very Rev. George J. Collins, C.S.Sp.,
Provincial,
65 West 138th Street
New York City.

Dear Father Collins:

Our intentions are to place all our works of charity, Youth activities, Mission endeavors, etc., under the auspices of the Confraternity of the Holy Ghost.

I should like to know whether we have a center for this Confraternity here in the United States. May I also have whatever literature is available with regard to the canonical erection, membership, indulgences, etc., respecting the Confraternity?

With a prayer for God's blessing, I am,
Yours very sincerely,
✠ A. J. MUENCH,
Bishop of Fargo.

The Diocese of Fargo
608 Broadway
Fargo, North Dakota
March 16, 1940

Chancery Office
The Very Rev. George J. Collins, C.S.Sp.,
65 West 138th Street,
New York City.

Dear Father Collins:

I was very much struck with the picture used as a frontispiece in the prayerbook of the Holy Ghost that was sent to me. I wondered whether it would be possible to get the original so that we could have a cut made for a certificate of membership for our proposed Confraternity of the Holy Ghost. Perhaps I should have written Fr. Hoeger directly in this matter.

If the original is available will you kindly give us permission to use it for the purpose indicated? I wish to assure you we shall take good care of the original and shall send it back to you as soon as we have made the cut.

I look back with pleasure to my meeting you in Chicago. Even though we had only a few minutes for a chat, nevertheless, I was very much encouraged by what you told me about the Confraternity of the Holy Ghost.

With kindest personal regards and every good wish for a joyous Easter,

I am, Yours very sincerely,
✠ A. J. MUENCH,
Bishop of Fargo.

Bishop's House,
608 Broadway
Fargo, North Dakota.
March 3, 1940

Dear Father Collins:

I am deeply grateful to you for having sent me the beautiful red-leather Holy Ghost Prayer Book. It was most kind and gracious of you to have put yourself to the trouble and expense of honoring me in this way. The prayer book will take its place among those in the shelf of the prie-dieu in my private chapel, and as I use it, I shall whisper a prayer to the Divine Giver of all good things to bless you and all committed to your care.

We hope to have our articles of organization of the Confraternity of he Holy Ghost ready some time after Easter so that we can begin with the canonial erection in every parish of the Diocese on Pentecost Sunday.

I am grateful for the help I have received through the materials sent me.

With a blessing to you and yours,

I am, Yours very sincerely,

✠ A. J. MUENCH,
Bishop of Fargo.

STATUS ANIMARUM

DUQUESNE UNIVERSITY
1938-1939

Catholic Students Living on the Campus	152
Holy Communions Distributed	8,145
Baptisms	1 (College Student)
First Holy Communions	7 (College Students)
Marriages	2
Masses for Students	7.40 A. M., 8.20 A. M.—daily 8.30 A. M.—Sundays
High Masses	Feast Days and Every Friday
Benediction of the Most Blessed Sacrament	Days permitted Forty Hours Devotion
Confessions	Each Saturday, Eve of Feast Days and First Friday
Retreats	University, One (1) Prep School, One (1)

Fifty-four (54) Sisters representing ten (10) Religious Orders and six (6) States resided on the Campus during the last Summer School Session.

OUR LEVITES

FERNDALE HERALD

The month of March is with us once more bringing along with it St. Joseph's and St. Patrick's feast days, and of course the Annunciation, as well as the impressive Holy Week ceremonies ("awful" would have been the appropriate word, but it lends itself to misinterpretation). All these events are ahead of us, however, so let us cast an apprehensive eye back over the past month to see what happened before those "exams."

On January 24th, during the Church Unity Octave, we assisted at a Mass celebrated according to the Slav-Byzantine rite, an annual treat for us during recent years. Communion under both species is probably the most inspiring part of the liturgy and for those of us who assist, it brings a new realization of the True Presence of our God on the altar and causes us to approach Him in a more profound humility.

The examinations were held on the last five days of January. These mental slaughters were preceded by a full day of study in which to saturate the head with Theology and Philosophy (or catch up on some much neglected reading!). Many were the jangled nerves during those five days of toil, hence to induce calm and relaxation once more, we spent the afternoon of the last day doing a bit of manual labor. The ice provided some diversion and this may account for many of the clear heads during the Orals (???).

February 1st was our post-exam free day, and the 2nd was another in honor of the Purification of Our Blessed Lady and the death of our Venerable Founder. The evening of the 2nd saw the annual "Memorial" presentation of the Second Theols. This year the production was a bit different, and very well done, particularly the clever manner in which each member of the class was given a part.

What do you know about those "Dukes"??? Good work. We had permission to listen to their game with L. I. U., of course the provision was made that those who listened would give the rest of the house a break and keep quiet. This was pretty hard, for all the boys spontaneously let out a yell every time the ball was "sunk." Well, we hope to hear another Duquesne game at the Garden this year, maybe with N. Y. U.???

"Spring is in the air!" Whoa! That's what we thought last week! But old Dame Nature hadn't finished the winter so easily. The weather was so mild for a couple of days that the boys were beginning to get the camphor out for their overcoats, when—it started to snow, and did it snow! There was barely ten inches all told, but after the wind got done with it, the drifts were as high as ten feet (well, almost). For a couple of days nothing was done but pulling the baker and the scholastic chauffeurs out of these drifts. At this writing the clouds seem to say "More snow," and the weather man seems to be of the same opinin.

Now for the news of the month. It began on February 2nd. Father Provincial posted an official letter

from 65 West 138th Street and the letter advised Father McGlynn that Father A. F. Lechner was to come to Ferndale to replace him as Director of Scholastics and also to assume the role of Superior. Father Lechner came on the evening of the ninth and it was hardly any time till he fell into the swing of things. The best of luck to you, Father, and we assure you that we will follow you in our prayers.

KERNELS FROM CORNWELLS

We mentioned last month that we had several comings and goings. Once more we note changes. First, the director of our missionary students has been transferred to Duquesne. After his six years spent in this, a most arduous and responsible position, we wish to compliment Father Holt on the yeoman's service he has rendered, and on the faithfulness and conscientiousness with which he performed his duty toward his youthful charges. May the Congregation benefit by the vocations he has guided. To his successor, Father Dwyer, who comes to us from the mission field of New Orleans, we say "Success." And with our good wishes we offer hearty co-operation in the task before him.

In the line of changes we have Father Williams once more in our midst coming from the Mission Band to the Faculty of the College. To him we say, "Welcome back."

On the same day that the other changes were announced, February 2nd, we received word that Father Hoeger, first Provincial Assistant and Mission Procurator, is to be our new Superior. Father Hoeger, we welcome you and hope that under your guidance and leadership we may attain even greater heights in the province.

On the feast of the Purification, the anniversary of the death of our Venerable Founder, we had special solemn ceremonies in the Chapel, which commemorate his death by following the traditions of his Congregation.

After a few days of delightful spring weather, we were suddenly deluged by a record snowfall which tied most connections with the outside world into the proverbial knot. This set the stage with complications for an emergency and the call came in the form of sickness. Brother Godfrey came down with a heavy cold and a heart attack, but with much attention and medical aid he has pulled through and is again on his feet, though not yet in a very good condition. Since trouble does not travel alone, Brother Gangolph contracted pneumonia, being his worst at the peak of the storm. His case needed hospitalization and accordingly he was taken to St. Mary's, where he is slowly recuperating.

Among our guests of the past month we note particularly Father Vincent Smith, S.V.D., one of the first colored priests of the new Seminary at Bay St. Louis, Miss. Father Smith's inimitable charm captivated our students and left a lasting impression with them. Here was a man who represented the "fruit of the crop" planted long ago among the colored people. It gave them encouragement in looking forward to their future work. His words to the boys were those of a noble priest, a devout and humble religious. The boys were glad they had the opportunity of meeting Father Smith. They may have been prodded by curiosity, but they certainly came away edified.

Our basketball season has been a rather successful one, and without further comment, we'll let you draw your conclusions from the results.

Brothers from Eddington	14	H.G.C.	17
St. Francis Industrial School	22	H.G.C.	29
Brothers from La Salle	28	H.G.C.	20
Saxons	18	H.G.C.	25
St. Francis de Sales	19	H.G.C.	23
St. Francis Industrial School	32	H.G.C.	42
Northeast Cardinals	18	H.G.C.	22

FRIBOURG

It is February 2nd. What year? It doesn't matter. Ever since 1852 that date has had a special significance for every Holy Ghost Father. It is the "Dies Natalis" of their Father, and like pious sons, they recall his memory.

Even though his apostolate lasted only 10 years, it was so full of action, that even constant study has not yet been able to measure the extent of the fruits of his untiring zeal.

We are all acquainted with his ravenous love for souls, his supreme confidence in God, his all-pervading humility, his sincere desire for suffering—but have we realized that he possessed an energy which urged him to establish missions on three continents when he had only a half dozen missionaries; a determination, which incited him to begin over again after the death of the majority of his first missionaries; a foresight which is finding its realization today?

In his writings we find that he made contacts everywhere he heard there were Blacks to be converted. In the late 1840's he wrote to the French Ursulines in Louisiana asking if he could send missionaries to America. Of a group of ten, who went to Guinea, only one was still in Africa after six months. The first Vicar Apostolic of the young Congregation, Monsignor Truffet, died after six months' ministry in the White Man's grave. Yet today, the Holy Ghost Fathers are still there.

Many of the Thoughts embodied in the encyclical of Pope Pius XI., "Rerum Ecclesiae," can be found in substance in the writings of our Venerable Father. His dream of the formation of a native clergy has become an actuality in the impressive ceremony recently witnessed in the Eternal City—the consecration of the first African Bishop.

These were the points stressed in the conference of Reverend Father C. Bourqui, C.S.Sp., this year, as Fribourg participated in this annual commemorative event.

O Divine Spirit, O Holy Heart of Mary, deign to glorify your Faithful Servant, Francis Mary Paul Libermann, by granting to us, through his intercession, the miracles which the Church demands for the glorification of her children.

ARTICLES

AVIS DU MOIS

The Encyclical "Summi Pontificatus" of October 20, 1939

In his recent encyclical, which is a public protestation, the Holy Father defends himself against the errors of the present day, by taking a doctrinal position. He confines himself, in this troubled era to a few fundamental observations on the doctrines which, today, govern the world.

In awaiting further instructions we ought to apply ourselves, each in our own sphere, to the study and meditation of the fundamental points recalled by him who, speaking in the name of Christ, has the duty of guiding us.

I recall to mind the apologetic argument, clearly brought out in this Encyclical, an argument which points out the action of the Church, of Pius XI in particular, with respect to infidel nations, admitted to the benefits of Christian regeneration, without prejudice to their race.

"The Church of Christ," says the Holy Father, "... cannot think, neither does it think of attaching or undermining the peculiar characteristics which each nation considers as a precious patrimony and guards with jealous devotion and conceivable boldness.

"Her aim is supernatural unity in universal, sentimental and practical love, and not exclusive, exterior, superficial uniformity resulting in weakness."

In short, the Church hails with joy and follows with maternal solicitude all those good tendencies which one finds in each ethnic group; She applies herself to preserve, develop and better them, according to the measure in which they can be aided in the acquisition of eternal happiness.

Apropos of this, the Encyclical points out the efforts of Catholic Missioners of all times, in establishing an intimate understanding and respect for the many various civilizations, even the most backward, knowing that there is good in them which can and ought to be nourished, and vivified by the preaching of the Gospel of Christ.

Our own traditions follow along these lines: we have always been encouraged in the study of native languages and customs. She has given us valiant missioners who have proven themselves not only by their love but also by their perfect adaptation to the needs of the peoples whom they evangelize.

More than ever the success of our apostolate is united with this desire of properly approaching the natives, so as to know them better and the better to draw on all their resources to the best advantage. "A Negro with the Negroes," according to the maxim of our Venerable Founder means nothing else than this. We do not have to lose our personality but we must use our faculties in such a way as to understand these souls to whom we have been sent, we must make ourselves the servants of these souls, and in this matter we must not act as a master as regards his slaves, a master who always wishes to impose his views, manners and sentiments on them, and thus run the risk of hindering their normal developments.

✠ L. L. H.

NECROLOGY

His Excellency, Bishop Bartholomew Wilson ...

Bishop Wilson, titular Bishop of Acmonia, professed of perpetual vows of the Province of Ireland, who died on the 28th of October, at Blackrock, at the age of 54, after 30 years of profession.

Although he died at the age of 54, Bishop Wilson was yet young, being a hard-working man, possessed of character, energy and perseverance. He was really a leader—not a dictator—a leader loved by everybody, knowing how to bring out his subordinates' qualities.

His piety, though it was not exterior, was deep and strong; his character was so jovial that all were forced to give in to his good humor and optimism.

During his early years he gave a beautiful example of courage and perseverance, when, after five years of work as a jeweler, he returned to Rockwell to follow his vocation. He made his preparatory studies at Rockwell, and theology in Chevilly, where he was ordained on October 28th, 1913.

His first appointment was St. Helen's, in England. But in 1914 during the war, he was given the chaplaincy of the 15th division of the British Army.

The war, being a hard school of courage and abnegation, brought out all his good qualities. Unwearied, devoted to all, helping the stretcher-bearers under fire, it was he who brought five wounded soldiers from the trenches; this act of courage meriting for him the Military Cross.

After the war, wounded by a shell, he was appointed Prefect of Discipline at Rockwell, and the following year Director of the Apostolic School at Blackrock.

In 1920 he went to Zanguebar, a German colony which, after the war, had come under English authority. There his ability and qualities of a leader were so pronounced that in 1924 he was named Vicar Apostolic of Bagamoyo.

We soon hope to write more of his work in the Vicariate, particularly of his efforts in finding a solution to the school question. In 1933, the Vicariate was given to the Province of Holland and Bishop Wilson

was then transferred to Sierra Leone which had no Bishop, since the death of Bishop O'Gorman.

But his health was in such a bad state and knowing that he could not attain his purpose as Ecclesiastical Superior, he asked for permission to leave Africa definitely and in 1939 he was granted this permission.

He was then retired and given the post of chaplain to the nuns at the Convent of Woosfert. There he died on the 28th of October on the Silver anniversary of his ordination, assisted by many of his confreres.

On earth he was decorated for his good works. We hope it will be the same in heaven.

Father Henry Nique . . .

Father Henry Nique, former Provincial of France, professed of perpetual vows, who died in Paris on the 22nd of March, 1939, at the age of 56, after 35 years of profession.

He was born on the 28th of April, 1883, at Mas-Rilier, near Miribel (Ain). His father was from Bresse and his mother's native province was Dauphine. "I heard very often in my childhood," he wrote, "that my very pious mother went on the pilgrimage of Notre Dame of Fourvieres (Lyons) and prayed that the child that she carried in her womb would be either a missionary or a farmer."

He lost his mother in the course of the year following his birth and he was raised by his maternal aunt, "a holy schoolmistress of the old regime."

As a little child he devoured stories of the Missions, but it was really during his stay in the Junior Seminary of the "Cote-Saint-Andre" that his mind definitely directed itself towards the Missions of the Holy Ghost Fathers. In this Seminary where he breathed an apostolic atmosphere, he became acquainted with four future Holy Ghost Fathers: his Excellency Bishop Tardy, the actual Vicar Apostolic of Gaboon (French Equatorial Africa), Fathers John Moyen Berthen (✝ 1926), Joseph Orcel (✝ 1928), John Baptist Bonnard (✝ 1935), but he entered the Novitiate at Orly before any of these.

His Novitiate was to make a profound impression on his soul. "From the beginning," he wrote, "I set to work with all my heart, aspiring to become a disciplined and energetic man, and tried to practice a life of prayer. Now (at the end of my novitiate), I consider the religious and apostolic life as a life of union with the suffering Christ, a life of self-immolation for souls."

Discipline, energy, personal austerity are the principles governing his whole life.

After his profession he fulfilled his term of military service at Lyons. He came back exhausted, a prey to tuberculosis. At the Senior Scholasticate at Chevilly and at Langonnet, he suffered frequently from hemorrhages. He spent a year at Leysin at a Swiss Sanatorium and he finished his theological studies with great difficulty.

His health required a great deal of care, and as the dry and warm climate of Senegal had been perfectly successful in ameliorating the condition of other consumptive confreres, young Father Nique asked and obtained permission to go to the Senegal Mission.

He was appointed director of the Junior Seminary at Thies and he performed his duties with admirable zeal and devotion. "I have a mighty esteem for Father Nique," wrote Bishop Jalabert at that time. "He is a man of uncommon merit."

During the war of 1914, he was mobilized at the Dakar Hospital, and from thence he went to France in 1916, attached to a batallion of Senegalese sharpshooters. At the front, he manifested remarkable courage and endurance and he was cited for his devotion to the wounded. "When I sleep," he wrote, "I sleep so that even a full barrage cannot wake me. The major beside whom I sleep marvels at the fact that I can sleep amid so much noise. Nevertheless I must say that when I am called to one of the wounded I awake before any of my comrades, just as soon as my name is pronounced."

In July 1917, he was taken prisoner. "I am following a regime for fat men," he wrote from Rastadt to Monsignor Le Roy. "Barley gruel, two soups and a hundred grams of bread a day. We must keep up our morale by work. In our conversation, we try to instill a bit of patience and resignation in each other's hearts."

After his liberation at the end of the war, we find him in August of 1919 at Senegal, assistant at the church of St. Louis. This post he held for a year and subsequently became its pastor. He gave evidence of outstanding zeal in this appointment where there was a tiny nucleus of a thousand souls—where a thousand of the faithful are almost lost amid 16,000 Mohammedans.

In 1924 Monsignor Le Roy wanted to have at the head of the Novitiate at Orly a fervent religious who would be at the same time sufficiently conversant with the general needs of the Missions, so he called upon Father Nique.

His personal work there (at Orly) was considerable. He was an omnivorous reader and in his conferences he made innumerable references to different authors. For his private use he wrote a history of the Congregation and its Missions. In his own manner he went over the course in Regular law and the explanations of the Constitutions. He kept alive the imagination of his Novices by making them draw very precise wall maps of our Vicariates in Africa.

* * *

In 1927 Father Nique succeeded Father Paul Benoit as Provincial of France, a post which he held till the General Chapter of 1938.

In spite of the difficulties of war and post-war days, Father Benoit had been the organizer of the French Province. He worked incessantly to increase the number of students, establishing for them definite places of formation and furnishing them, to the best of his ability, with competent professors.

Working on the foundation already laid, Father Nique busied himself by leading a propaganda movement and a drive for recruits.

Success was his. He multiplied, in the Province, literature on the Missions, and abundantly illustrated pamphlets. He distributed numerous prospectuses of publicity on the missions, and these were spread in colleges, on the occasion of missionary exhibits, expositions and consecration of Bishops. He organized a group for recruiting and giving conferences, using Scholastics proficient in the art of public speaking. In 1930 he reported that the various reviews of the Province amounted to 92,000 copies. In 1938 the number went to 150,000. In 1931, thirteen propaganda works on the missions were printed.

But this effort did not hinder Father Nique from interesting himself in the detailed progress of the Communities and the Houses of formation. If on his Provincial visitations he spoke less—and some reproached him for this—of personal religious life, it is that he knew that the subject of religious life was the constant topic of the conferences of our communities. He tried, moreover, to speak of subjects which many of the confreres might have forgotten to treat; recruitment, propaganda, missionary conferences, the study of the harmonium, etc.

However he was abreast of the times in all his suggestions on modern pedagogy. He insisted on concrete assignments, the use of a screen close to the blackboard. He sought to form in the Province a corps of competent professors, and in this he succeeded. He encouraged the students to pass the public examinations for the baccalaureate and letters and the professors to prepare for the licentiate. He urged—sometimes without taking into consideration the young inexperienced spirits of those who heard him—to study the more actual social theories.

It is not possible for us to recall here all the marvelous works accomplished by Father Nique or to criticize the boldness which sometimes made him deviate from the way, to follow the methods which had not as yet proved themselves. We can criticize even his rigid manner of conducting men. But no one could ever doubt his perfect loyalty, his humility, his austerity of life. Always the same to himself, insensible to the compliments as to the criticisms given, he knew how to be a gentleman, and at times to give special directions to his confreres.

After the Chapter of 1938, Father Nique resigned his position and was named Superior of Chevilly. This was for him, in the minds of his Superiors, a post of semi-retirement, which would permit him to regain his health, so as to allow him to occupy a more important post in the near future.

But his health was run down after twelve years of labor as Provincial. Under observation at Bonsecour Hospital, the doctors were not slow in diagnosing an advanced state of Angina pectoris.

Father Nique far from doubting the gravity of his case, proposed to leave the hospital. In spite of his illness he lived in complete abandonment to the Will of God. On March 23, at about noon, he went to confession and he profited by the opportunity by renewing to his confessor the sacrifice of his life. During the night, at about 5 o'clock, a serious cardiac condition seized him. Everything was immediately tried by the physician and the infirmarians but to no avail. Father Gay, his compatriot who was visiting him, had just sufficient time to administer the last sacraments. Father Nique died a few minutes later in his confrere's arms.

BOOK REVIEWS

Learn of Me, by **John Kearney, C.S.Sp.,** Benziger Brothers, New York, $2.00.

A really spiritual book, the third of a trilogy which deals with complete surrender to the will of God. The author is not content just to set down principles which have no doubt been dealt with by others, he follows each with applications to the daily lives of each one of us. Thus it will appeal to religious. But it is of benefit equally to laymen who will find here a book which they can use day after day, that will help in the practice of virtue.

* * *

The Church Before Pilate, by **Edward Leen, C.S.Sp.,** The Preservation Press. Silver Spring, Maryland. $1.00.

Father Leen is considered by many one of the foremost spiritual writers of the present age. His recent books have been widely read and quoted.

In these few pages he sets forth what the Church expects of governments. She is not so foolish as to judge that any political label will confer either wisdom or integrity on the bearer of such a label. Her preferences for rulers are decided, not by the standards to which they rally, but by the qualities of wisdom and justice they possess. Thus the Church never aligns Herself with any particular form of government. Though She has a profound reverence for authority, She frequently finds Herself in conflict with it and at odds with modern Pilates and their systems of governments.

It is amazing that so much penetrating wisdom could be contained in a book of this size. The analysis, clear, exact and simply stated, is easy to grasp. A careful reading should strengthen the Faith of Catholics and make them proud of their heritage. It should enlighten non-Catholics who cannot possibly understand the attitude of the Church on many modern problems. The constant opposition to Her teachings and the persecution of Her members.

It is a book for all classes of people. But it would be a distinct favor if it might be placed in the hands of every individual who is involved in any way with the responsibility of governing the people. It is a worthy compliment to Father Leen's recent books.

EOUR PROVINCE

al Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME EIGHT
NUMBER FOUR

APRIL
1940

OUR PROVINCE

APRIL, 1940

VOL. 8 NO. 4

THOUGHT FOR THE MONTH

"America was never more ripe for a genuine spiritual re-birth than now. It has given up secularized religion, but not religion; it no longer wants a message that flatters the way it lives and ignores its sins; it wants one that challenges its worldliness with the vision of the Cross. People today do not want an argument. They want deliverance. They do not want to be told they are wrong; they want to learn how to be good."

—MSGR. FULTON SHEEN.

OUR DEAD

DURING THE MONTH OF APRIL WE PRAY FOR:

Brother Francis O'Brien, who died April 16, 1932, aged 73 years.

Brother Congal Gleeson, who died April 19, 1899, aged 57 years.

Father Henry Muespach, who died April 23, 1920, aged 72 years.

Brother Antoine Willms, who died April 26, 1922, aged 76 years.

Father John Haas, who died April 27, 1914, aged 58 years.

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NEWS

OFFICIAL

Father C. B. Hannigan, New Iberia, La., assistant
Father F. X. Walsh, Carencro, La., assistant.
Father John M. Haines, St. Gabriel, Hot Springs, Ark., 117 Drexel Street (March 26), first pastor.
Father Joseph R. Kletzel, St. Mary, Detroit, Mich., assistant.

* * *

His Eminence, Dennis Cardinal Dougherty has graciously approved of the change in the title of our preparatory house of studies. The new name is:
Holy Ghost Missionary College,
Cornwells Heights, Pa.

* * *

ARRIVALS—Father Joseph Griffin, on the S.S. Atlantic of the American-South African Line, Inc., at New York, April 1.
Brother Dominic Reardon, on the S.S. Samaria, from Liverpool, March 13.

* * *

DEPARTURE—Father F. J. Heudes, on the SS. Champlain (French Line), from New York, April 13.

* * *

April 2, 1940.

The first retreat will be held at Grand Coteau, La., from June 10 to 14, for the Fathers in Louisiana.

The second retreat will be in Duquesne University, from June 16 to 21.

The third retreat will be in Ferndale, from June 25 to 28.

Please notify, ten days in advance, the Superior of the community where you will make your retreat.

By order of the Provincial.
Charles P. Connors, C.S.Sp.,
Secretary.

RETREAT PREACHERS:
Father W. Van de Putte, South
Father H. Thieffels, North.

* * *

April 2, 1940.

The Bulletin Mensuel report of the province of the United States, from 1935 to 1939, inclusively, is now due for publication in OUR PROVINCE. The last report covered the period between 1932 and 1935. Copy should be typed, double spaced, if possible. Kindly send in your manuscript before May 1st.

By order of the Provincial.
Charles P. Connors, C.S.Sp.,
Secretary.

WILL GET $1,000 IF HE PROVES HE ISN'T LYING

N.C.W.C. NEWS SERVICE

The Catholic Telegraph-Register of the Archdiocese of Cincinnati printed on the front page of last week's issue photostatic copies of pages from the Lockland Baptist Witness, published near Cincinnati, carrying an article entitled "Roman Catholic Intolerance."

Four Alleged Oaths...

In the article are printed the texts of four oaths of allegiance to the Pope allegedly taken by Priests, Bishops, Cardinals and Jesuits. Among other accusations, the Lockland Baptist Witness professes to "give facts concerning the Roman Catholic oath of allegiance to the Roman Catholic Church to prove that all this Catholic plea for tolerance is not only hypocritical, but is designed as a smoke screen."

The same issue of the Catholic Telegraph-Register carries a quarter page advertisement announcing that the Knights of Columbus offer $1000 to anyone who who can prove the alleged oaths appearing in the Lockland Baptist Witness to be true. The same ad is being printed by the Knights of Columbus in six other newspapers in Cincinnati within the week.

The Catholic Telegraph-Register will print the true oaths taken by Priests, Bishops, Cardinals and Jesuits, the current issue announces.

NEW YORK SCHOOL SECURES A PRIZE

Excerpts from Sursum Corda by Father Gillis

On February twenty-sixth, it was announced that the Board of Higher Education of the City of New York had appointed Bertrand Russell as professor of Philosophy at City College. Dr. Nelson P. Mead, acting president of the College, who made the announcement, informed the press that "The College is singularly fortunate to be able to bring to our students a man of national reputation such as Bertrand Russell."

All will agree that the opinions of the new professor of philosophy at the College of the City of New York are interesting. They should be especially interesting to the tax-payers from whom the professor will receive his salary. Most interesting of all should they be to the Catholic taxpayer.

But a problem may arise. According to our moral theology, we are forbidden to cooperate in the dissemination of evil. Would you call it co-operation if one helps pay the man who will communicate false and immoral "philosophical" ideas to the students? What, therefore, if Catholics in New York should take the position that they cannot in conscience pay educational taxes unless and until Mr. Russell's appointment is cancelled?

"'In themselves passions do not imply defect, but perfection (St. Thomas)'. As man needs them to discharge his duty with ease and pleasure, they are in him what electricity and magnetism are in physical nature—great forces to be called forth, at the bidding of reason, for purposes intended by the Creator."

Meyer, "The Science of the Saints."

ACTIVITIES AT OUR ACROPOLIS OF LEARNING

During the early days of February, the Community extended a warm welcome to our new treasurer, Father Recktenwald; and also to two former members of the staff, Fathers Holt and Smith. The former will take charge of the Prep School, while the latter is assistant professor of Philosophy.

* * *

Under the direction of Father Quinn, the devotion of the Forty Hours was held in the University chapel from February 29 to March 2. The altar was artistically decorated by Brother William; the singing was rendered under the direction of Mr. McGrath. The student attendance and the great number of Holy Communions, were most gratifying.

* * *

A corps of maintenance men is now busily at work, converting an unused fourth floor dormitory into three rooms for the Fathers. Within the next few weeks, the entire community shall be housed in the Administration Building.

* * *

On Tuesday evening, February 28, the Fathers at Duquesne University tendered Father Callahan a farewell dinner, marked by simplicity and dignity. Before the banquet, prepared in the best Brother Gerard fashion and culinary art, the Superior, Very Reverend Father Kirk, in a few well chosen and sincere words presented, as a community gift, a beautifully engraved Hamilton wrist-watch to his worthy predecessor. Sensibly touched by this token of esteem, Father Callahan thanked Father Superior and the members of the Community as well, for the gift, for the thoughtful sentiment which inspired it, and said that it would be a daily reminder of the ten happy years spent in the Community.

* * *

Father O'Donnell conveyed the sympathetic condolences of the entire Community to Father E. Malloy, his mother, brother and sisters, when, on Tuesday, February 27, he assisted at the funeral of the beloved father of our confrere.

* * *

On his return, Father Malloy received a new and very important appointment. As a first step towards the re-statement of the fact that this University is a Catholic institution, conducted by the Holy Ghost Fathers, the Very Reverend Father Kirk announced that Father Malloy is now head of the department of religion, and religious chaplain of the school, his duties to begin immediately.

* * *

The Eighth annual Duquesne University Conference for teachers of Science in Catholic High Schools was held on February 24 and was judged to have been the most successful so far. Schools from as distant parts as New York and Wisconsin were represented and over 400 Sisters registered throughout the day. Outstanding features of the Conference were the laudatory and encouraging words of His Excellency, Most Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh; the remarkably lucid address of Edward C. Weidlein, Director of Mellon Institute, one of the foremost research laboratories in the country, and the Very Reverend President's warm words of welcome to the theatre-packed audience.

Dinner, with music kindly furnished by Father Manning, and tea poured by the Sisters' Alumnae, were high-lights of the day's events.

CHURCH OF OUR LADY OF THE BLESSED SACRAMENT

Philadelphia, Pa.

Report of March 31, 1940:

Confirmation of 280 Children (224 converts)
Confirmation of 53 Adults (converts)

AN EXECUTIVE HAS NOTHING TO DO

As everybody knows . . . an executive has practically nothing to do . . . that is . . . except . . . to decide what is to be done . . . to tell somebody to do it . . . to listen to reasons why it should not be done . . . why it should be done by somebody else . . . or why it should be done in a different way . . . to prepare arguments in rebuttal that shall be convincing and conclusive . . .

To follow up to see if the thing has been done . . . to discover that it has not been done . . . to inquire why it has not been done . . . to listen to excuses from the person who should have done it . . . and did not do it . . . to follow up a second time to see if the thing has been done . . . to discover . . .

That it has been done but done incorrectly . . . to point out how it should have been done . . . to conclude that as long as it has been done . . . it may as well be left as it is . . . to wonder if it is not time to get rid of a person who cannot do a thing correctly . . . to reflect that the person in fault has a wife and seven children . . . and that certainly . . .

No other executive in the world would put up with him for another moment . . . and that . . . in all probability . . . any successor would be just as bad . . . and probably worse . . . to consider how much simpler and better the thing would have been done had he done it himself in the first place . . . to reflect sadly that if he had done it himself . . . he would have been able to do it right . . .

In twenty minutes . . . but that as things turned out . . . he himself spent two days trying to find out why it was that it had taken somebody else three weeks to do it wrong . . . and then realized that such an idea would strike at the very foundation of the belief of all employees that . . .

AN EXECUTIVE HAS NOTHING TO DO

(Advertising Age)

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 APRIL, 1940 NO. 4

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

EDITORIAL

Joel says: "Whosoever shall call upon the name of the Lord shall be saved." St. Paul comes back with: Yes, but "how shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?"

Father Hoeger asks rhetorically: "How shall Cornwells—and eventually Ferndale—prepare them to preach, if the members of the Province do not look for and encourage vocations to life in the Congregation?"

Before laying aside your copy while murmuring: "There's no answer to that," won't you just continue below and read a suggestion? Then start thinking about your cousins and your uncles and your nephews and your altar-boys and your drum-and-bugle corps—and then watch Cornwells grow, Ridgefield swell and Ferndale overflow into the "fields white with harvest"—and wait for your reward in heaven.

* * *

The Brothers of the Congregation are indeed fortunate in having as their patron that great light in the heavenly court, St. Joseph. It must be with the greatest satisfaction and pleasure that he beholds his sons following in his footsteps striving to serve God as he did, and failing, like him, to shout forth their names and publicizing their abilities.

Thus it is that we, this month—the month during which we celebrate the feast of this great man—salute this group of men in the Congregation. We raise a toast to them, and in all safety we can say that as God, as St. Joseph look down from their starry heights in heaven, that they are pleased with them and their work, and that one day they will hear those words: "Well done . . . enter ye into the joys of eternal life."

March 8, 1940.

Dear Confreres:

I am addressing this letter to you, our Fathers and Senior Scholastics, to beg you to take an interest in finding future confreres to take up where you will have to leave off some day. Can I persuade you—each of you and not just the other one—to make a heroic effort to find at least one young man—not any kind, but of the finer type, noble, brave characters of good families—to fill Cornwells this coming September.

Even if you are in a mission from which you can not draw anyone, you surely have nephews or friends with sons back home to whom you can appeal. Perhaps you can remember benefactors who would be on the lookout for boys, and will fill them with your own enthusiasm for the future of our Congregation. Let young men feel that the Congregation affords them the opportunity to become the Pere Marquettes of Africa, the trail blazers of the Faith in another continent.

In speaking to boys' parents about support, it will seem easier to them if you speak of the tuition as $10 or $20 a month instead of $100 or $200 a year. One confrere, who has tried it, tells me that it is the easiest thing in the world to get little groups of women enthusiastic about sponsoring a future missionary. They get a thrill about having card parties, cake sales, etc. for such a noble purpose. If we can just use our rhetoric to paint a true picture of the grandeur and merit of that work!

Your life is given to a cause; don't let it die for want of successors. Can we count on every Father and every Scholastic sending at least one good young man to Cornwells this coming September? I am aiming high, but I know that you would be "go-getters" if I could only arouse you to a knowledge of the need to get **Boys** and **Support for them.**

Sincerely yours in the Holy Ghost,

Frederick T. Hoeger, C.S.Sp.

OUR LEVITES

FERNDALE HERALD

It looks as though winter will never end this year. Last month it was a big snow storm. This month it was an ice storm. On Sunday, March 4th, it rained all day, and towards evening began to freeze as it fell. Next morning every little twig had an inch of ice for a coat. We got up to find that no heat or light was in the house. For two days the noise made by the limbs breaking off the trees sounded like an artillery battle with long range guns. The Dale suffered more damage from the ice than from the hurricane of '38. Hardly a tree on the property escaped damage. The ice melted in two days but we had no light, and our small generator barely supplied enough electricity for heat and cooking purposes. It was not until Friday night that the Electric Company was able to reach us and turn on the "juice." It was a week of real outdoor life. Go to bed, get up by candle light, wear coats all day long—but it's all in the day's work. Something like that sure makes a fellow appreciate electricity.

* * *

Here's some news for all you basketball fan-alumni. The Dale quintet finally licked our Maryknoll friends. On February 28th the boys from Ossining came over expecting to take us on again. But Ferndale's team put the skids under them this time. In a closely fought game with a whirlwind finish, our boys took them to the tune of 59-55. Congratulations, boys! You did a splendid job. Here's hoping you keep up the good work. Baseball? The password is "Beat Maryknoll, it's their turn to eat out of our hands." The show "What a Life" was revived for our friends, and even though it did hurt to lose the basketball game, yet they went home feeling that they had a fine time.

* * *

Washington's birthday was a free day. It was also the occasion of a funeral at the Dale, for it was on that day that Father Michael Martin a novice-priest was buried. He died at Ridgefield on the 19th of February. His body was brought to Ferndale on the afternoon of the 20th, and the Scholastics formed a guard of honor from the time of his arrival till the actual burial.

* * *

This seems to have been a basektball month. On March 12th we saw the moving pictures of the Duquesne-Long Island U. game. On Wednesday and Friday (the 13th and 15th) we heard the games between Duquesne and Oklahoma and Colorado. We're proud of our Dukes this year. Although they did lose the final game of the New York Tournament, yet they remain one of the outstanding teams in the country.

* * *

There's an old saying about "when the palm and the shamrock go hand in hand . . ." (We don't recall the rest of it). Well, this year they went hand in hand. And so Palm Sunday ushered in Holy Week, the most memorable week in the year at Ferndale. There is really something in ceremonies of the Church during Holy Week. No one seems to mind their length. Of themselves they are inspiring, and they are just long enough to bring a sense of physical relief at Easter as well as the joy that fills the soul. Easter and Christmas are the two seasons of the Church year that strike us as being most impressive. The theme of Christmas and Easter is joy, and each feast has its own particular beauty. So, as we leave you till next month, we will pray Our Lord to fill the hearts of all our confreres with the joy that must have filled His on that First Easter morn.

* * *

P. S.—As we go to press our majorites-to-be, future minorites and coming clerics have just started their retreat. Ordinations to the Subdiaconate, Diaconate, Minor Orders and the conferring of Tonsure will take place on March 27th and 28th. Bishop Tief will ordain. "Good luck to the newly ordained!"

ORDINATIONS AT FERNDALE

MARCH 27th AND 28th

TO SUBDIACONATE AND DIACONATE

Rev. Messrs: Michael Kanda, Francis Mullin, Thomas Clynes, Joseph Sweeney, Joseph Lang, George Reardon, William Marley

MINOR ORDERS

Messrs: Daniel Dougherty, Hilary Kline, Philip Haggerty, Dayton Kirby, Joseph Paga, John Friel, Augustus Reitan, Eugene Kirkwood, Eugene Moroney, Francis Duffy, William Holmes, Edward Clifford, Paul O'Donnell

TONSURE

Messrs. Gerald Walsh, Marcel Beriault

Most Rev. Bishop Tief was the Ordaining Prelate.

FRIBOURG

Rev. Mr. John P. Gallagher was ordained Subdeacon March 9.

KERNELS FROM CORNWELLS

It is seldom that the chronicler has such a copious supply of news material; for since the last issue, Cornwells has witnessed momentous and historical changes. Let us start in inverse chronological order,

and first give the latest change viz. the removal from Cornwells of the man who, for three years, has ably edited the "Kernels From Cornwells." Father Joseph Kletzel has been transferred to St. Mary's, Detroit, as assistant. During his three years here, Father Kletzel has figured in the activities of the school in larger capacities than that of Chronicler of the "Kernels." As teacher, sub-director, director of dramatics (this included building stages, conducting operettas, etc.) he excelled in all. Few men displayed such versatility in tasks more effectively accomplished or more devotedly undertaken.

Three new and important additions to the personnel are: Father Hoeger, Superior; Father Michael Dwyer, Director; and Father Williams, professor. Father Hoeger is displaying that thorough going activity for which he is noted. Father Dwyer comes to us from St. Monica's parish in New Orleans, and leaves behind him there nine years replete with efficient toil for the colored people. The "Director" has already endeared himself with the student body—both junior and senior. Father Williams' career here as director is so well and gratefully remembered by the "old boys" of Cornwells, that they can readily foresee his success as a simple "prof." We may mention here that Father Ed. Dooley replaces Father Kletzel as sub-Director. In the matter of operatic music, Father Dooley bids fair to enliven the taste for classical music among the boys.

There has been quite a lot of activity to animate the long drab winter weeks. The Freshmen gave us a dramatic treat on March 2, with a presentation of "Journey's End." They repeated the performance the following Sunday at Eddington, as a contribution to the Golden Jubilee celebration of Brother Basil. Both audiences were appreciative in praise and thanks. In both drama and music, much latent talent is now coming to light. Father Dooley has the boys all enthused in the preparation of the opera "Captain Van Der Hum," which achieved such success in Ferndale.

Basketball fans, attention! To say that we had a successful season is putting it all too mildly. It was a veritable walk-over; and even that is using moderation. From the first blow of the whistle in the initial game, the Varsity boys clicked into high gear. Out of eleven games played with outside teams, they won ten. Some of the highlights of the season were: victory over the Eddington Brothers, 17-14; St. Joseph's House Varsity, 38-12; Good Shepherd, 38-12. We may as well swallow our pride and admit that we did lose a hard-fought battle at the hands of the Brothers from La Salle. The total number of points for the season was 342 to our opponents 211. The class going to the Novitiate will take with it some excellent playing ability, but the freshmen and fourth year contain enough talent to sustain the good record.

Holy Week officially opened on Palm Sunday with the blessing of the Palms by Father Baney. Father Hoeger delivered an appropriate sermon on the spirit of Holy Week. On Good Friday, as part of the ceremonies, the Passion was chanted by three of the fathers: Father Dwyer, Christus; Father Dooley. Chronista; Father Duffy, Synagoga.

As a preliminary to Holy Week, we listened to a lecture, illustrated by lantern-slides, on the Holy Shroud of Turin, by Father Peter Weyland, S.V.D. He is a member of the commission formed to prove the authenticity of the Shroud.

AFRICANA

"... The trip was quite uneventful but very pleasant though we were very crowded as far as Cape Town. The weather was gradually pleasant. We reached Tanga on the 24th of November and arrived at the Mountain on the 28th. The three new Fathers are working now at their Kiswahili, and seem to enjoy it. They will soon go to their missions and start getting in contact with the children in the schools and with the people. Later they will hear confessions and preach. For the moment they have to be content to pray for their people and say Mass and suffer the inconvenience of forced silence, and suffer the labor and effort of studying the language. All that helps souls. If they mix their trials and Masses with the talking and confessions later, there will result manifold conversions. The work of a missionary is no fun. We get out of work in spiritual results what we put into it in spiritual effort—prayer and sacrifice."

✠Joseph Byrne, C.S.Sp.

* * *

APPOINTMENTS IN AFRICA

Father E. Duffy—Seminary
Father C. Hogan—Gare
Father J. White—Cathedral, Kilema

* * *

With the death of Brother Cere, there ended the career of an 81 year old missionary who spent fifty long years in Africa. He built many churches and houses in Kilimanjaro. It is interesting to note that his death is the first in Kilema Mission which has been in existence for fifty years.

* * *

His Excellency Archbishop Riberi, Apostolic Delegate of East and West Africa, while on his way to Dar-es-salaam, stopped at Tanga and had lunch with our Fathers there.

* * *

"... It is an article of faith here (Puerto Rico) that a bell is the outstanding mark of the Catholic Church. The fifth mark if you will.

... Every once in a while we have what are called in Spanish, reunions, in places where we do not have chapels and which we visit only once or twice a year. Thus when I went into the country last Sunday, I had to administer Baptism to some forty persons. This was done in a little two-by-four Spanish house. It was quite a workout. These people are excitable and they all want to be first."

ARTICLES

A WORD OR TWO FROM PUERTO RICO

The first word of this month's article has to do quite naturally with our new Pastor and Superior, Father Boyd. The news was received with joy both in the community and in the Pueblo. It comes as a fitting crown to nine years of indefatigable labor. Amid a quiet celebration among the six of us, Father Boyd assumed his new role with the quiet and gentlemanly dignity characteristic of all he does. Sincerely do we felicitate him and offer him our whole-hearted cooperation.

Elections . . .

As for excitement and news, Arecibo is a reporter's graveyard. As they say here: **Siempre lo mismo**—always the same. Right now however, the town is in the grip of coming elections and this occasions a bit of excitement. These folks take their politics very seriously. Unfortunately, knife drawing and plunging is not a too uncommon occurrence over a political issue. The place is alive and crawling with vehement political orators who tear their opponents to shreds with revelations that would make a Communist blush. Luckily it doesn't last more than three days and—happy thought—there's just as much noise made in the name of religion the last three days of Holy Week. The men, to prove their profound Catholicity, always go to church on Good Friday, and seem to get enough spirituality to mull over the rest of the year in their homes. So with an equal distribution of noise between Church and State, things march on with—it might be suspected—little sincerity in either direction. Politics and world problems are ever on the lips of these people and they solve them all quickly, simply and with all the finality of a dropped egg. There's a fellow who haunts the rectory steps whose pet theme is: "If people have houses why do they walk in the streets?" For the price of a centavo he'll solve this intricate problem to your liking.

In face of the terrible winter you have experienced in the States, it might seem a bit boorish to talk of the delightful weather here in Puerto Rico. However, it will serve to let you know that it's warm somewhere and will fill you with thoughts of an early Spring. It has been gorgeous down here. Spring weather, although these people call anything like that a cold spell. It's a blessing there is no cold weather on the Island. A cold wave would wipe half the Island out overnight. These people are frightfully undernourished and to buy sufficient clothing against the cold is out of the question. After they lay out a nickel to stock in their supply of rice and beans there wouldn't be much material left for an overcoat. As was mentioned before, begging is the chief industry here. Even the trees down here have their palms out (the writer disclaims all blame for this—it was a suggestion).

* * *

Bishop Byrne comes today (March 8) for his pastoral visitation of Arecibo and we are marshalling forces for the campaign. The visit lasts ten days. He confirms in the city parish three days and in the country chapels the other seven. At the end of the ordeal—as much ours as the Bishop's—we will be face to face with Holy Week, an extremely busy seven days in Arecibo. In keeping with the Episcopal colors, the town is red with excitement. They really turn out for His Excellency. There is a three or four mile procession of cars and then a short procession on foot to the atrio of the church where a speech of welcome is delivered in Spanish by one of the leading male citizens. Then into the church, and a return speech by Bishop in his choice Castilian, some prayers and then to the house for a rest, which is not there. Something like the little man who wasn't there. Everybody and his Spanish uncle wants a word with the Bishop. Well, ten days are ten days, forwards and backwards and unles something very revolutionary happens, they will end at the end.

Local Color . . .

The work moves on in good fashion with some things taking place which would open your eyes, and others which close them. "Paratus ad omnia" is stretched almost to the breaking point down here where folks' naive idea of Catholicity is astounding and, were it not in relation with so vital a subject, laughable. A Father attending a dying man asked if the man was married. The crowd answered: "Sure." The Father asked them if they were certain of it. They became quite indignant. "Ave Maria, Padre, certainly he's married. Here's the proof." They brought in his two wives.

With this the writer ends, wishing all the new Pastors success in their work and all the changed happiness in their new locations. Greetings from Arecibo to all the Fathers.

* * *

Your kind prayers are requested for the happy repose of the souls of Monsignor Bernard Quinn, Pastor of St. Peter Claver's church, Brooklyn, N. Y.; Mother M. Mercedes, Superior General of the Sisters of the Blessed Sacrament; Mr. Bartholomew Quinlan, of Philadelphia, Father Quinlan's father; Mr. Malloy, of Canton, Ohio, Father Malloy's father.

* * *

"It is infinitely better to go down struggling for the integral truth than to win a seeming victory by whittling it down."

Father Fahey, "The Kingship of Christ."

POLAND'S CRUCIFIXION MAY LEAD TO CANOSSA

(Editorial from Extension Magazine March, 1940)

For more than a year the world was aware that Poland has been marked by Germany for destruction. Last September the death decree was issued. It was during the susequent months that Christianity began to realize that it was really a death decree and that the form of death was to be crucifixion. If there was any doubt in anyone's mind it was entirely swept away by the long, sad report of His Eminence, August Cardinal Hlond, Primate of Poland, to His Holiness, the Pope.

The question of the fairness of the Versailles Treaty, the Polish Corridor, the Free City of Danzig, were all swept away with one barbaric blast in the face of the Cardinal's long list of murdered priests, dispossessed sisters, confiscated Church property and the wholesale deportation of people from ancestral homes to die in wildernesses unfit for Germans. We expect marauding, mischievous boys to steal some fruit and damage property in an orchard, but we mark them down as real vandals if they pull up the plants that the expectation of future fruit is removed. No matter what justification Germany may have had for her war on Poland, no amount of crimes committed against her could wash away the guilt of the destruction of a civilization equally old and glorious as her own. It is like the horrible story of the terrible vengeance of God on the people of the Old Testament, whose fields were sown with salt and whose offending cities were buried in brimstone. Centuries of culture have been uprooted and destroyed, art treasures, churches, institutions, and the effects of that culture are thoroughly eradicated. Even the agencies which work to patch up a wounded people and to rehabilitate the land, are removed so that there remains not even the proximate expectation of a re-birth of Poland.

Germany is spending millions of dollars on propaganda throughout the world in order to prevent neutral countries from joining the side of the Allies. In the crucifixion of Poland and the persecution of the Church, she brings into the field the most powerful Enemy of all. The French have learned that the Rock of Peter, which was destined by God to stand forever, cannot be attacked with impunity. Talleyrand and the advisers of Napoleon told him that his glorious conquest would come to naught and that the unnecessary ignominy to which he subjected Pius VII would redound to his annihilation. The French even have a word for it, for one of their proverbs say, "Who bites the Pope, dies in the eating." Had Hitler known his history he might have recalled how a previous German Ruler, Henry IV, who had attempted to wrest the control of the Church from Gregory VII, became helpless before the onslaught of the living God and was forced eventually to stand barefoot in the yard of Canossa doing penance to beg the Pope's forgiveness. He should have known that Bismarck, a far greater leader of the German people, had once proudly boasted he would never go to Canossa, only to find himself obliged to beg the help of a Successor of Saint Peter.

The world may have been in doubt as to the rights and wrongs of Germany after the Treaty of Versailles. The world might have been convinced that the treatment accorded to Germany after the last war was too harsh. But even a very worldly world, indifferent as it is to many of the finer things of life, feels a shudder of ominous portent at the desecration of the Blessed Sacrament and the persecution of the Clergy and the people of Poland. He who said, "Revenge is mine; I will re-pay," is now the Enemy of Germany and the only Friend of Poland. Will He bring the Third Reich to its knees at Canossa?

IN RETROSPECT

Holy Ghost Fathers in the United States

Less than one hundred years ago the United States of America was still a missionary country. There were bishops and native clergy, it is true, but the number of these was not nearly sufficient to minister to the spiritual life of the people. Recognizing this, the original Society of the Holy Ghost sent one of its Fathers to establish a community in America. He set sail in 1847, but the ship was forced to return to port and the project was abandoned for the time being.

Another Society, that of the Immaculate Heart of Mary, had also recognized America's need. In 1845 its Founder, the Ven. Father Libermann, had expressed a desire to send his missionaries to work among the negroes of the United States.

These two Societies united in 1848 into what is commonly known as the "Congregation of the Holy Ghost." From the following years, 1850 to 1870, there are at least twelve instances on record of Bishops of the United States applying to the Superior General for the services of the Holy Ghost Fathers. At length, in 1873, when the Kulturkampf drove religious orders out of Germany, enough Fathers were at the disposal of the Superior General to enable him to establish communities in the United States. To prepare the way, four Fathers sailed from France on November 7, 1872, and reached the shores of the United States on the 23rd of the same month.

Father Strub . . .

Under the direction of Father Strub, several works were undertaken in Ohio. None of these proved permanent until the Fathers were admitted by the Rt. Rev. Bishop Domenec to the Diocese of Pittsburgh. In April, 1874, the Fathers took charge of St. Mary's Parish in Sharpsburg, Pa.

The German province had supplied the Fathers in the United States with a large number of devoted Lay-Brothers. After having been transferred several times to different dioceses, the Brother's Novitiate was finally established in Arkansas, where, in 1878, Father Strub had taken charge of an extensive field of labor. It was in this state that the pioneer members of the Province went through some of the most trying ordeals. Fever, famine, and poverty decimated their ranks, and tried their power of endurance almost to the limit. They did not, however, give up, and, to the present day members of the Province are engaged in the sacred ministry in Arkansas.

Junior Scholasticate Opened...

In 1878, also, a college was started in Pittsburgh, and a Junior Scholasticate was opened in connection with the College. Four years later the Fathers acquired a prominent site in Pittsburgh, on what is called the Bluff, for the erection of college buildings. From that time the works of the Province were of a more permanent nature. The Brothers' Novitiate was moved to Pittsburgh in 1884, and the College Community became a center and a source of inspiration for the members of the Order in the United States. Fathers coming from other lands were welcome there until they were assigned to their fields of labor.

None but the pioneers can conceive what a poor, abandoned uphill work it was to found the now prosperous Duquesne University. None but they knew how necessary that work was for the preservation of the faith of young men who were being raised in a hotbed of bigotry where Catholicity was not held in honor as it is now. Moreover, some means of coming in contact with the American youth had to be found if the Order expected to establish itself permanently in this country by the reception of native-born Americans into its ranks.

It should likewise be noted that the prosperous parishes now under the care of the Holy Fathers were at one time those works for which it was difficult to find other priests, either because of the nationality of the parishioners, or because of financial difficulties, or finally because of the general dearth of priests.

In 1885, the Holy Ghost Fathers were asked to take over the care of St. Joachim's French parish in Detroit, Mich., because of difficulties in the parish for which the Bishop could find no other solution. Under similar circumstances St. Mary's German parish in Detroit was accepted eight years later. Then St. Joseph's parish of Bay City, in the diocese of Grand Rapids, was confided to the care of the Fathers as a last resort when the Bishop was about to close it. In the Diocese of La Crosse, where there was a shortage of priests, Notre Dame parish of Chippewa Falls was given over to the Holy Ghost Fathers in the year 1891, in accordance with the dying request of its pastor who knew the difficulties of satisfying the several nationalities which constituted the congregation. Ten years later, the little French Canadian parish in Chippewa Falls was confided to the Fathers.

Polish, German, French Parishes...

About that time thousands of Polish immigrants were pouring into the mining and factory districts of western Pennsylvania: poor people full of faith but destitute of priests who could speak their language. Were not these verily abandoned souls? Therefore, when St. Stanislaus' parish of Pittsburgh, Pa., was taken over by the Congregation in 1886, it was a work of zeal entirely within the sphere of activity regulated by the Constitutions.

Back in the seventies, St. Anne's parish of Millvale, Pa., had been ministered to by the Holy Ghost Fathers of Sharpsburg. Here, again, the language question created a difficulty which was solved only when the Fathers established a second parish in Millvale. It was named St. Anthony's parish, was begun in 1886, and was entirely German. Tarentum, another town in the Pittsburgh Diocese, had a number of Belgian, German and English speaking Catholics for whom it was difficult to find a priest. The Rt. Rev. Bishop Phelan requested Father Strub to send Holy Ghost Fathers to that parish in 1889. The beautiful little country parishes of Emsworth and Glenfield in the suburbs of Pittsburgh were mission churches ministered to by Fathers who taught at Holy Ghost College. In 1895, a Father was sent to reside in Emsworth.

Negro Work Started in 1886...

We now come to the end of the herculean labors of Father Strub, the first Provincial of the Holy Ghost Fathers in the United States. The crowning work of his life was the founding of a negro mission, a work which should be dear to every member of the Congregation of the Holy Ghost and the Immaculate Heart of Mary. In 1886, with the aid of the Drexel family, true friends of the Colored Race, St. Peter Claver's Colored Mission was opened in Philadelphia. About the same time the Fathers undertook to minister to the colored folk of Pittsburgh. Father Strub undertook one more work for his Province, the direction of St. Joseph's House for Homeless Boys. In January, 1890, he went to render an account of his stewardship, and to receive the reward of those who minister to Christ's little ones.

(To be continued)

MORAL EDUCATION OF AFRICAN CHILDREN

Motives proposed to the child

It is extremely difficult to know exactly if supernatural motives are proposed to the child to get him to obey the moral order. At the moment of writing I cannot think of any. There is no doubt that a child is frightened into good conduct at night by telling it to keep quiet because there is an animal outside or a giant at the door waiting to take him.

If we go through the ten commandments we find that all are present.

1. Belief in one God—**Mungu ni mnoja** (God is one).

2. I have never heard a native use the name of God to attest the truth of his statement.

3. It is forbidden to work on the day of a pagan ceremony.

4. To honor one's Father and Mother and elders is so much part of the code that it is forbidden to mention their names.

5. To kill a man brings a fine of anything from ten to twenty cows. To kill a man by witchcraft brings the penalty of death.

6. For incest a sheep is sacrificed and for adultery a hen, in order to wipe out the stain.

7. A boy caught stealing formerly could be sold into slavery and always a hole is bored in the ear.

8. It is forbidden but often broken.

9 & 10: cf. 6 & 7.

A father ought to report the faults of his children to their **mjomba** (uncle). If it is a case of lying and it is a small matter he will not worry, but if it is the cause of trouble the boy will be punished either by the father himself or more often by the mjomba.

Stealing is forbidden, and as some class of fine must be paid to the wronged man it is the duty of the clan to help pay it. Naturally the clan does not like to pay such debts and the result is the child is flogged.

Disrespect of elders is a big fault and the child is beaten for it.

Shame is most certainly appealed to. Ambition and pride, not so much, but still these are by no means neglected.

Praise, flattery (especially) and ridicule (very much so) are resorted to.

As far as I can discover there are no religious or supernatural motives proposed to the child to get him or her to obey the moral law. And it naturally follows that they are not taught to expect rewards or punishments from supernatural beings. In fact, a man or woman who should tell her children or the children of others that they will be taken by a spirit if they continue in their bad conduct, might be accused of **Uchawi** (witchcraft). However young children are frightened into conduct, especially at night, by telling them that a **Jitu** (giant) is at the door ready to take children who cry and are troublesome. A man seeing a father beating his child overmuch for a slight offense may remark that it were better to stop for the **Mzimu** (spirit) of the child is watching the ill-treatment.

Pride, shame and ambition are resorted to in order to get the boy to obey. Now these things are used more or less as "levers" because the great danger is "loss" to the father. A child who disrespects old people or elders brings loss on the parents either of respect or property. It breaks a native's heart to have to pay for the acts of his son. A boy who through a lie should bring dishonor or loss on his father would receive a flogging which he would remember for many days. Certainly a father will hide the crimes of his son if he can possibly do so and if there is a court case held he will give of his best to defend him. It is not uncommon to hear a mother contrasting the former good deeds of her child with his present bad ones. How often have I heard a mother shout at her child **"Huna haya"** (you have no shame). I think that nothing pleases a native more than when another is caught at something which he himself is continually doing. One is ridiculed wholesale.

Disrespect for parents and elders introduces the business called **"Mfundo."** It sounds queer to say that a boy who disrespects his father or an elder is forced to pay a fine of a **Kuku.** It may sound more queer still to say that a father who wrongly chastises his own child is bound to pay the wronged child a **kuku.** The reason for this is that the wrong done to the child is done to the whole **Ukoo** of the child, for the father and his child are always of different clans, the child taking his **Ukoo** from his mother. It is quite common for a mother to give a child, who has refused to help in the work of cleaning maize and millet, a handful or two of uncooked grains for dinner. This very often is a means of correction. However should the child still continue in refusing to work, complete deprivation is resorted to. In the case of out-and-out disobedience and stubbornness, the child may be sent to the **Mjomba** (uncle), for the **Mjomba** is the last court of appeal having almost power of life and death over his nephews. There was once a case of a boy who was given the smoke cure for disobedience. He was locked in the house where burned a fire piled high with green grass. When he was cured he made known the fact to his **Mjomba** who stood waiting outside.

Before the arrival of Europeans, thieves were treated as slaves and could be sold into slavery. Nowadays the usual procedure is to bring them before the **Mfumwa** (chief) and if found guilty, they are fined. There still exists also the custom of boring a hole in the ear, not the lobe, but above it.

Temperance does not exist. All drink **pombe** (native beer). I have never met an Mnguru pagan, man, woman or child, who would refuse **pombe.** It is made for all big occasions or for no occasions. The beer parties are often the scene of fights but one separates the fighters as a rule. Self-control is expected in certain things for the quarreler is not a **persona grata.** The native keeps his temper in hand fairly well, so much so, that at times he is most provocative.

Notes from the diary of a Missionary.

* * *

The high priest, that is to say, the priest, is the greatest among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with holy vestments.—Leviticus, XXI, 10.

* * *

For the Church to have fallen into any one of the fads from Gnosticism (of the first century) to Christian Science . . . to Communism (of the twentieth century) were obvious and tame; but for the Church to have avoided them all (and it has) has been one whirling adventure; in my mind I have a vision—the Church, the Heavenly Chariot, flies thundering down the ages, past the dull heresies (from Gnosticism to Communism) flat and sprawling, the wild truth reeling but erect.

—G. K. Chesterton.

Those nations on their backs would do well to get on their knees.

—Archbishop Glennon.

* * *

"The weighty anxieties of Your Holiness for our country regarding the abandonment of the moral law by many outside the Church, regarding secularized education, divorce, the weakening of the family life, the thorough instruction of the laity who are to collaborate in Catholic Action, the worthy fulfillment of the office of preacher or teacher on the radio, the reconstruction of the social order according to the Gospel and the directives of the Holy See, the resourcefulness of the enemies of Christ and of His Church, the necessary Apostolic care of the Negroes, we shall make our own with a greater sense of responsibility for the souls committed to our keeping."

—Bishops' Letter.

BOOKS

NEW BOOK

God the Holy Ghost, by Father James F. Carroll, C.S.Sp., S.T.D. This book, which, in the words of Father Hoeger, the "Censor Deputatus," is "a beautiful work on the Holy Ghost," will be published by P. J. Kenedy & Sons, New York, N. Y., at the end of April. It will contain four parts in its 316 pages: I. The Gifts. II. The Beatitudes. III. The Fruits. IV. The Apostolate. Price—$2.50.

* * *

THE HOLY GHOST PRAYER BOOK

A new wellspring of devotion to the Holy Spirit of God has been opened to us. No one can deny that the Holy Ghost has been more than neglected in the devotional exercises of Catholics. It is with guilty consciences that most of us reflect upon the part we permit the Holy Ghost to play in our lives. This void in our religious practices can now be filled. The long-awaited **Holy Ghost Prayer Book** has at last been published.

The first assurance that the book measures up to the mark is the fact that it has been compiled by a priest of the Congregation of the Holy Spirit. The Rev. Frederick T. Hoeger, C.S.Sp., has made a notable contribution to the work of his institute. Devout Catholics owe him their sincere gratitude.

This book is new only in the sense that it fills a modern need. It brings to us the old prayers of Holy Church, rich and venerable, blessed by God. It will lead those who use it closer to the Third Person of the Blessed Trinity. Need we say how much the Spirit of truth, of holiness, and peace is needed by individuals and peoples today?—(The Sign, March, 1940).

* * *

The Rulers of Russia, by Father Dennis Fahey, C.S.Sp.

Social Justice Publishing Co., 25c.

With a brevity and cogency rare in a work of such magnitude, Father Fahey in his book, "Rulers of Russia," scientifically demonstrates with documental proofs and quotations from authors of renown, the hidden facts underlying the present world conflict.

The reader becomes acquainted with the warring philosophies and the dupes of Judaeo-Masonic intrigue. He is no longer puzzled after he sees that the most contrary ideologies and philosophies converge in complete harmony, and realizes that such agreement is not fortuitous but designed—namely the struggle for a natural messiah against the order established by God.

That the so-called Democracies are the economic slaves of a group of international financiers, and that Capitalism and Communism are as compatible in the eyes of these financiers, as fresh fruit to a healthy stomach, is courageously and truthfully presented in this little book together with a great number of startling facts of present day difficulties, brought on by the Judaeo-Masonic naturalistic philosophies.

GREAT ST. JOSEPH! SON OF DAVID

Great St. Joseph! Son of David,
Foster Father of our Lord,
Spouse of Mary ever Virgin
Keeping o'er them watch and ward!

In the stable thou didst guard them
With a father's loving care;
Thou by God's command didst save them
From the cruel Herod's snare.

Three long days in grief and anguish
With His mother sweet and mild,
Mary Virgin, didst thou wander
Seeking the beloved Child.

In the temple thou didst find Him:
Oh! what joy then filled thy heart!
In thy sorrows, in thy gladness
Grant us Joseph, to have part.

Clasped in Jesus' arms and Mary's,
When death gently came at last,
Thy pure spirit sweetly sighing
From its earthly dwelling passed.

Dear St. Joseph! by that passing
May our death be like to thine;
And with Jesus, Mary, Joseph.
May our souls forever shine.

OUR PROVINCE

l Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



OLUME EIGHT
NUMBER FIVE

MAY-JUNE
1940

OUR PROVINCE

MAY-JUNE, 1940

VOL. 8 No. 5

THOUGHT FOR THE MONTH

"When a missionary leads a life that is truly holy, the heathens however rude they may be, will sooner or later recognize in him a man of God. A saintly life brings with it a balm that makes an impression on even the most hardened souls."

—VENERABLE LIBERMANN.

OUR DEAD

DURING THE MONTH OF MAY WE PRAY FOR:

Father Charles Leroux, who died on May 1, 1915, aged 59 years.

Father Charles Steurer, who died on May 14, 1918, aged 83 years.

Father John Moranville, who died on May 16, 1918.

Brother Pius Bluem, who died on May 16, 1930, aged 80 years.

Father John Desnier, who died on May 19, 1909, aged 52 years.

Father John Wietrzynski, who died on May 20, 1902, aged 27 years.

Father Francis Schwab, who died on May 23, 1903, aged 58 years.

Father Michael Kelly, who died on May 31, 1931, aged 50 years.

DURING THE MONTH OF JUNE WE PRAY FOR:

Father Francis Retka, who died on June 6, 1938, aged 61 years.

Father John Schroeffel, who died on June 6, 1925, aged 48 years.

Father Martin Hehir, who died on June 10, 1935, aged 80 years.

Father Paul Kwapulinski, who died on June 22, 1927, aged 52 years.

Mr. Michael Kenny, who died on June 25, 1916, aged 25 years.

Father Theophile Meyer, who died on June 30, 1938, aged 81 years.

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GENERAL BULLETIN

ROME

THE PORTIUNCULA INDULGENCE

The September-October (1939) edition of the General Bulletin published a decree of the Sacred Penitentiary (of May 1, 1939) pertaining to the Portiuncula Indulgence (O. P., November 1939, p. 3). Hereafter the churches and oratories that desire this indulgence, will request it of the Sacred Penitentiary.

Another Observation made by the same tribunal states that requests for the Portiuncula of August 2nd, be submitted each year before May 31.

No attention will be given to last minute requests sent by cablegram.

* * *

POWERS OF MOBILIZED PRIESTS

The Acta Apostolicae Sedis of the 22nd of December 1939, has published with the letter of His Holiness to mobilized priests the list of powers which the Sovereign Pontiff accords these priests (Decree of Sacr. Consistorial Cong., p. 710).

The Provinces interested will reproduce this long list of powers and favors, with profit.

ADMINISTRATIVE ACTS

APPOINTMENTS

By various decisions of the General Council, the following appointments have been made:

Father Joseph Declercq, Provincial Superior of Belgium (February 6, 1940).
Father Philip O'Connor, Principal Superior of the District of Onitscha-Owerri.
Father David Lloyd, Principal Superior of the District of Sierra Leone and of Gambia.
Father Nicholas Moysan, Principal Superior of the District of Brazzaville.
Father Albert Hemme, Principal Superior of the District of Oubangi-Chari.
Father Gustave Bouve, Principal Superior of the District of Northern Katanga.
(February 20, 1940)

* * *

PROVINCIAL AND DISTRICT COUNCILS

The General Council has approved the following Provincial and District Councils:

Province of the United States: (Council of Dec. 16, 1939) Fathers Frederick Hoeger and John Lundergan, assistants; Fathers Anthony Lechner, Francis J. Smith, Raymond Kirk, Regis Guthrie, Councillors.

District of Dakar (Council of January 9, 1940) Father Charles Grillot, assistant; Fathers Leon Cimbault, John Mary Esvan, Florent Bernhard, Councillors.

District of Kilimanjaro (Council of January 16, 1940) Father John van Dongen, assistant; Fathers Aloyse Heidman, James Neville, Herbert Prueher, Councillors; Father James Manning, Procurator.

District of Upper Jurua (Council of January 30, 1940) Fathers Auguste Haberkorn, Joseph Bischofberger, assistants; Fathers Heinrich Schummer, Cornelius Kniebeler, Councillors.

* * *

NEW RESIDENCE

By decision of the General council under date of January 9, 1940, the opening of a second residence at Brazzaville, near the Church of St. Francis of the plateau has been authorized.

* * *

VOWS

Profession:

Kilshane: September 8, 1939, the Novice clerics:

Francis Comerford, born at Urlingford, April 23, 1920.
Edward Teehan, born at Roscrea (Killaloe), March 10, 1919.
Patrick Liddane, born at Kilkee (Killaloe), November 26, 1918.
Brean O'Connor, born at Cashel (Cashel), February 22, 1920.
Francis Culhane, born at Ranelagh (Dublin), March 30, 1916.
Jeremiah O'Sullivan, born at Drumroe (Limerick), January 7, 1919.
Matthew Corrigan, born at Jang (Meath), June 8, 1919.
Bernard Farrelly, born at Kingscourt (Meath), April 11, 1917.
Denis McCarthy, born at Clonakilty (Ross), January 22, 1920.
John Aherne, born at Cork City (Cork), December 31, 1919.
James Going, born at Cashel (Cashel), November 1, 1919.
Thomas Reynolds, born at Ballysallagh (Ossory), October 9, 1917.
Hugh Roche, born at Athlone (Elphin), May 31, 1919.
John Joseph Coleman, born at Nenagh (Killaloe), January 31, 1920.

Dermot Moloney, born at Dublin (Dublin), December 12, 1919.
Francis Martin, born at Kiltimagh (Achonry), October 9, 1919.
Patrick Campbell, born at Swinford (Achonry), January 7, 1920.
Michael Dugan, born at Dublin (Dublin), July 24, 1919.
Nicholas Killian, born at Ballybrian (Kildare), May 15, 1915.
Patrick Smyth, born at Dublin (Dublin), November 21, 1920.
Oliver Barrett, born at Kinsale (Cork), May 20, 1920.
Pearse Moloney, born at Dungarvan (Waterford), October 4, 1919.
Seamus Clements, born at Dublin (Dublin), January 7, 1920.
William Dwane, born at Shinrone (Killaloe), January 31, 1920.
Francis Dolan, born at Belfast (Down and Connor), April 24, 1919.
Dermot Browne, born at Dublin (Dublin), September 27, 1918.
James Collery, born at Milltown (Kerry), December 11, 1920.
Patrick Sheehan, born at Cape Clear (Ross), February 27, 1918.
Thomas O'Byrne, born at Limerick (Limerick), December 27, 1919.
Patrick Townsend, born at Cuffesgrange (Ossory), February 27, 1920.
Patrick Butler, born at Ballyreety (Limerick), September 17, 1917.
John Gannon, born at Bagnalstown (Kildare), July 30, 1920.
William Hickey, born at Athy (Dublin), June 15, 1919.

Fribourg, December 8, 1939, the Novice Cleric:
Alexander Desilvestri, born at Neufchatel (Fribourg), October 3, 1917.

Pire, December 27, 1939, the Novice Cleric:
Auguste Jaouen, born at Plouvien (Quimper), July 26, 1914.

Langonnet, December 31, 1939, the Novice Clerics:
Rene Leuck, born at Ehnen-sur-Moselle (Luxembourg), May 8, 1919.
John Pinchon, born at Provins (Meaux), September 25, 1919.
Adrien Praplan, born at Icogne (Sion), February 3, 1918.
Albert Texier, born at Saint-Grave (Vannes), September 5, 1920.

Hotgne, January 6, 1940, the Novice Cleric:
Ferdinand Couppy, born at Arbaz (Sion), October 20, 1918.

Langonnet, December 31, 1939, the Novice Brothers:
Constant Bogen, born at Bennwihr (Strasbourg), February 17, 1921.
Hubert Yung, born at Sarreguemines (Metz), March 21, 1921.
Justin Heitz, born at Herrlisheim (Strasbourg), June 31, 1921.
Richard Spiesser, born at Dachstein (Strasbourg), September 12, 1921.
Romain Braillard, born at Saint Martin (Fribourg), January 14, 1922.

Renewal of Temporary Vows:

Mortain, September 9, 1939: Brother Loyis Berretta.
Langonnet, December 22, 1939: Mr. Peter Jacq.
Langonnet, December 30, 1939: Mr. Jerome Le Carff.
Chevilly, February 2, 1940: Brother Gildas Lecomte.

Renewal of Three Year Vows:

Caconda, January 6, 1939: Brother Nicolau Machado.
Bimbe, June 21, 1939: Brother Gilbertus Hackenbroich.
Cuando, June 21, 1939: Brother Maria Romanus Bicker.
Galangue, September 8, 1939: Brother Venceslau Ferreira.
On board the vessel "Foucauld." June 22, 1939: Brother Wilfridus Kuster.
Lierre, October 7, 1939: Brother Laetantius Toussaint.
Cellule, December 25, 1939: Brother Grey Breton.
Langonnet, December 30, 1939: Messrs. Egbert Durkin, John Gilroy, John Jackson.
Chevilly, January 3, 1940: Brother Alphonse Marie Bach.
Saverne, January 11, 1940: Brother Ernest Schlosser.

Profession of Perpetual Vows:

Kilema, October 20, 1939: Father Patrick Rea.
Louvain, November 9, 1939: Mr. Henry Joris.
Kaolack, December 8, 1939: Brother Adolphe Rabot.
Kimmage, December 10, 1939: Brother Patrick Hewitt.
Berck-Plage, December 16, 1939: Mr. Joseph Morvan.
Langonnet, December 31, 1939: Mr. Peter Devins.
Neufgrange, January 1, 1940: Mr. Francis Barxell.
Bambari, January 21, 1940: Father Michael Kandel.

APOSTOLIC CONSECRATION

Kaolack, December 8, 1939: Brother Adolphe Rabot.

PROMOTION TO SACRED ORDERS

Luppy, October 16, 1939: Bishop Heintz, Bishop of Metz, ordained Mr. Andre Usinier, to the Priesthood.

Bischwiller, November 5, 1939: Bishop Ruch of Strasbourg, ordained Mr. Peter Deck to the Priesthood.

Langonnet, December 8, 1939: Most Reverend Father General tonsured Mr. Alain Henriquet.

Saint-Brieuc, by Bishop Serrand of Saint-Brieuc:
December 17: Diaconate; December 21: Priesthood—Mr. Francis Stenger.

Louvain, December 23, by Bishop Carton de Wiart, Auxiliary of Malines:
Tonsure: Messrs. Henry Joris, Francis Jacobs, John Van Briel, Alphonse Vermeiren, Gilbert Malherbe.
Last Two Minor Orders: Messrs. Francis Van Wesemael, Michael Madigan, John Van den Berge, Robert Smets, Albert Hermans, Joseph Nyssen, Roger Besseling, John Gaillard, Armand Henry.

SUPPLEMENTS TO THE NECROLOGY

Time and again, requests for a revised edition of the Necrology has been made. The last edition of 1930 is as yet not out of print and thus there is no reason for a new edition.

Besides a large space has been allowed on each page, for the addition of names. This is the duty of the reader of prayers. To facilitate matters, the Bulletin General publishes annually the list of members who died during the preceding year.

To aid in keeping the records in order the General Secretary has arranged a list, of the members of the Congregation who have died since 1930—the date of publication of the Necrology.

(This mimeographed list was sent to all the houses of the Province with the April edition of "Our Province."—Ed.)

NECROLOGY FOR 1939

FATHERS:	Date and Place of Death		Age
Edward Crehan	January 2	Blackrock	77
Joseph Le Doare	January 4	Yaounde	30
Louis Bernhard	February 28	Mother House	66
John Baptist Frey	March 19	Rome	61
Henry Nique	March 23	Paris	56
Joaquim Da Rocha	April 4	Port-au-Prince	55
Louis Caradec	May 18	Langonnet	62
Andrew McDonald	May 25	Blackrock	66
Henry Bleriot	May 27	Braga	78
Julien Roupnel	June 1	Chevilly	72
Camille Coutret	July 4	Mother House	65
Christopher Plunkett	August 17	New York	72
Emile Le Floch	August 23	Langonnet	64
Antoine Bourbonnais	September 4	Saint-Dennis	80
James Devis	September 15	Launda	60
Albert David	September 29	Limoux	67
Thomas O'Hanlon	October 22	Blackrock	77
Peter Lena	November 7	Langonnet	41
John Marie Le Meillour	November 17	Langonnet	70
Edgar Fischer	November 29	Mfumasi	33
John Kingston	December 23	Dublin	69
Alexis Savary	December 25	Ile D'Hoedic	68

PROFESSED SCHOLASTICS:	Date and Place of Death		Age
Jose Baptista	April 3	Braga	20
Augustinus Van Gijsel	April 25	Gemert	23
James Van Putten	May 20	Montana	30

BROTHERS:	Date and Place of Death		Age
Casmir Ulmer	January 4	Mortain	67
Theodule Canivet	January 30	Langonnet	58
Herard Jenny	February 7	Langonnet	82
Brito da Silva	February 15	Tyivinguiro	75
Franciscus Stolz	February 23	Knechtsteden	73
Quintien Collin	March 10	Mayumba	74
Engelmar Zraggen	March 27	Yaounde	58
Gatien Gotrand	June 12	St. Michel en Priziac	63
Baruch Bernet	July 26	Langonnet	81
Osmund Healy	August 20	Rockwell	64
Michael Meehan	September 10	Blackrock	63
Cere Spiekermann	September 17	Kilema	81
Damian Daman	October 4	Langonnet	62
Mieceslaus Piasecki	November 16	Poland	71

NOVICE BROTHERS:	Date and Place of Death		Age
Edward Guldentops	June 19	Duffel	18

SINCE OUR LAST BULLETIN THE FOLLOWING HAVE BEEN CALLED TO THEIR REWARD:

November 16, 1939: Brother Mieceslaus Spiekermann, professed of perpetual vows of the Province of Poland, who died in Poland at the age of 71 after 36 years of profession.

December 23: Father John Kingston, professed of perpetual vows of the Province of Ireland, who died at Dublin at the age of 69, after 39 years of profession.

December 25. Father Alexis Savary, professed of perpetual vows of the Province of France, who died at the Ile d'Hoedic, at the age of 68 years after 43 years of profession.

January 2, 1940: Father John Dempsey, professed of perpetual vows of the Province of Ireland who died at Kimmage at the age of 35, after 16 years of profession.

January 25: Father Emile Conrad, professed of perpetual vows of the Province of France who died at Thann at the age of 58 after 37 years of profession.

January 27: Father George Vandenbulke, professed of perpetual vows of the Province of Belgium, who died at Louvain at the age of 49 years, after 30 years of profession.

January 27: Mr. Wendelinus Loehr, scholastic, professed of perpetual vows of the province of France, who died at Cadillac, at the age of 50 after 24 years of profession.

February 11: Father Joseph Iehl, professed of perpetual vows of the Province of France, who died at Misserghin at the age of 69 years, after 45 years of profession.

February 15: Father Joseph Woelffel, professed of perpetual vows of the Province of France, who died at Saverne, at the age of 66, after 42 years of profession.

February 19: Father Michael Martin, professed of temporary vows of the Province of the United States, who died at the age of 58.

R. I. P.

THE BISHOP'S HOUSE,
ST. CLOUD, MINNESOTA

May 3rd, 1940.

Very Reverend Dear Father Provincial:

Please accept my most sincere thanks for your kind favor in sending me a copy of the Holy Ghost Prayer Book.

As you know, I have tried to follow the example of my predecessor, Bishop Zardetti, in promoting the devotion to the Third Person of the Most Blessed Trinity, and I appreciate the publication of this Prayer Book, and pray it may prove a powerful stimulant to the growing devotion to the Holy Ghost.

With kind regards and best wishes,

Sincerely yours in Christ,

(signed) ✠ JOS. BUSCH,
Bishop of St. Cloud.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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EDITORIAL

THE OBLIGATION OF GIVING GOOD EXAMPLE

Wherever we are, whether in the army, on the missions, in parishes or in the classroom, we are obliged to give good example to those who live around us.

As priests and religious—as we profess ourselves to be—our dignity and mission bring upon us the regard of those whom we guide. Instinctively they pattern their lives according to ours.

It was for us in particular, that Our Lord said: "You are the light of the world. A city seated on a mountain cannot be hid . . . **Non potest civitas abscondi supra montem posita."** And as a logical conclusion: "Let your light shine before men that they may see your good works, and glorify your Father who is in heaven . . . **Ut videant opera vestra bona."** (St. Matthew, v, 14 & 16).

Again Our Lord said: " . . . Providing good things, not only in the sight of God, but also in the sight of all men . . . **Providentes bona non solum coram Deo sed etiam coram omnibus hominibus."** (Rom. XII, 17).

Echoing the words of the Master, St. Peter admonishes: " . . . but being made a pattern of the flock" (I Peter v, 3). And St. Paul addressed Timothy: " . . . Be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity . . . **Exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in castitate."** (I Tim. IV, 12). And again to Timothy and to us: " . . . Carefully study to present yourself unto God, a workman that needeth not be ashamed . . . **Sollicite cura teipsum probabilem exhibere Deo, operarium inconfusibilem."** (II Tim. II, 15).

In a word, we must edify. By a blameless conduct, we must urge all those who observe us, to a love of good; we must work to instill into their souls the virtue of sanctity.

Moreover good example is the first and best means of effecting a salutary influence on these souls. It was with reason that St. Ambrose said that conviction is operated more by the eyes than the ears. No language is more eloquent than good example. And the conduct of a man, which is more or less perfect, always influences his companions (to good or evil), if it does not determine them entirely.

Let us try then to the best of our ability to do honor to our priesthood and our religious profession. Let us be on our guard lest we scandalize any person or child. Let us beware lest we allow any word or action that would reveal anything but a truly virtuous heart.

It is our duty to edify people by our modesty and our prudence in our relations with them. We must edify our confreres by strictly adhering to our holy rules, for they have a right to see their observance in others and besides, the keeping of the rule is a wonderful example. Happy are the communities in which the subjects are a source of edification for each other. There is no better way to bring the richness of God's blessing upon the souls of those houses. It is the peace and the joy of those on earth awaiting their eternal reward.

(Avis du Mois)

✠ L.L.H.

NEWS

LIST 21,403,136 U. S. CATHOLICS

The Catholic population of the United States, the Hawaiian Islands and Alaska is 21,403,136, according to the Official Catholic Directory for this year, just issued by P. J. Kenedy & Sons. The number of Catholics in the New York archdiocese was placed at an even 1,000,000 or 400,000 fewer than the largest archdiocese in the country, that of Chicago. The second largest is Boston, with 1,044,359.

Virtually every diocese and archdiocese in the country reported increases in membership, according to the directory. The rise amounted to 222,557, but was more than offset by a revision of the figures for Brooklyn.

In reaching the count of Catholics in the diocese of Brooklyn, only those who actually attend church and practise Catholicism were included, and those who are Catholic only in name were dropped. This reduced the count in Brooklyn by 225,928 from last year. The 1940 figures for that diocese are 943,126.

With this revision the number of Catholics in the United States and its territories for this year is 3,371 less than in 1939.

The directory also lists: 134 Cardinals, Archbishops and Bishops together with 33,912 Priests (secular and religious).

* * *

SOVIET OPPRESSION OF CHURCH IN POLAND

"The Vatican Radio reported the position of the Catholic Church in Lwow, Stanislawow and Tarnapol —in Soviet-occupied Poland—on Tuesday, March 5, 1940.

"As soon as the Soviets occupied the territory all Church land was confiscated. An excessive tax of from four to eight roubles per square metre was imposed for the maintenance of all large buildings—most of them churches. Since in many cases the villages could not pay this tax, the local church was promptly closed. Monasteries and convents are being closed.

"The population both Polish and Ukranian, however, remains loyal to the Church. For instance—on the Feast of the Epiphany—in defiance of the ban, processions were held in several towns. The Soviet authorities did not interfere.

"But it is no uncommon thing for priests and nuns taking part in processions to be deported into the interior of the soviet Union."

—The Universe.

The following changes in Tanganyika, have recently reached the Editors of "Our Province:"

Kilema: Most Reverend Bishop Byrne, Fathers Tessier, Mangan, Baker, White and two Benedictines.
Seminary: Father Duffy.
Gare: Father Rengers (Superior), Father Hogan.
Kibosho: Father Lucey.
Tanga: Father Lavery.
Korogwe: Father Hasson.
Mashati: Father Hayden (Superior), Father Watkins.
Arusha: Father Fusan.

LETTERS

J. M. J.

Bromberg (Bydgoszcz)
March 6, 1940

Very Reverend Father Provincial, reverend and dear Confreres:

Only a short while ago, an American acquaintance of mine notified me about his departure to the States and expressed a wish to deliver a letter to those who are near and dear to me over there. As he is leaving tomorrow I must hurry with this news. You will understand perfectly that I am writing under difficulties, fully aware that this letter might perforce be censored, therefore I must of necessity be brief, though one could write volumes of the experiences we went through since September. This is the first letter I have written to America since the crisis began. As I am writing in a thoroughly cold room, for it is difficult to get wood or coal, and as I am recuperating from a long and dangerous sickness of double pneumonia and heart trouble, you will kindly excuse my penmanship and whatever transgression I may commit.

Soon after the first bombs were heard on that awful Sept. 1, the streets and roads were jammed with countless thousands of vehicles of all description, from a baby perambulator and a bicycle up to the heaviest trucks and wagons, all carrying refugees and their few belongings. As our house is on the highroad we witnessed for two days, continued processions of these unfortunates, thousands on foot, followed by herds of cattle. One cannot describe the noise and the sadness of such a stampede. Yet throughout the whole endless line of castaways one could not see a single person in tears. Everybody seemed hardened to undergo even the greatest suffering and all the terror of an unknown journey into an unknown territory, amidst the rain of fire from above, from below, from all sides. As we watched this unusual parade from our windows or from our garden, during the day and later during the evening we had no idea that in a few hours we would be in the long, long chain of runaways. Sometimes we would walk or trot alongside of a haywagon asking these poor people where they were bound for or what they saw along the way. All gave the same answers, not knowing where they were going and stating

quietly that they had seen fires, buildings, villages, farms in ruins and people amongst them priests arrested for murder. It was most painful to see an acquaintance priest driving an old farm wagon, and an armful of furniture, his old servant, a dog, some hay, being all he could take along. Most of the wagons were driven by old men or women, some by boys or girls as all the others were in the army.

Shortly before midnight on the 2nd of Sept., our city being almost depopulated because of refugees, many buildings bombarded and some on fire, we suddenly decided to leave everything behind and to seek safer surroundings, not knowing then that there was no safe place in all the country. It was painful and very difficult to take the final step, but thank God that we did what we did. It took us about a half hour to get the two wagons and horses harnessed and to pack our handbags. Finally we went to the chapel where some of us consumed the Most Sacred Species and after a short nervous but earnest prayer we were on the way, joining those whom we earlier in the day pitied from all our hearts. We left everything home, absolutely everything, except a few personal bits of linen, enough for a fortnight. All the cows and pigs, dogs and chickens were set free on the farm. We thought we would be home in a few days but alas we were away for a whole month. The Fathers, Brothers, two or three Scholastics and students, a friend or so, in all about 16 people departed in the name of God, on that fateful journey that lasted about two weeks. What we saw, and what we went through, God alone knows, pen cannot describe. We were on the wagon continually day and night, with short stops for a nap or a meal of bread and black coffee or water. Sometimes we slept in a barn, at other times on a bit of hay in a farm yard, once or twice in a farm house on the floor. Sometimes we were able to get a meal from a farmer and at times we had no meal at all yet we got along though chilled and hungry and scared of every shadow and traveller. We were almost always in such a jam of traffic that it seemed that we could never come out of it. It was always most exasperating in small towns and bridges and yet it was at just such places, that most of the bombers came above. They came all along the journey for that matter, early in the morning from 6 till 6 or 7 at night. No place, city, village, hamlet or road was safe, no forest or field, or house was safe, not even a patch of potatoes was safe, though it was said to be the safest, but even there the bombers would come close and low and emit a volley of shots from machine guns. The nights were safer. We would travel mostly at night and part of the day, our horses, fine, heavy, healthy steeds, tired and overworked were almost skin and bones at the end of the journey. We lived the life of the gypsy. Washed and shaved in a brook, slept in forests, ate along a dusty roadside amid countless travellers, in dust and sand. Sometimes we slept as the horses trotted along, but my it was cold. About a hundred times we jumped off the wagons at each sudden approach of the bombers and would hide in the forest or in a cabbage field or a swamp or anywhere at all. We would remain in the hiding place for many minutes until the marauders were safely away and once again we started on the way only to jump off again. We continued in such a way until we were about 8 miles from Warsaw where everybody was heading, thinking this to be the safest place.

Here we were caught in a trap. From all sides there broke a terrific noise of cannons, bombers, machine guns, and rifles from windows, gardens, nooks and corners, barns and from behind fences aiming at the travellers who were mixed amongst the thousands of soldiers. The enemy was somewhere near, we were always sneaking away from him just in time, but now the enemy was here, hidden everywhere. We were lying scattered in fields and plots for about an hour, with bullets whistling all the while. It was prayer alone that saved us. God is so merciful. The Blessed Virgin and Saint Joseph were our surest helpers.

Finally I was able to get up, looked for my confreres, searched for them but in vain. All were not to be found so I jumped on a wagon full of our soldiers and with them stampeded at lightning speed to Warsaw, with cannon balls hitting every house along the way. We took the side roads and safely got into the big, beautiful, prosperous city that now was a fortress, every street and every house a rampart ready for the attack, seemingly impossible to overtake. Crowds were making final arrangements for the defense. Happy girls and children showered the soldiers with delicacies, cigarettes and sandwiches. Anxious citizens were building means of defense. Just as we were nearing the business section bombers came along and rained fire that set many a house in ruins. This storm of bombers continued for about two weeks every day. During all this hazardous fortnight I lived the first four days in a priest's hotel, sleeping in the same room where the Blessed Sacrament was kept. Later we had to seek a safer place so a priest friend took me to the palace of his parishioner, a Princess. Here we slept in a gorgeous palace, beautifully furnished, but alas, after three days the palace became a mass of ruins so we slept in its cellars, on cement floors upon mattresses. So we remained about ten days or more in candle light, or sometimes electric light, most of the time hungry, unwashed, unshaven, for many days without drinking water, continually day and night under fire from bombs and cannons. Then part of our house got on fire from shells. We were in the cellars even then for outside was a storm of hail, rain, bombs and cannon balls. Almost without stop I blessed our cellar and the 20 people there with the statue of the Blessed Virgin. Though our house was a wreck, the beautiful mirrors and furniture ruins, our cellar was safe. Our house was hit dozens of times yet we were not hurt. After blessing the fire with my professional cross which I had with me the fire subsided, burning completely but one wing of the palace. Then came the worst day of all when Warsaw was sacked for the last time. Hundreds of bombers threw bombs every

minute, destroying all the houses and killing hundreds and thousands of people and animals.

To describe the seige of the capital city is almost impossible. When I left the cellar I saw the whole city in flames and in ruins. The biggest buildings ransacked to the ground. The scene at night was sublime but horrible and painful. We walked amidst the ruins, but saw nothing but debris everywhere. Countless refugees, half clothed ran in all directions. We were all hungry and thirsty. I had no clothes but those on me. Then walking as in a nightmare along the devastated streets, I reached the American Consulate, the other American buildings being destroyed. Here I remained two nights sleeping in the cellar in a sitting posture, the place being crowded. Luck served me as I was able to find Fr. Tomaszewski, Provincial, Fr. Zuromski, C.S.Sp., and a scholastic Mr. Grams living in a Redemptorist Monastery all during the siege of Warsaw. With them, eating horse flesh, I remained three days after which we set back for Bydoszcz. The other two Fathers and all Brothers we knew nothing about. Everyone of us lost everything, horses, wagons, suitcases and all.

The trip home was so full of Dantean scenes that one was worse than the other. We went through hell and that is but putting it mildly. We travelled in box cars sitting on the dirty floors or standing and leaning against the rumbling cars. Everywhere we saw the enemy. Oh the misery of the poor, very poor, refugees, fathers and mothers and children, many of whom did not all come back home. One of our students was wounded, then we knew nothing of him till he came back six weeks later.

We reached home after a terrifying experience. But home was not a home for us anymore. Everywhere the names of the streets and stores were germanized, we could not hear our language anymore, the street car conductors' uniforms were changed. We were in Poland, but yet we were in the occupied country, full of ruins, fire, misery, pain and desolation. Walking along the streets on our way to the monastery we felt like culprits. We each had a small bundle of bread or corned beef or a shirt and a handkerchief, etc.

People saw us as we took the side streets, hiding from the soldiers and police as we were still in our cassocks and the eyes of the occupants were sneering and jeering. Ours was surely the way of the cross. Everybody told us we had no home that the soldiers occupied it. We stopped at the neighbor's house where we found out the truth. We had no home, no money, no clothes, we were tired, hungry and I was already sick. After a short lunch, Fr. Provincial and a confrere went to our scholasticate to find out from the soldiers whether we could come in but they mocked the Fathers and told them to go to work like everybody else. Fr. Provincial went to live with his sister in this city. After some days he went to our house in Puszczykowko near Posen. Fr. Zuromski went to a neighboring parish where he is working up till now. I came to our neighbors where I took sick immediately, catching cold on the way. Here I contracted double pneumonia and heart trouble, being anointed the second day. My good neighbors and benefactors along with the St. Elizabeth Sisters nursed me day and night for about three weeks. I was ready to leave this valley of tears; in fact asked God to take me to heaven, yet I wanted to remain here and do my bit to create a new and prosperous province of the Congregation. For three months I remained in bed. At Christmas I was able to say the first Mass. I am feeling better every day saying Mass, after which I go to rest until about 3 P. M. It is awfully cold in my room, there being no coal or wood and my lungs are still a little painful, but I am sure with the coming of Spring I shall feel much better. Brother Leo also was sick for 2 months, finding refuge in a stranger's house.

Brother Mieceslaus an old man died from fatigue and kidney trouble soon after our return. Fr. Baranski, C.S.Sp., lost all his property at Wloki. His place is also confiscated. He was arrested at the very beginning being at Koronowo a well known and notorious jail. On January 25, Fr. Tomaszewski and Fr. Rydlewski, Mr. Poptawski, a scholastic, two novice brothers were arrested at our house at Puszczykowko near Posen. They have not returned since. Fr. Tomaszewski was an American citizen until about 3 months or so before the war, due to old age and health, not feeling inclined to travel, he reluctantly took Polish citizenship. Fr. Alachniewicz is in charge of Puszczykowko, he being free as an American, thus saving the house from confiscation. We could probably save our Bydgoszcz house also as I am an American, but it is best as things are now for here there was a terrible slaughter in our city about 12 hours after we left the house, good bit of the fighting being on our street and many killed in our neighborhood. Three priests, one secular, two St. Vincent Fathers, were killed here in the local monastery! There are now here 15 out of 50 priests. Others arrested or hiding. It is said that about 3,000 priests are in camps or barracks. Our chapel serves as a garage. Our Sacred Heart statue and the one of St. Joseph, big, large figures, and our crucifix standing by the roadside in our garden all were destroyed as well as all such property everywhere else.

We are poor, very poor, homeless, clothesless, losing sacristy linen, liturgical vestments, chalices, missals, etc. Our books are gone, our money lost. Our poor house is poorer still, but we are not without hope for God is with us and the patron Saints of the Province, of the Congregation, of the country are going to help us, especially we are confident the Blessed Virgin will help us along. Our Venerable Founder told us that every province has to suffer in order to be sure of good results.

Kindly send a copy of this letter to the Mother House as they know nothing of our fate, also one to my parents: Mr. Frank Zaborowski, 3509 Beethoven Street, Pittsburgh, Pa. I cannot give them a separate letter of my experience as I am hard pressed for time, paper, coal, light, etc. If you are to publish this please omit anything that may get me in trouble with authorities here. Beg all the confreres in our name for prayers to help us along in our next start in due time. I am not

losing hope nor faith as I know God is with us and the Holy Ghost will give us strength to endure everything and to persevere to the very end, but the arrest of my confreres is making me feel terrible the more so as we cannot help them. I was able to send 50 marks, which we got together with difficulty amongst the Brothers and Fathers here to send Fr. Baranski a package now and again. Not knowing where the others are we cannot help them.

Do not send us money or liturgical vestments now, but please do so in due time and arrange it so that we shall not pay duty on it. Even old clothes will be appreciated. We shall need your help and that of all our confreres and of the Mother House when the time comes. Cassocks also will be needed. Bed linen altar wine, vestments, chalices and all. We must be beggars for the sake of the Negroes, for our missions, our Congregation. Above all give us whatever pennies you can save and do not forget to pray for us as I pray for you all everyday for I am an American, and especially a Holy Ghost Father and feel that Cor unum et anima una is a great help. Through this means I am extending my humble respects to the Most Rev. Fr. General, to you Fr. Provincial, to all my American Confreres and to all Confreres throughout the world especially my classmates. Please pray for us.

Your humble confrere and servant,

(signed) Stanislaus Zaborowski, C.S.Sp.

P. S. I have no breviary. If possible send me one, I beg you, with larger print and a Polish supplement from the Mother House.

Address: Oranien Strasse, 3 Bromberg.

THE MISSION BAND . . .

. . . Words fail to describe my feelings on Thursday night during your very eloquent and soul-stirring Sermon on St. Patrick. I think it was the most interesting and complete talk I ever listened to. On all sides as we left the Church could be heard words of praise, and complimentary remarks for your wonderful sermon. I feel the people of the Parish of St. Simon Stock are grateful to Father Daly for bringing the Holy Ghost Fathers to give this year's Mission, and we hope you will come again. I had a letter from Nairobi, Africa, about one month ago, from my sister who is a Reverend Mother in the Loreto Convent there, and she described the laying of the cornerstone for the new Carmelite Monastery, and the attendance of seventeen priests of the Holy Ghost Order. I hope you will accept my very humble words of congratulation, and thanks for that beautiful Sermon. I heard you mention Cork, and I feel one of your parents came from Cork, and your father has a Tipperary name. I am from Cork.

Again thanking you and wishing you all kinds of success.

I remain,

Respectfully yours,

Dan Murphy.

A PETITION

. . Before I start to say my request I should like to apologize for my poor English. I am a German immigrant, Professor of Sociology at St. Louis University, and still struggling with the English language.

And this, now, is my "petition." During the three years of my stay in this country I found out—much to my regret—that many of my American fellow-Catholics utterly disregard the feast of Pentecost. Though it is one of the three main feasts of the ecclesiastical year, very many do not even notice it. If there is no sermon or (what seems to happen too) the preacher does not refer to the feast, many regard this beautiful holyday as "just another Sunday." The fact that at Christmas presents are exchanged and at Easter spring dresses are worn for the first time, makes even half-hearted Christians at least realize that something different has happened. But most of our American communities lack any religious "folkways" and popular customs with regard to Pentecost. To this is added that the Third Person of the Blessed Trinity is the "unknown God" to most of us. I am deeply convinced that it cannot be without serious consequences and that it might even be a proof or rather symptom of a serious "spiritual disorder" that the One who is the Spirit of the Church, the Soul of the Mystical Body, who is to renew the face of the earth, plays almost no part in the devotional life of our Catholic people.

Would it not be a very worthwhile "mission" of the American Province of the Congregation of the Holy Ghost to lead in a movement for the revival of the Pentecost spirit in the devotional life of the Catholics in this country? This "movement", if it can be called thus at all, should be initiated by your order, but avoid everything that looks like a "drive" or just an attempt to make another form of devotion "fashionable." Overstressing one of the Divine Persons would not be in keeping with the spirit of the Church either. The purpose of any undertaking of this kind can only be to remind ourselves of the deep ideas and the beautiful reality of Pentecost, to spread knowledge as to the mystery of this feast and make Catholics realize again the importance of this day.

What could be done practically?

1. Catholic newspapers and editors of other Catholic periodicals should be urged to either devote an entire issue to this feast or to remember it in due measure and manner.

2. To provide Press Bulletins, Magazines, etc., with publishable material: articles, instructions as to how the respective issue could be made up. To appeal to schools of theology (seminaries), pastors, religious instructors by way of articles in theological reviews.

3. To draw the attention of the Catechetical Congress to the matter. To try to reach the Rev. Sisters and Brothers, that their religious instruction may give due regard to the Holy Ghost and His feast.

4. To write one or two pamphlets on the subject to be put into the racks at the church doors.

5. To select readings from the liturgy of Pentecost, the breviary, the patristic, scholastic and other writers, the respective encyclicals, enchiridion, etc., which could be used in articles, sermons, etc.

6. To show how Pentecost can be celebrated in the Christian home, by the family. To show the relation the mystery of Pentecost has to baptism, confirmation, Catholic action, etc.

7. Perhaps even to approach the Most Reverend Chairman of the Hierarchy in the United States and to draw the attention of the Bishops to the deplorable decline in the due celebration of Pentecost. May be that a common pastoral letter will be considered and instruction given as to the handling of the matter in seminaries, parishes, etc.

Reverend Father Provincial, may I hope that you give these proposals your kind consideration? I should like that you do not regard me an outsider with some odd notion. I am quite aware that it would be contrary to the very spirit of the mystery of the Third Person, in God to believe in mere "organization," i. e., in artificial reanimation of something for which there is today little psychological basis. But still, **gratia supponit naturam.** Hoping to hear from you, I beg to remain,

Yours very respectfully,

Franz Mueller,
Co-Editor of the American
Catholic Social Review.

A SIGH FOR PEACE

How vain the hope in this sad world to find
  That heavenly peace, for which the human heart
Hath e'er been taught by its Creator kind
  Itself to yearn, yea! unto all impart
The untold joy that peace doth ever bring.
A foolish world that peace away doth fling!
Lo! Those for whom the God of love hath bled,
  The very work of Hell on earth have plied,
In urging men their brothers' blood to shed,
  Inspired by hellish hate, satanic pride,
All thought of Christ's command of love to spurn,
And with unholy passion's fire to burn.
How long, O Lord, how long shall hatred's flame
  The horrid deed of Cain on earth renew?
When shall the Prince of Peace His power proclaim?
  When shall mankind to Christ in homage due
Their blood-stained swords let fall and meekly yield
Their lives, their all to His protecting shield?
The sacred pledge of Christ unto His own
  'Mid all the din of strife doth still remain:
True bliss belongs unto the meek alone,
  For only they the title do retain
Possession of that land for aye to hold
Where God His own unto His heart doth fold.

John Griffin, C.S.Sp.



Outdoor Altar, Corpus Christi, Ferndale

OUR LEVITES

FERNDALE HERALD

A lot of water has flowed under the bridge since the last herald appeared, some calm, and some a bit rough.

Easter Sunday ushered in a week's vacation. Some of the house spent half of that vacation on retreat in preparation for ordinations. On Wednesday, March 27th, His Excellency, Bishop Tief tonsured Messrs. Gerald Walsh and Marcel Beriault; conferred the first minor orders on Messrs. Daniel Dougherty, Hilary Kline, Philip Haggerty, Dayton Kirby, Joseph Paga, John Friel, Augustus Reitan, Eugene Kirkwood, Eugene Moroney, Francis Duffy, William Holmes, Edward Clifford, and Paul O'Donnell; and raised to the Sub-diaconate Messrs. Michael Kanda, Francis Mullin, Thomas Clynes, Joseph Sweeney, George Reardon, Joseph Lang, and William Marley. On the following day the minorites received the other two minor orders, and the famous "Bible Class" became Deacons.

The Friday after Easter saw the first post-lenten play, a hilarious bit of fun entitled "The Milky Way." Sunday, April 7th, the father of one of the scholastics kindly provided us with a sound motion picture on the American League ball club.

This month's Herald is to be a tribute to a fellow-scholastic, so without further ado, let us pay him our respects.

On Friday, April 12th, we lost a confrere whom we all loved. Frederic Heudes came to us in the latter part of September. He is a French citizen, from the Islands of St. Pierre et Miquelon, and as such was liable to a call for military service at any time. Shortly after Christmas he was granted a stay of several months. Dimissorial letters for him were asked, but the reply came a little too late for the regular ordinations. So we had the privilege of witnessing something that very few of us will ever see again. Friday morning, April 5th, Mr. Heudes pronounced his perpetual vows. That evening he received Tonsure, the next morning the four Minor Orders, Sunday the Sub-diaconate, Monday the Diaconate, and on Tuesday, the 9th, he was ordained Priest by the Most Rev. Bishop Tief. A layman on Friday, he was a Priest on Tuesday. Even St. Ambrose was only a step ahead of Fr. Heudes. The following day, the feast of the Solemnity of St. Joseph, he sang his first Solemn Mass, with Fr. Vernon Gallagher as deacon, and Fr. Joseph Lauritis as Sub-deacon. Fr. Louis Schenning acted as Arch-Priest. Fr. Gavin preached a very touching sermon on the occasion.

Fr. Heudes made his acquaintance with us just about seven months ago, on a rainy retreat Sunday. Freddie, as he was soon affectionately called, is a quiet, jolly person, a real religious in every sense of the word. He came among us with two strikes on him already, for he couldn't speak English, and we didn't know how he'd take to Americans. But it took only a short time for him to worm his way deep into the hearts of all of us. Any one who has at any time found himself a total stranger in a place where he couldn't understand a word of what was said will understand what he must have gone through. Yet with all this, and the threat of being called to war almost sure to be realized, he showed never a sign of unhappiness. His congenial spirit, and his really fine singing voice soon made him indispensable at impromptu entertainments. When he had been here only a little over three months, Freddie made his debut on the Dale stage, holding down the leading role in Monastery Holiday, and gave us a real treat with his acting ability. Of course his funny accent caused many a laugh, but that was to be expected.

Word that he had to leave us came suddenly. We knew he would have to go, but we all thought he would be with us a week or two longer. He took his official farewell after dinner on the 12th. Fr. Superior and Fr. Ford, the Scholastic auxiliary, expressed to him our sentiments at his leaving, and Fr. Freddie gave his farewell address in English that was perfect in composition, and very moving in feeling. I personally had to blink pretty hard during that leave-taking, and I don't think there is a man in the community that would be ashamed to admit a few real tears at his going.

One of the first things that had endeared Freddie to all of us was the fun we had singing "Alouette" with him leading. It was a quaint idea, but somehow fitting, to have him lead it once more, in the middle of the refectory. None of us will ever forget that. Every one entered into it, and we will never hear that little tune again without remembering and feeling again that gripping of the heart strings.

Father Freddie's stay amongst us did more, I believe, to cement the real spirit of brotherly union between Ferndale and our confreres across the water, than any other kind of communication could have done. The motto of the Congregation "Cor unum et anima una" was really shown at its best. He leaves a lasting memory with us here, and I think I echo the prayers of all when I say, "May God bless Fr. Freddie. May He bring him and all our confreres safely out of the jaws of the monster war, and may He grant that our good-bye to Freddie was not Adieu, but Au Revoir."

As a tree still rests upon its roots, though branches be broken from it by the wind, or by the lightning, or by man, so the Church stands no less firm and immovable in the midst of those who fall from it. All that once was part of itself lies dead under its shadow, but it remains living and unshaken as it was before.

—Cardinal Manning.

FATHER HEUDES SPEAKS

REVEREND FATHERS, DEAR FRIENDS:

It is a little more than seven months since I came to Ferndale with a great deal of apprehension.

I am leaving Ferndale today with keen and sincere regret. Why the apprehension in the beginning? You can easily guess, and, in fact, you will experience it yourselves when you go to a foreign country—as, for example, when you go to Africa.

Why regrets? I would have liked more time to develop this point. But, alas, the motto of Saint Aloysius which someone gave me on the day of my ordination, applies to the very end: "He fulfilled a long time in a short space."

I beg you all to continue praying that I may realize this maxim in my priestly life.

The nicest word that a priest can say on the day of his ordination and of his first Mass is "Merci" (allow me to say it in French, because it is the most beautiful word in the French language). Merci!—Thanks!

Thanks be to God, to parents, to teachers, to confreres! In short, thanks to all who have been instrumental in bringing another Christ to the altar.

I have often expressed this thanks to you, and I am glad to have the opportunity of saying it over again to all—to you, Reverend Fathers (I intended to have a special word for each of you, but "tempus fugit"), to you, young Fathers. I hope I can return your gift a hundred-fold by going to Lourdes and Lisieux. I will say Mass there for the American Province and Ferndale in particular.

Finally, thanks to you all for having surrounded me with kindness during my seven months here. An example: I shall never forget my Christmas at Ferndale. I could extend this subject to infinity, but I must "fulfill a long time in a short space."

Be assured, then, Reverend Fathers and confreres, that I take away with me, engraved on my heart, many excellent things, and nothing but excellent things because the eternal priesthood, which I received among you, sheds a rose-colored light over all my life at Ferndale, and I take away in my heart an imperishable treasure.

You have done even more, for, on the very day of my ordination, you formed a living crown about me and made me partaker in your own priesthood. This, I think, is the most beautiful gift you could have given me.

Thanks to you, Reverend Deacons; in forgetting yourselves for me, you showed a spirit far superior to any material gift.



—Courtesy Bridgeport Post-Telegram

Ordination Class—1940

NEWS FLASHES FROM CORNWELLS

As every alumnus of Cornwells of the past fifteen years is well aware, there is one sign of Spring here that is almost as inevitable as Spring itself. We mean the time when Father Roth commandeers a dozen or two of the huskiest seniors and begins the manifold "projects"; cleaning out the lake, planting trees, clearing the lawns of the debris left by the ravages of winter. This year Father J. Duffy has acquired from the Department of Forestry fifteen hundred young trees—one thousand pine saplings, and five hundred black locust. This acquisition marks a big advance in the external beautifying of the property.

On April 17th a meeting was held at the College for the purpose of coordinating the scholastic work of the three houses of formation. Ferndale was represented by Father A. Lechner, Superior, and Father McGlynn; Ridgefield, by Father Smith, Master of Novices; and Cornwells by Father Hoeger, Superior, Father Dwyer, Director, and Father A. Roth, Dean of Studies.

The death and funeral of Rev. Mother Mercedes, Superior General of the Sisters of the Blessed Sacrament, were appropriately marked at the College. The long and intimate association between our community and "Mother Katharine's" made us share directly and cordially in the grief of the latter community. Classes were suspended on the day of the funeral, which was attended by many of our fathers from other houses. The funeral was observed with that simplicity accorded by the rule and spirit of her order. On April 15, a Solemn Requiem Mass was held at the College, attended by several Sisters of the Blessed Sacrament. The ministers of the Mass were: Father Hoeger, Celebrant; Father Stanton. Deacon; Father Bryan, Sub-Deacon. Mother Katharine, in a grateful and touching letter, related the close regard with which Mother Mercedes had always followed the interests of our College, our priests and our boys.

Lovers of vocal music throughout the province will be pleased to learn that a Priest's Schola has been inaugurated in Cornwells. Its personnel at present is comprised of Fathers Kettl, Dooley, Williams, Duffy, Dwyer, Diamond and Baney. (The present writer was rejected for singing flat). Practice is a daily routine with the new Schola. Every recreation is a veritable concert of light opera. We understand that they are preparing a fine treat for us on the occasion of the High School Oratorical Contest sometime in May. The following selections are in preparation:

First Act of Captain Van Der Hum—by the College students, directed by the Fathers.

Panis Angelicus (In four parts)—composed by Cesar Franck; sung by Father's Schola.

Rosary (In four parts)—by Ethelbert Nevin; sung by Father's Schola.

Little Orphan Annie (Humorous).

Story of the Tack (Humorous)—sung by the Father's Schola.

Father Hoeger is conducting a series of week-end retreats at St. Michael's Shrine of the True Cross at Torresdale. These retreats are for the Laywomen's Retreat League of Philadelphia, conducted under the auspices of the Sisters of the Blessed Sacrament. They are becoming so increasingly popular that for several weeks the Retreat House was unable to accommodate the number desiring to follow the exercises.

The visiting confreres during the last month included Fathers Provincial, Guthrie, Murray, Quinlan and Keane.

Confreres are asked to pray for the soul of a niece of our esteemed Brother Hyacinth. Her death was sudden and accidental.

SOUTHERN EXPOSURE

I heard it this way and it wasn't Confucius either. Two Negroes met on the corner of Blue Front. Moe said to Pete, "What's all this talk ah heahs about the thurd turm?" Pete informed him that the President was going to run for office again but confided the information that he wouldn't win because, "the white folks is going to put up their own candidate this time." . . . Birmingham has a Federal Housing Project for Negroes which is one of the finest in the South. Pity is that there is no Catholic Church nearby. That city offers much in the way of conversions. It is a field which is practically untouched. There are about five hundred Negro Catholics in a city teeming with colored people. They claim to have the largest Negro high school in the country . . . Hospodi pomiluj on us! What is all this stuff coming out of the "East?" . . . The New Negro Mission which opened in Ensley, a suburb of Birmingham, is making great progress. It is in the hands of the Passionists and in the centre of a Negro population of 14,000 . . . Bessemer, just 53 miles from Tuscaloosa has 7,000 Whites and 14,000 Negroes. There are five thousand Negro Catholics in the town but no Church for them. The town is a steel centre bordering Birmingham, Ala. . . . Between Montgomery and Mobile, practically a distance of 175 miles, there is no Catholic Church. It is in this section that Father Terminello, an American-Italian, with the aid of English Sisters, is making an effort to bring back the fallen-away Irish!!! That wasn't an electrical storm on the sun, it was St. Patrick turning in his grave.

SUMMARY OF THE PROVINCIAL BULLETINS

N. B. Only articles that did not appear in the General Bulletin are noted here.

November-December, 1939

Province of France: News of Communities: Chevilly, 1939 in retrospect—Regrouping of works—Publications for the Mobilized—Bulletin of Works: Vicariate Apostolic of French Guinea—Necrology: Father J. M. Jaloux.

Province of Germany: News of the Province and Missions.

Province of Portugal: Necrology: Father H. Bleriot.

Province of the United States: (November) Sixth Anniversary of "Our Province"—News of Ferndale and Cornwells—Clergy Conference of Mobile concerning Negro works—Missionary Obligation.

(December): "Our Province in Review—1939"—Silver anniversary of Father Baumgartner—The Church does not admit of distinction of Races—Fifth National Catechetical Conference—Bibliography: Holy Ghost Prayer Book by Father Frederick Hoeger—Fifty Years in Philadelphia.

Province of Belgium: The death of Father Vandenbulcke, Provincial—Bulletin of Works: Lierre, Community of the Holy Ghost.

Province of Holland: The Province: Departure of Missionaries—Belgium Louvain—The Missions of Coubango, Cameroun, Katanga—Gemert: Silver Jubilee of Foundation—Interesting statistics in "Revue des Grand Lacs"—Necrology: Mr. Van Putten, Scholastic.

ARTICLES

REMINISCENCES of 'BAMA

By Rev. Thomas A. Lenahan

(Condensed from the Catholic Week)

Successfully navigating the muddy roads, we drove our second-hand runabout into Tuscaloosa, about the center of western Alabama, Sept. 18, 1918. Father Eugene L. Sands, D.D., now Monsignor and Dean of Northern Alabama, had resigned the Tuscaloosa parish to go with 10 per cent of his parishioners to the Great War.

On inspecting our Tuscaloosa parish we found a charming old brick church, seating capacity 130, two county courthouse and jail, whose inmates often cheered us with the rich colorature singing of Negro spirituals. There was a large room in the church where zealous Father McCafferty many years before had started a school; elderly non-Catholics have spoken affectionately to me of the good Christian education he imparted to them. Unfortunately the school died with him.

The six-room frame rectory in the rear was typical. Opposite the front of the church, across the railroad track, was an ancient two-story brick dwelling and two out-houses, the latter living quarters for the slaves in the old days, some told me. This quarter of a block was held by the congregation under the direction of lay trustees exclusively.

Early in 1919, realizing the improbability of any industrial development to build up the Church locally, we decided our best hope was the introduction of Sisters to make the cultural and charitable works of Holy Mother Church better known in Alabama's educational and eleemosynary center to the benefit and edification of all. The plan we suggested, to turn over our rectory to Sisters for a convent and to re-open Father McCafferty's old one-room school in the sacristy, did not, to the credit of the devoted congregation, receive approval. Instead, they voted to turn over their property to Bishop Allen for the school and so directed their trustees to send him the property deed after holding this valuable property faithfully for about 50 years.

Immediately after Mass, on the Sunday we announced our desire to build at once, a stranger, Mr. Schurmann, of Germantown, Ill., came to the rectory and made the first offering, $100. God was with us.

Mother M. Praxedes, of the Sisters of Loretto, came down from Kentucky and heroically accepted the century-old wreck we had to offer as a convent and the 25 Catholic children we had to introduce to her as the nucleus of the present state-approved high school.

As the barter system in vegetables, naturally would not work in the city, we began to pray for the monetary means to fulfill the large promises we made to these good people. Our prayer was answered through the Archbishop of Philadelphia, His Eminence D. Cardinal Dougherty. When he heard from other sources of our great need, he most generously invited us to collect among his great and charitable people. We began the work with $12,000 thus received, or an average of $1,000 a year during our stay as pastor. The Diocese of Mobile supplied $9,000 and the generosity of the 50 families made many and great sacrifices to support it. It was a free school for the 25 Catholic children through the donations of all parishioners, while the 50 non-Catholic children paid fees.

As the Alabama law enacted about that time required certification of teachers, the State Board of Education kindly granted us a principal's certificate in virtue of a Mount St. Mary's College degree which we renewed by occasional courses at the University of Alabama, until the three Sisters of Loretto obtained their Alabama certificates. Being the first priest to attend the State University and a charter member of the alumni, our presence in the class rooms naturally attracted attention, but we always found faculty and student contacts and courtesies very helpful in our religious welfare work there and at Bryce State Hospital with their 2,500 patients and at the Partlow Home for Feeble-Minded with 350 inmates. Later the U. S. Veteran's Hospital was built for hundreds of ex-service men.

The school opened in September, 1920, to the great pride of the Catholics and to the pleasure of many Protestants and Jews, who throughout the Klan opposition during the Smith campaign and in other periods of great stress remained devoted patrons of our

school. Sisters from many schools of our diocese for several years made our school their residence while attending the University of Alabama for certification. The three Sisters of Loretto remained for five years in charge of the school.

Four Missionary Servants of the Most Holy Trinity, one of whom directed the lay teachers of St. Mary Magdalen's, then undertook to carry on the work for six years until other teachers were found. When the Benedictine Sisters from Cullman, Alabama, agreed to take over St. John's School, the Trinitarians withdrew. St. Mary's School is now in charge of the Sisters of the Holy Ghost, who have their own convent.

On our resignation in 1929, Rev. Anthony J. Hackett, C.S.Sp., a trained schoolman of many years experience in the South, took charge and by most zealous efforts built additional classrooms for high school work and a convent to replace the Sisters' ante-bellum home. He raised the school to such a high standard that its credits admit its graduates to the State University without examination.

Father Hackett also began to teach the accredited course in the Catholic religion, permission for which the State University authorities had granted to us the year before. Father Hackett's assistant, Father Dolan, and Father J. B. Hackett, pastor of St. Mary Magdalen's Church and school for the colored, were most helpful in developing those works which could not be adequately attended by the one priest in charge before their coming. Each school today has over 100 non-Catholic pupils and very active P. T. A. organizations largely of non-Catholic mothers.

In the twenties, the large increase in Catholics attending the University caused a serious problem. On our arrival in 1918 there were only 25 in an enrollment of about 1,000.

In 1923, when Mrs. Mary T. Lenahan built a house for their use near the state institutions as a convenient meeting place for the youth of University and Tuscaloosa and the chaplain there were about 50. A branch of the International Newman Club replaced the Knights of Columbus Club we had organized in 1920 with quarters in the school. The new house was a great convenience for the students as the school is 20 blocks from the University.

Hundreds of the students coming to Alabama on account of the greater economy of living and the opportunity of gaining entrance to the professional schools of the University which were not so crowded as the Northern universities, found even the expense of carfare downtown a heavy burden.

In 1922, Mrs. Lenahan, remarking the impossibility of the one priest and small church adequately providing for the 350 students and the regular congregation which alone overfilled St. John's Church, offered the land for a chapel near the State institutions and Bishop Toolen immediately constructed St. Francis Newman Chapel at a cost of $6,000. It is a concrete building 41 feet by 100, with a large gallery, a reading room and a service room at the entrance, with a seating capacity of 500. It was intended as a recreation building as well as a chapel but the construction of the University Building obviated the necessity of the first and the increase of Catholic students to 650 made necessary the use of the entire building for religious services.

Every Sunday at St. Francis Newman Chapel, Masses are held at 9 and 10:30 a. m., as well as Christmas services, missions, Masses daily during Lent, and other largely attended services. We feel that in placing the Cross and the Most Holy Eucharist in sight of the young people and the relations of the thousands who visit their afflicted in the State institutions, they placed a beacon far more effective against their potent temptations than any of the secular panaceas usually offered.

The present pastors, Father Michael F. Mulvoy, St. John's, Father Joseph Hackett, St. Mary's, and the assistant, Father Kenneth Dolan, all of the Congregation of the Holy Ghost, have 12 Sisters with other helpers, two convents, many hundreds of students and patients, a large debt due to doubling the size of the schools, besides the other expensive buildings and duties mentioned above.

Although more than ever convinced, after our many active and pleasant years in Tuscaloosa and University, that a secular college is not the place for any Catholic, who can obtain the necessary education at a Catholic College, we do heartily and sincerely express our appreciation to the state authorities there for their consistent courtesy and also for their extraordinary cooperation, when we explained our rights and needs in our University.

They were far more considerate and liberal than many large universities of other states which pride themselves on their liberalism and sneer at the narrowness of Southern institutions. Among the most pleasant memories of our life will ever be our relations with our fellow Tuscaloosans, Chancellor Denny, President Foster, Dr. Partlow, the staff at City Hospital, the officials and people of the Druid City. Writing this on the feast of St. Patrick, a saint beloved by Jew and Gentile, Protestant and Catholic, we ask his genial blessing, conceived in his great belief in the abundant mercy of God, upon them all and upon our favorite city.

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OTHER BULLETIN ACCOUNTS

(See page 66)

28. St. Anthony's, Millvale, Pa.
29. Duquesne University, Pittsburgh, Pa.
30. St. John, Tuscaloosa, Ala.
31. Helena, Ark.
32. St. Stanislaus, Pittsburgh, Pa.

* * *

God does not ask too much of us. We may be all willing to die for Him, but He makes no such demand. He only requires that we succeed in living for Him.

MISSIONARY ACTIVITIES
OF THE
HOLY GHOST FATHERS
JULY 1938 - JULY 1939

	Frs.	Bros.	Catholics	Catechumens	Baptisms	Communions	Marriages Cath.	Marriages Mixed
AMERICA								
United States (Colored)	54		33,902		2,011	375,220	311	161
St. Pierre & Miquelon	5	2	4,080		103	63,000	18	
Guadeloupe	39	6	304,311		4,936	989,871	982	1
Martinique	38	9	246,000		5,670	1,301,430	1,153	
French Guiana	11	2	36,000		625	172,505	157	1
Teffe	6	3	67,000		1,530	36,200	130	10
Upper Jurua	17	5	50,000		4,036	19,884	572	
Totals	170	27	741,293		13,911	2,958,110	3,323	173
EAST AFRICA								
Katanga (North)	29	9	32,536	19,929	3,024	398,506	491	
Kroonstad	26	8	11,463	4,441	1,235	165,052	37	71
Zanzibar	37	9	27,138	9,014	2,064	575,502	173	
Kilimanjaro	44	11	42,663	4,281	5,484	713,034	378	23
Bagamoyo	45	21	47,116	6,854	5,333	351,135	556	6
Diego Suarez	23	1	29,584	11,792	2,311	331,922	264	1
Majunga	29		30,618	13,800	2,142	275,990	214	6
Reunion	27	1	202,450	200	9,014	772,850	1,932	5
Mauritius	29	1	150,000	108	5,184	1,507,084	1,338	9
Totals	289	60	573,568	70,419	35,791	5,091,075	5,383	121
WEST AFRICA								
Dakar	34	14	50,085	5,841	3,830	338,921	365	6
Bathurst	4		3,776	222	149	11,111	11	1
French Guinea	25	5	13,675	8,649	2,159	70,201	201	2
Sierra Leone	16	2	7,281	3,013	569	7,927	34	8
Onitsha Owerri	51	1	161,325	145,113	33,187	665,985	1,887	
Benue	20	4	2,026	5,671	629	31,847	28	
Duala	35	4	100,211	67,558	9,059	1,188,694	1,716	
Yaunde	62	8	208,310	91,100	20,631	2,785,687	4,064	1
Gaboon	34	17	74,600	46,500	8,659	564,667	1,017	
Loango	21	6	39,674	14,720	3,772	235,182	324	
Brazzaville	29	14	79,602	12,584	5,564	457,402	840	
Ubangi Shari	18	6	22,778	17,478	5,047	135,111	520	137
Portuguese Kongo	13	14	34,619	6,721	1,939	152,706	173	
Lunda	27	10	92,894	24,479	7,010	301,925	492	
Kubango	53	27	284,561	59,950	20,674	785,981	4,036	
Cunene	20	15	29,236	3,790	1,444	94,133	135	
Totals	455	147	1,204,653	513,389	123,322	7,826,480	15,843	155

Excerpts from Campagne Apostolique July 1938—July 1939.

UP TO MAY 12th THE FOLLOWING HOUSES SENT IN THEIR BULLETN ACCOUNTS

1. Sacred Heart, Detroit, Mich.
2. Sacred Heart Church, 612 Louisiana Avenue, Lake Charles, La.
3. Immaculate Heart of Mary, Pittsburgh, Pa.
4. Holy Ghost Missionary College, Cornwells Hghts., Pa.
5. Holy Ghost Mission Band, 714 North Broad Street, Philadelphia, Pa.
6. San Felipe, Arecibo, Puerto Rico.
7. Holy Ghost Parish, New Orleans, La.
8. Community of St. Mary, Ferndale, Norwalk, Conn.
9. St. James, Alexandria, La.
10. Assumption Church, Carencro, La.
11. O. L. of the Blessed Sacrament, Shreveport, La.
12. Holy Family Institute, Emsworth, Pa.
13. St. Mary's Church, Sharpsburg, Pa.
14. St. Monica's Parish, New Orleans, La.
15. St. Mary Magdalene Church, Tuscaloosa, Alabama.
16. Holy Ghost Rectory, 117 Hooper Street, North Tiverton, R. I.
17. St. John's Mission Church, 119 Krug St., Dayton, Ohio.
18. St. Joseph's House, 16th St. and Allegheny Ave., Philadelphia, Pa.
19. St. Joseph's House, Record of Events, 1935-1940.
20. Holy Ghost Fathers, North Union St., Opelousas, La.
21. St. Joseph's Church, 1005 Third St., Bay City, Mich.
22. O. L. of the Blessed Sacrament, 714 N. Broad St., Philadelphia, Pa.
23. Natchitoches, La.
24. Association of the Holy Childhood, Pittsburgh, Pa.
25. St. Paul's Church, Lafayette, La.
26. St. Joseph's, Mt. Carmel, Pa.
27. St. Benedict the Moor, Beechwood and Begole Avenues, Detroit, Mich.

OFFICIAL

1. Father F. A. Danner, Sharpsburg, Pa.
2. Father J. A. Griffin, St. Peter Claver, Philadelphia, Pa., **temporary.**
3. Father V. De P. Deer, Duquesne Univ., **temporary.**
4. Father John L. Gorman, Ferndale, **temporary.**
5. Father Dennis J. Morley, Ferndale, **temporary.**
6. Father J. E. Baney, Duquesne University, Summer School.

Committee on Studies

Fathers McGlynn, Lechner, F. J. Smith, Hoeger, and Roth form the committee on studies for our houses of training in the province.

* * *

Building Committee

The Building Committee of the province comprises Fathers Pobleschek, Caron, Keane, Murray and Guthrie.

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The **1940 Directory** of the province has been published. In the interests of correctness and accuracy, all changes of address, whether of street, number or post office box, should be reported promptly to the provincial office. A Directory best serves its purpose only when it is correct and exact.

* * *

The annual meeting of the provincial council will be held at Holy Ghost Missionary College, Cornwells Heights, Pa., on May 21st, at 10 o'clock, D. S. T.

CARENCRO, LOUISIANA INTERESTING WORK AMONG NICE PEOPLE

A most interesting phase of clerical and religious life is the uncertainty of where you may eat your next meal. This may be due to your fancy or whim or it may be ordered from headquarters. Hence the possibility of eating your next pork chops in the sunny south or frozen north adds zest and excites a keen interest in the cooking and the cooker. Another side of this interesting mode of life deals with the field of action to which one is assigned. A priest, sister, or brother brings to his order various talents and qualifications which are employed in different ways and places. These mental virtues, and physical powers are known to Superiors which they use for God's glory. Therefore the natural and human element in a cleric and religious is continually occupied with changes and places and weather and train schedules.

Mr. Farley's crew and station-agents were very busy lately delivering appointments and railroad folders to an expectant group of religious. Were hopes and ambitions dashed to the ground or were hopeful expectations realized? The contents of the received

letters were read first hurriedly then a second reading confirmed the first and sitting quietly one digested the order and maybe wondered—is that a promotion or is that—in reverse. But of course they are all promotions. Much hasty packing followed amidst a joyful confusion: a nonchalant visit to the Bursar, a general farewell to the old haunts, and off to conquer new difficulties, to solve hard problems, to win new victories.

My change involved a long trip from the rocky shores of New England to the sunny south where the sun just refused to function for days on end. Winter played a severe trick on the south from which it will not recover for months. Frozen palm trees look so hopeless; orange, grapefruit and all fruit-bearing trees bereft of their blossoms are like people with torn clothes, they excite pity.

In the general shuffle of February, the grand prize was my award—to wit—Carencro, Louisiana. This little community of whites and colored people when they are home with mother would number about one thousand souls. Territorially-minded people however extend Carencro to the city limits of Lafayette. From this city in all directions to sunset the colored population belongs to our congregation of the Assumption of our Blessed Mother. In our little town of Carencro, all are Catholics except two white families and possibly five or six colored families. But we have also negligent Christians and careless ones.

All the colored people in this section speak French —a patois. They speak rapidly and to the uninitiated their words seem abbreviated. Very likely book French seems strange to them. Unlike the Canadian whose children frequently do not learn their parents idiom these colored Carencro-ans teach their boys and girls their dialect.

It is a great pleasure to live and work among the colored Catholics of Louisiana. Most striking is their faith. They are Catholics for hundreds of years. They know their prayers and say them, they are acquainted with Christian practices and frequently attend daily Mass. Our parishioners live all over the country; they arrive on foot, on horseback, in buggies and some in old cars. In matters of wealth and property they are very poor, but they have something that is not purchased with money. Their Catholic faith has softened their hearts; the sacraments and prayers help them to accept their poverty as coming from God; the priest to them is their guide and champion. Under this sweet influence of the Church the colored man is friendly with a broad smile and a salutation and greeting. The invitation to visit his home is cordial and sincere.

The true explanation for this truly Christian condition in Carencro was the zeal and missionary spirit of the pioneer priests. They left a heritage of faith, charity and contentment.

Church and school. All our buildings are frame, painted white. The church has a seating capacity of over four hundred and is dedicated to the Assumption of Our Blessed Mother. When winds and rains take a holiday, the church is filled to the doors. Tropical rains make the roads impassible, so something more than good will is required to venture forth; such items as strong shoes or gumboots and stretches of solid clay are very important. As this is written—and it is Saturday—there is raging outside a prize-taking storm; lightning to illuminate our darkness, thunder to keep us awake, enough rain to irrigate the Mojave desert. To have worshippers tomorrow we must have a strong wind and some heat to dry up a part of this deluge.

We have in our school over two hundred children who, like their colored parents, are of many hues and shades. They are rather shy at first but quickly thaw out and display a friendly and smiling interest in things around them. The color line is rigidly observed in Carencro, so the white priest interested in colored children must be a friend. There are five colored teachers in charge of our school. Size and age mean nothing in grading the pupils, for a thirteen year old boy or girl may be found in the second grade. Our colored children living two and three miles in the country, must walk to school whereas white children are driven in by bus.

Wealth even in a general way may not be applied to any colored man in our midst. One is financially at ease if he can pay his small debts, feed and clothe his family, afford a horse and buggy or a second hand car. Most of our men are occupied in the sugar and cotton fields. Some live as tenants on the owner's property, others rent small one story homes. Women hire themselves out to white folks at the marvelous wage of one dollar and a quarter a week. Some give one fifty.

Recreation is very simple in our village. There is a movie house showing pictures three times a week. Beaux treat their belles to a show if they can; if not able to incur this expense, they stroll along the road. As in the north, dancing is the favorite sport. No golf, no tennis for them. For twenty cents they can dance from eight to eleven-thirty to the sweet strains of an accordion or an orchestra of four pieces. Athletics are encouraged but because young people must work, there is no opportunity to develop Olympic champions. Prices for amusement are extremely low; for five, ten or fifteen cents one can witness a basketball game or a movie or a school minstrel. All are well attended.

Marriages begin early—from fifteen up. One grandma at thirty-nine has five grandchildren. Youngsters under eighteen must have their parents consent, in writing or personal appearance. We gladly stress here that these young marriages are for keeps, founded on love and faith. There is no birth control—that "abomination" practiced among the whites. In our little parish it is not unusual to have from four to six baptisms per week. In 1939 there were 108 baptisms.

Sincere congratulations to the former pastor, Father Francis J. Smith, C.S.Sp. Most of the success at the Assumption is due to his untiring zeal and constant

and persevering labors amidst handicaps of poverty and language. Even recently one man told me gently —"there are no Americans—we are all creoles." He meant to say that they speak French. Father Smith paid off the debt on this beautiful property and left everything in ship-shape. Of course God and the Blessed Mother helped him. Saint Joseph also must be well pleased with this congregation of colored people as he gazes on them at Sunday Mass.

We cherish a fond and strong hope that some readers of this short history of The Assumption-of-Carencro, La., will help the colored people—if they can. Thank you.

I. FORM OF GIFT OF PROPERTY BY LIVING PERSON, RESERVING CERTAIN INCOME

I, (name) ....., now living at

(address) ..... hereby give, assign and transfer absolutely and finally to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, commonly known as the Holy Ghost Fathers, property described as follows:

In making this outright and absolute gift, I understand that in each calendar year during the remainder of my life, beginning in the year 194 , the Congregation of the Holy Ghost and of the Immaculate Heart of Mary will send to me at my address stated above, the sum of $..... on or about the first day of (here insert the month).

In witness whereof I have set my hand and seal hereto this day of ..... in the year of our Lord, one thousand nine hundred and forty .....

Witnesses:

..... (SEAL).

II. FORM OF GIFT OF MONEY BY A LIVING PERSON, RESERVING CERTAIN INCOME

I, (name) ....., now living at

(address) ..... hereby give, assign and transfer absolutely and finally to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, commonly known as the Holy

Ghost Fathers, the sum of ..... dollars ($.....).

In making this outright and absolute gift, I understand that in each calendar year during the remainder of my life, beginning in the year 194 , the Congregation of the Holy Ghost and of the Immaculate Heart of Mary will send to me at my address stated above, the sum of $..... on or about the first day of (here insert the month).

In witness whereof I have set my hand and seal hereto this day of ..... in the year of our Lord, one thousand nine hundred and forty .....

Witnesses:

..... (SEAL).

III. FORM OF TESTAMENTARY GIFT OF MONEY

I hereby give to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, commonly known as the Holy Ghost Fathers, the sum of ..... dollars ($.....), free of inheritance, estate and succession taxes. I request the Congregation of the Holy Ghost and of the Immaculate Heart of Mary to apply this gift, in such manner as it may deem best, to the following use and purpose:

.....

.....

IV. FORM OF TESTAMENTARY GIFT OF PROPERTY

I hereby give to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, commonly known as the Holy Ghost Fathers, the property described as follows, free of inheritance, estate and succession taxes:

.....

.....

I request the Congregation of the Holy Ghost and of the Immaculate Heart of Mary to apply this gift, in such manner as it may deem best, to the following use and purpose:

.....

.....

If real estate or other property is given to us, the appropriate deeds, assignments or other forms of transfer, desirable under local laws, would have to be duly executed.

OFFICIAL

HOLY GHOST FATHERS
65 West 38th Street
New York, N. Y.

Pentecost Sunday, May 12, 1940

Rev. and dear Father:

There is special urgency in our Pentecost appeal this year. Negotiations are nearing completion for the purchase of a house for the general administration of the province.

Under date of April 29, 1940, the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore and Washington, granted us the authorization necessary to enter his jurisdiction.

The house under consideration is in Washington, D.C. It was built four years ago at a cost of sixty four thousand dollars and may be purchased through a bank for twenty one thousand seven hundred and fifty dollars.

For obvious reasons the Capital City of the United States is a strategic center.

Besides being the administrative centre of the province this residence will accommodate Fathers who will pursue graduate studies at the Catholic University, the only Pontifical University in the U. S. A.

In 1919 the sum of twenty thousand dollars was appropriated by the Provincial council for just such a place. More pressing needs crowded out its realization at that time. Today, however, we are forced to make this project real.

We appeal to you, therefore, to take a special interest in raising the necessary funds to carry it to completion.

In the past three years the Pentecost appeal netted the following sums: $1,933.51, $2,348.57 and $3,111.71.

The feeling is general that the entire province will approve of this undertaking and respond enthusiastically.

Thanking you sincerely for all you have done in the past for the betterment of the province and wishing you all the joys and blessings of the Pentecost season, I remain

Faithfully yours in the Holy Ghost,

George J. Collins, C.S.Sp.,
Provincial.

OFFICIAL

Pentecost Sunday, May 12, 1940.

Rev. and dear Father:

In the interests of greater unity, harmony and family solidarity, I am asking all the Fathers of the South to make the annual retreat at Grand Coteau, La., beginning June 10th in the evening and ending after breakfast on June 14th.

This request is being sent to all the Fathers in Alabama, Arkansas, Louisiana and Oklahoma.

Kindly arrange now to have one of the local priests substitute for you during the retreat.

Father van de Putte will conduct the exercises. The provincial and the procurator will be present.

Please acknowledge.

Faithfully yours in Christ,

George J. Collins, C.S.Sp.,
Provincial.

KERNELS FROM CORNWELLS

The month of May witnessed an event almost unique in the history of the College. We refer to the visit of His Eminence, Dennis Cardinal Dougherty, on May 13. Although the Cardinal came to Cornwells on one occasion some years ago, his visit then was of an impromptu and unexpected nature; this time he came on the invitation of the community, to make his call coincident with our Pentecost celebration. So gracious was His Eminence in replying to Father Hoeger's invitation, that he forestalled any too much formality, and made it, as he expressed it, a "family affair." The celebration consisted of a Solemn High Mass (coram Cardinali). The officers of the Mass were: celebrant, Father John P. Stanton; deacon, Father Joseph L. Duffy; sub-deacon, Father Aloysius J. Roth; assistant priest, Father Collins; chaplains to His Eminence, Father John J. Fitzpatrick and Father Stephen J. Bryan; master of ceremonies at the throne, the Reverend Cletus J. Benjamin, D.D.; master of ceremonies at the altar, Father Michael J. Dwyer. The students filled the minor offices of the sanctuary. The proper of the Mass of the Holy Ghost was sung by the college choir, under the direction of Fathers Leo J. Kettl, Francis X. Williams and Edward F. Dooley. The Cardinal's throne was done up attractively in gold velure, trimmed in red. Father Hoeger, in his sermon, took occasion to congratulate the Cardinal on his Golden Jubilee. He said in part: "We are particularly happy to have you here in the house of training for future priests because of the Golden Years you spent in the training of future priests of your archdiocese. Your high standards in that noble vocation must serve as a constant cry from on high to the faculty and student body: Semper Excelsior. The establishment of the Holy Ghost Fathers' missions in Africa through the intervention of a Vicar General of Philadelphia, Bishop Barron, will make the Holy Ghost Fathers feel they owe an eternal debt of gratitude to every succeeding Ordinary of this Archdiocese. Then the years of your Eminence in the foreign missions serve today to stir every Holy Ghost Father to imitate your untiring sacrifices for souls in other lands." Father Hoeger then made reference to the fact that it was the Ordinaries of Philadelphia who allowed the Congregation to enter the field of colored work in this country, and referred to His Eminence, the present Ordinary, as the Champion of the Colored in the United States.

All our Fathers in this district were present in the sanctuary, including Fathers Park, Kerry O'C. Keane, William Duffy, Landy, McCarthy, Kilbride, McCaffrey, Cassidy, and Father Joseph Griffin.

The event next in moment to the Cardinal's visit, and almost rivalling it in success, was the annual Communion Breakfast of the Holy Ghost Students' Auxiliary. The Director of that organization, Father Brennan, spared no pains to make this affair a means of momentum for the rapid and steady growth of the Auxiliary. Practically coinciding with the Cardinal's visit (coming as it did the day before) this gathering of helpers found the house in its very best condition. Some of the work of tidying up the house was done at the sacrifice of several class periods. Some of the less studious students were delighted with the change. (So was the present writer, but you can keep that under your hat). About one-hundred and twenty-five partook of the ceremony in the chapel. The Shrine of the Holy Ghost, erected in the vestibule of the chapel, evoked expressions of admiration from everyone. The historical picture of the Descent, blessed by Pope Leo XIII, was enthroned on the altar, surmounted by a silver dove, and set off with gold and red decorations. Quite an innovation was the large number of vigil lights requested by the clients of the Holy Ghost everywhere.

After the breakfast, the fathers of the students met their sons in a hotly-contested soft-ball game. In the afternoon, the Varsity played the Avon Club in baseball. The Moderator of the Avon Club, Sister Francis, was the most interested spectator, and when her team was being trounced, 28-2, offered her services as pitcher.



One of the Varied-colored Carpets—Corpus Christi, Ferndale.

EOUR PROVINCE

ial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



Blessing of the new outdoor Stations of the Cross
Ferndale, May 26, 1940

OLUME EIGHT
UMBER SEVEN

JULY
1940

OUR PROVINCE

JULY, 1940

VOL. 8 NO.7

THOUGHT FOR THE MONTH

Knowing that every priest ought to "have compassion on them that are ignorant and that err, because he himself is compassed with infirmity." (Heb. V, 2.)

* * *

ORDINATIONS To PRIESTHOOD

June 22, 1940

Reverend Father Michael Kanda, C.S.Sp.
Reverend Father Francis Mullin, C.S.Sp.
Reverend Father Thomas Clynes, C.S.Sp.
Reverend Father Joseph Sweeney, C.S.Sp.
Reverend Father Joseph Lang, C.S.Sp.
Reverend Father George Reardon, C.S.Sp.
Reverend Father William Marley, C.S.Sp.

His Excellency Henry J. O'Brien, D.D.
Auxiliary to the Bishop of Hartford,
was the Ordaining Prelate.

THE NEWLY ORDAINED

ask your prayers to God that He may supply the divine Wisdom and strength required by members of a Congregation devoted to Abandoned Souls "to give knowledge of salvation to his people unto the remission of their sins . . . to enlighten them that sit in darkness and in the shadow of death, to direct their feet in the way of peace." (Luke I, 77.)

OUR DEAD

During the Month of July we pray for:

Father Patrick McDermott, who died on July 3, 1918, aged 59.
Brother Rudolph Goeckler, who died July 5, 1902, aged 74.
Father Basic Kuhn, who died July 11, 1897, aged 43.
Father Anthony Thome, who died July 12, 1936, aged 65.
Brother Placidus Nohr, who died July 22, 1905, aged 34.
Brother Adolphus Wolf, who died July 22, 1909, aged 46.
Brother Wenceslas Senger, who died July 28, 1882, aged 45.

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LEST WE FORGET

FATHER JOSEPH BURGESS

Father Burgess was born in Washington, D. C., January 22, 1880. He entered the scholasticate at Cornwells at the age of 22, after he had spent four years in the Epiphany Apostolic College conducted by the Josephite Fathers in Baltimore. He was first admitted to a year of philosophy and then went on to the Novitiate in 1903 and made his profession on August 15th, 1904. Three weeks later he left America to take up his ecclesiastical studies in Chevilly. Ordained to the priesthood on July 14th, 1907, he made his Apostolic Consecration the same day and received his appointment to Cornwells, the Junior Scholasticate, where he labored for twelve years.

In 1919 the Mother House decided to withdraw him from Cornwells and send him to the College St. Martial in Port au Prince; his racial origin, which should bring him closer to the Haitians, his status as an American citizen, which should gain him the esteem of the American occupants of Haiti, gave hopes that he would be the means of reconciling the divided classes there. But it did not succeed; furthermore, his health quickly gave out, necessitating his return to his province of origin. He was then stationed at St. Joachim's, in Detroit.

"I am very sorry," wrote the Rev. Father Phelan, November 5th, 1923, "to have to inform you of the death of Father Burgess, who died suddenly yesterday at St. Mary's Hospital, in Detroit. Our dear confrere had suffered for a long time from heart trouble; six weeks ago he had to be taken to the hospital where he received all the attention possible. He was very well prepared for death."

"His death is a loss to the Congregation, for Father Burgess was a learned, devout, holy, and religious priest. May God grant him eternal rest."

OFFICIAL

Masses for the Intentions of our Most Reverend Superior General

Father J. Donohue, the 31st of the month
Father Paul Ford, the 31st of the month
Father Vernon Gallagher, the 31st of the month
Father William Hogan, the 27th of the month
Father Joseph Lauritis, the 26th of the month
Father Ambrose Leech, the 25th of the month
Father Paul Lippert, the 25th of the month
Father Chester Malek, the 24th of the month
Father Edward Curran, the 23rd of the month
Father Joseph Moroney, the 22nd of the month
Father John Muka, the 21st of the month
Father James Sullivan, the 21st of the month
Father John Walsh, the 2nd of the month

Local Council, Duquesne University:
Fathers Kirk, Superior
Recktenwald, Assistant
Sullivan, Assistant
Goebel, Councillor
Carroll, Councillor

* * *

Your kind prayers are requested for the repose of the souls of:

Reverend Alphonse M. Rickert, chaplain since 1932 of the Catholic Seamen's Institute, 651 Hicks Street, Brooklyn, N. Y., who died May 26, 1940, after a brief illness. Father Rickert, well known to our Fathers in Kilimanjaro, and a special benefactor of our Missions, was port chaplain of Brooklyn whence sailed each Fall the M.S. City of New York. R. I. P.

Gerard Ray, brother of Father Anthony D. Ray.

Mrs. Walsh, mother of Father F. X. Walsh.

Mrs. Catherine A. Boyle, a benefactress and one of the foundresses of the Catholic Girls' Missionary Society (1924) of Norwalk, Conn., specially organized to help our houses of training and our Missions.

Cardinal's Office
225 N. 18th Street
Philadelphia, Pa.

May 21st, 1940

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
65 West 138th Street,
New York, N. Y.

My dear Father Collins:

I have just had the pleasure of receiving the copy of the "Glories of the Holy Ghost" together with Father Edward Leen's four volumes, entitled "The Holy Ghost," "Progress Through Mental Prayer," "Why the Cross?" and "The True Vine and Its Branches," which you had the goodness to send me.

It was kind of you to give me this mark of friendship and I appreciate your thought of me.

I shall read these important works as soon as possible, no doubt with much pleasure and profit.

Please to accept my thanks for the books and be sure of my gratitude.

With sentiments of esteem, I remain, my dear Father Provincial,

Very sincerely yours,

✠ D. CARD. DOUGHERTY,
Archbishop of Philadelphia.

The Rev. Mother Superior,
Sisters of the Blessed Sacrament
St. Elizabeth's Convent,
Cornwells Heights, Pa.

✠ LOUIS LE HUNSEC
Bishop of Europus
Superior General of the Congregation of the
Holy Ghost

wishes to express his sincere condolences to the Sisters of the Blessed Sacrament on the death of their beloved Mother General, Mother M. Mercedes, and assures them of a share in his prayers and Masses for the soul of the dear departed. Her work in favour of the Negroes has been appreciated by all and blessed in a special way by Our Divine Lord.

Paris, 8th of May, 1940.

HOLY GHOST FATHERS MARK 237th YEAR

(N.C.W.C. NEWS SERVICE)

On the occasion of the Golden Jubilee of His Eminence, Dennis Cardinal Dougherty, D.D., Archbishop of Philadelphia, the Holy Ghost Fathers at Holy Ghost Missionary College, Cornwells Heights, Pa., celebrated the two-hundred and thirty-seventh birthday of their order.

The Fathers also took occasion to mark a half century of contact between the Ordinaries of the Archdiocese of Philadelphia and the Negro missions of the Holy Ghost Fathers in Africa and America.

The celebration consisted of a Solemn Mass, celebrated Coram Cardinali in the Holy Ghost Chapel, at the college. The Rev. Frederick T. Hoeger, C.S.Sp., Superior of the college, preached the sermon, in which he took occasion to congratulate His Eminence on his jubilee. Father Collins, the provincial, made the presentation to His Eminence, of a beautifully illuminated Scroll.

"My lord Cardinal, brother priests:

We thank Your Eminence for making it so convenient for us to felicitate you on your golden jubilee, in our own house and on our own feast day.

"Your Eminence's ordination to the holy priesthood practically coincides with the arrival of the first Holy Ghost Fathers in the archdiocese of Philadelphia (1889). We have been priests and missionaries together for a long time.

As a memorial of Your Eminence's 50 years in the priesthood and of your visit, we present this scroll. It is a token of our esteem, affection, veneration and reverence for you as our Cardinal Archbishop.

Ad felicissimos, fructuosissimos, plurimosque annos."

276 NEGRO CATHOLICS CONFIRMED AT SAME TIME

(N.C.W.C. NEWS SERVICE)

On May 6, the Church of Our Lady of the Blessed Sacrament (Philadelphia) presented an impressive scene when 276 Colored Catholics—56 adults and 220 children—received the Sacrament of Confirmation from the Most Reverend Hugh L. Lamb, Auxiliary Bishop of Philadelphia.

Bishop Lamb was attended by the Very Reverend George J. Collins, C.S.Sp., Provincial of the Fathers of the Holy Ghost, and the Reverend Joseph Cassidy, C.S.Sp. Several other members of the clergy and Sisters of the Blessed Sacrament were present.

In a discourse to the recent converts, Bishop Lamb exhorted them to the continued and persevering study of their religion. In congratulating the confirmed on having reached their goal, the pastor, the Reverend William F. Duffy, C.S.Sp., urged them to pass on to others the light of Faith which had been granted them by Almighty God.

MISSION BAND SCHEDULE

JAN. 1940—DEC. 1940

Jan. 8-12—Retreat—St. Francis Industrial School, Eddington, Pa.
Jan. 8—Retreat—Catholic Lawyers Guild, Chicago, Ill.
Jan. 8-16—Novena—St. Peter Claver's, Philadelphia, Pa.
Jan. 14—Retreat—St. Angela, Chicago, Ill.
Jan. 21—Retreat—St. John, Bloomer, Wis.
Jan. 28—Retreat—St. James, St. Charles, Wis.
Feb. 4-Mar. 4—Mission—St. Simon Stock, New York City.
Feb. 11-25—Mission—St. Patrick, Philadelphia, Pa.
Feb. 11-25—Mission—St. James, St. Paul, Minn.
Feb. 18-27—Novena—St. Aedan, New Haven, Conn.
Mar. 1-4—Forty Hours—St. Edmund, Philadelphia, Pa.
Mar. 10-24—Mission—Corpus Christi, Hot Springs, Ark.
Mar. 22—Tre Ore—Sacred Heart, Bridgeport, Conn.
Mar. 31-Apr. 2—Forty Hours—Sacred Heart, Sharon, Pa.
Apr. 14-17—Forty Hours—Our Lady of Victory, Philadelphia, Pa.
Apr. 14-28—Mission—St. Benedict the Moor, Detroit, Mich.
Apr. 21-May 5—Mission—Sacred Heart, Newton, Mass.
Apr. 21-May 5—Mission—St. Joseph, Vero Beach, Fla.
Apr. 26-28—Retreat—Shrine of the True Cross, Torresdale, Pa.
May 5-22—Mission—St. Mary, Clinton, Conn.
May 5-19—Mission—St. Cyril, Philadelphia, Pa.
May 5-12—Mission—Confraternity of Christ. Doct., Hill Sta., Pa.
May 9-12—Triduum—Lady of Assumption, Bronx, N. Y.
May 16-19—Retreat—Holy Family, Latrobe, Pa.
May 23-26—Triduum—Immac. Conception, Waterbury, Conn.
May 24-26—Retreat—Shrine of the True Cross, Torresdale, Pa.
May 29-31—Triduum—St. Monica, Berwyn, Pa.
May 29-31—Triduum—St. Edmond, Philadelphia, Pa.
May 29-31—Triduum—Sacred Heart, Tarentum, Pa.
June 9-12—Triduum—Holy Family, Warrenville, Ill.
July 7-10—Triduum—St. Joseph, Warrenville, Ill.
Aug. 11-14—Triduum—St. Joseph, Dubuque, Iowa.
June, July and August—Summer Ministry: Wildwood, N. J. New York City.
Sept. 15-29—Mission—St. Philip Neri, Philadelphia, Pa.
Sept. 29-Oct. 13—Mission—St. Joseph, Newport, R. I.
Oct. 13-27—Mission—Transfiguration, Philadelphia, Pa.

Oct. 6-13—Mission—St. John, Bloomer, Wis.
Oct. 19-27—Novena—St. Francis Xavier, Philadelphia, Pa.
Oct. 19-26—Mission—St. Paul, Minneapolis, Minn.
Oct. 23-Nov. 1—Novena—St. Phillip, Boston, Mass.
Nov. 10-17—Mission—St. Vincent de Paul, Leisenring, Pa.
Nov. 17-19—Retreat—St. John, Eau Claire, Wis.
Dec. 1-8—Novena—St. Malachy, Chicago, Ill.
May 28—Day of Recollection—The Cenacle, Warrenville, Ill.
May 31-June 2—Forty Hours—Belle Plaine, Minn.
June 14-16—Triduum—The Cenacle, Warrenville, Ill.
June 20—Day of Recollection—The Cenacle, Warrenville, Ill.
July 5-7—Triduum—The Cenacle, Warrenville, Ill.
Sept. 1-3—Triduum—The Benson Actors' Club, New York
Sept. 22-29—Mission—St. Margaret's, Middle Village, L. I.
Oct. 13-20—Mission—St. Louis Park, Minn.
Nov. 10-17—Mission—Bloomer, Wis.
Nov. 30-Dec. 8—Novena—St. Angela's, Chicago, Ill.
June 10-13—Triduum—St. Anthony's, Millvale, Pa.
July & August—Ministry—Clinton, Conn.
July & August—Ministry—St. John the Martyr, New York
July 18-26—Novena—St. Mary's, Detroit, Mich.
Nov. 3-17—Mission—St. Ann's, Millvale, Pa.
Nov. 30-Dec. 8—Novena—St. Mary's, Detroit, Mich.

The foregoing activities of the Mission Band are closed dates. There are many other tentative contracts at this writing.

T. J. McCARTY, Director.

NEW RETREAT HEAD NAMED AT FERNDALE

(FROM THE "CATHOLIC TRANSCRIPT")

The Provincial of the Holy Ghost Fathers, Very Rev. G. J. Collins, C.S.Sp., has recently appointed Rev. Francis H. McGlynn, C.S.Sp., the director of the Laymen's Retreats which are conducted at Ferndale each summer. In this work he succeeds Rev. Joseph A. Kirkbride, C.S.Sp., who has been named the pastor of St. Ann's Church, Millvale, Pa.

During the months of July and August, the missionary seminary in Norwalk is devoted to the work of spiritual retreats which are conducted for both men and boys. For the past five years each Friday evening during the summer months has found between 40 and 50 men registered at Ferndale. They follow a planned course of conferences, meditations, meals, etc., with a generous allowance made for rest and recreation.

Pause in Busy Rush...

The main purpose of a retreat is to give a man a pause in the busy rush of modern life. As the late Pontiff, Pope Pius XI, observed in his encyclical letter on Lay Retreats: "If you consider the times in which we live, you will see that the importance, usefulness and timeliness of retreats are brought home by manifold considerations. The worst disease which afflicts our age, the most pregnant source of evil, is its lightness and thoughtfulness, through which men lose their way. Hence arises that continual and eager distraction in external things, that insatiable desire for wealth and pleasure which slowly extinguishes in the minds of men the inclinations for things that are more excellent. It implicates them so deeply in outward and passing things as to prevent all thought of eternal truth, of divine law, and even of God Himself, the beginning and end of all. God, it is true, in His infinite goodness and mercy, no matter how far the evils penetrate, does not cease to give the largess of His grace, and to draw men to Himself. Yet we must fight against this sickness of the human race. And what better help and remedy can we propose than the invitation of those weakened and careless souls to the devout quiet of the Spiritual Exercises? In these exercises an opportunity is given to a man to get away for a few days from ordinary society and from strife and cares, and to pass the time, not in idleness but in the consideration of those questions which are of perennial and profound interest to man, the question of his origin and his destiny, whence he comes and whither he goes. If no more than this were attained, surely no one will deny that the Spiritual Exercises would justify their existence."

Ideal Location...

The usual retreat at Ferndale lasts from Friday evening till Sunday afternoon. The men generally attend in groups from a definite city or parish, but actually any man may attend any retreat. Frequently those not of the Catholic faith are found amongst the groups who follow the spiritual exercises. The seminary building and grounds at Ferndale offer an ideal location for gatherings of this nature. The many shaded paths and spacious fields provide the proper atmosphere for some quiet thought. The soul can find peace more readily when all the distractions of the world are removed. The private lake and abundant foliage lend a touch of natural scenic beauty which of itself elevates the mind and heart of man to his Creator.

ST. MARK'S CHURCH, NEW YORK

In the afternoon of Sunday, May 5, 41 children, in the evening, 40 adults received the Sacrament of Baptism after following regular instructions in Christian Doctrine. Fathers Murray, Lechner, Guthrie, Ford and J. Walsh, performed the ceremony, aided by Father Walter McCann, of the neighboring parish of St. Charles Borromeo. To render the ceremonies instructive as well as interesting, Father Connors, from the sanctuary, explained the various actions of those baptizing and read the prayers in English.

One week later, Sunday, May 12, His Excellency, Most Reverend Stephen J. Donahue, D.D., administered the Sacrament of Confirmation to 280, both children and adults. His Excellency was assisted by Father Collins and Father Murray. Full-throated praise was sung by the newly annointed soldiers of Christ to their Eucharistic King at the closing Benediction given by Bishop Donahue.

Arrivals: On the S.S. Manhattan, from Genoa, at New York, June 12, Father C. Valdez and Mr. Pinard, enroute to Trinidad.

On the S.S. Washington, from Bordeaux, at New York, June 21, Father S. Federici and Messrs. J. Gallagher, J. Kanda and J. Rengers.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 JULY, 1940 NO. 7

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

EDITORIAL

TU ES SACERDOS

On the morning of June 22, Ferndale witnessed another ordination, for on that morning His Excellency Bishop O'Brien, imposed hands on seven Scholastics and they went from the altar "priests forever."

Those ordained were: Fathers Francis Mullin, Thomas Clynes, Joseph Sweeney and William Marley, of Philadelphia; Father Michael Kanda, of Trenton; Father Joseph Lang, of Pittsburgh; and Father George Reardon, of Troy. These new additions to Ferndale's honor roll brings to 200 the number ordained at St. Mary's Chapel. Father Anthony Lechner and Father John Strmiska were the Bishop's assistants.

The Church's ceremonies for the conferring of Holy Orders with their wealth of traditional solemnity, in all times and places inspire devotion and awaken feelings of awe. And at Ferndale's Chapel one never tires of witnessing this solemn ceremony.

The beautiful strains of the "Ecce Sacerdos Magnus" filled the chapel as the ordinandi entered in solemn procession. Dressed in their white albs and deacon's stoles, they came to the altar where the Bishop reminded them of the gravity of the step that they were about to take. Then prostrate on the floor they united with the Bishop and the clergy in imploring the assistance of God, His Blessed Mother and the whole heavenly court.

The moment came when they proceeded to the altar; the stole no longer hanging on one shoulder but around the neck and crossed at the breast. The Bishop imposed his hands and anointed their hands with the holy oils. Then as the Mass proceeded, the newly ordained priests united with the Bishop as co-celebrants of the Holy Sacrifice.

After Communion the Bishop again summoned the young priests to come to him, and putting his hands on their heads he said: "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them, whose sins you shall retain they are retained."

These words still ringing in their ears, the solemn chanting of the "Te Deum" was begun. Then the newly ordained turned around and for the first time gave their priestly blessing to their beloved parents and immediate relatives—"May the blessing of Almighty God, Father, Son and Holy Ghost, descend upon you and remain with you forever."

* * *

FATHER KANDA: Born in Chicago in 1914, Father Kanda came to Trenton at an early age. It was at the School of Sts. Peter and Paul in that city that he received his elementary training. In 1927 he entered Cornwells, and after his course of classical studies entered Ridgefield, and is now completing his studies at Ferndale. Father Kanda sang his First Solemn Mass at the Church of Sts. Peter and Paul, Trenton, Father Charles P. Connors, C.S.Sp., preaching.

FATHER MULLIN: June 23rd saw the First Solemn Mass of Father Mullin at the Church of the Epiphany in Philadelphia. A native-born Philadelphian, Father Mullin entered Cornwells in 1929, after his primary studies at the Epiphany and a year of high school at Roman Catholic High School. Father William F. Duffy, C.S.Sp., preached at his Mass.

FATHER CLYNES: Another native son of Philadelphia is Father Thomas Clynes. Born in 1913, he received his grammar schooling at St. Columba's and after a year at Roman Catholic High Annex, entered Cornwells. So St. Columba's Church was the scene of his First Mass with Rev. James Glynn, C.M., as preacher.

FATHER SWEENEY: After eight years in St. Columba's grammar school and a year of high school work at Roman Catholic High Annex, Father Joseph Sweeney came to Cornwells to complete his classical studies. The Church of the Resurrection, Philadelphia, was the scene of his First Mass, Father John Baney, C.S.Sp., preaching.

FATHER LANG: On the completion of his grammar school years spent in St. Anthony's, Millvale, Father Lang entered Cornwells. He entered the Novitiate in 1934 and was professed the following year. A native of Millvale and a member of St. Anthony's parish, Father Lang returned to the scene of his childhood memories to sing his First Solemn Mass. Father F. X. Williams, C.S.Sp., delivered the sermon.

FATHER MARLEY: Born in Belfast, Ireland, Father Marley came to this country after his primary studies at the National School and St. Columba's College in Londonberry. An adopted son of Philadelphia, Father Marley returned there after his ordination to sing his First Solemn Mass in the Church of St. Joachim. Father Francis J. Nolan, C.S.Sp., was the preacher.

FATHER REARDON: Father Reardon was born at Troy, on March 9, 1914. He received his elementary training at Troy Country Day School and La Salle Institute. After two years at Holy Cross College, he entered the Novitiate on August 17, 1934, and was professed on August 18, 1935. Father Reardon sang his First Solemn Mass at St. Peter's Church, Troy. Father Edward M. Smith, C.S.Sp., preached.

Father William P. Murray, C.S.Sp., preached the Retreat of Ordination.

Congratulations to the newly ordained and may your ministry be blessed with great success and may you follow in the hallowed footsteps of your predecessors in the Congregation. Procede, prospere et regna.

OUR LEVITES

FERNDALE HERALD

Your scribe is in a bit of a quandary this month. Things have been popping so fast at the Dale that one doesn't seem to be able to gather one's thoughts. First of all we were pretty busy ever since Easter getting things ready for our annual celebration of Corpus Christi. Two days before the feast it began to rain, and rain it did till about one hour before the Mass. Then on Sunday, May 26th, there was the blessing of our new outdoor Stations. This over, our thoughts are turned to—you know—the exams. However, let's forget them for awhile and let's turn to our two big celebrations. We will quote from the items that appeared in the papers.

CORPUS CHRISTI

(From The Sentinel—Norwalk): May 24th

"A celebration of the Feast of Corpus Christi was held yesterday at St. Mary's Seminary, Ferndale. This is an annual occasion and one of the most impressive services to the public.

"The Very Rev. George J. Collins, C.S.Sp., was the celebrant of the Mass. Father Collins is Provincial of the Holy Ghost Fathers in the United States.

"After the Solemn High Mass there was an outdoor procession, during which the Blessed Sacrament was borne to altars situated in different parts of the property. Benediction was given twice at these altars and the procession returned to the chapel for final Benediction.

"Realizing the purpose of the feast, the Seminarians strive to make it as solemn as possible. Weeks in advance they begin the work of preparation. Sawdust is dyed and stencils are cut. These finally result in the 18 colorful carpets on which the celebrant walks while carrying Our Lord in the Blessed Sacrament.

"Appropriate music and singing was rendered by the Seminary choir. Between 500 and 700 visitors attended the services."

NEW WAY OF THE CROSS BLESSED

2,500 ATTEND (The Norwalk Hour—May 27th)

"Depicting the Way of the Cross, Christ's painful journey to Calvary, fourteen outdoor Stations of the Cross were formally dedicated at the Holy Ghost Fathers' Seminary at Ferndale yesterday. More than 2,500 laymen from this section were present.

"With fourth degree Knights of Columbus forming the guard of honor, the Very Rev. Anthony F. Lechner, C.S.Sp., superior, led in the dedicatory ceremonies. A procession of those participating wound about the grounds of the seminary, halting at each of the stations for a blessing.

"Following the blessing of the stations, each of which is a bronze plaque set in native stone, there was a solemn blessing of the congregation by Father Lechner, with a relic of the True Cross. The relic was kept on the altar in the Grotto during the outdoor Benediction.

"During the Benediction, "Panis Angelicus" was sung by James McCormack, brother of the world famous John McCormack."

With this installment of the Herald we end another scholastic year at Ferndale. However, we're not going to discontinue for the summer, so we'll be seeing you again next month.

A WORD OR TWO FROM PUERTO RICO

Bishop's Visitation and Holy Week in Arecibo

Fishing with the best bait at hand for a phrase to describe what transpired during the visit of the Bishop to Arecibo, the catch was this and nothing more: "We underwent an Episcopal Visitation." Unlike undergoing an operation, no anasthesia is administered in the case of the Episcopal ordeal, though it might be said that the weather here is anasthesia enough. The writer is no lover of statistics but in this instance statistics tell the story. There were 4200 confirmations and almost 600 baptisms during the visit of Bishop Byrne to Arecibo. These figures take in, of course, our seven country chapels. The Bishop confirmed only in those country districts where there are chapels. Undoubtedly, had he confirmed in all the districts we take care of, the number would have been doubled and he would have come out of the melee with a paralyzed right arm, no voice and his mitre on backwards. As for us, we would have been in the rubber wagon headed for a nice quiet spot where fancy is a fact. One day, Palm Sunday, we had 1200 confirmations in the city Church, and **hermanos de mi alma,** that was something. You'd be surprised how devilish hard it is to convince people in half-broken Spanish that everybody can't be first in a crowd like that. Twilight put a merciful close to that indescribable day and the workmen "homeward plod their weary way." The Bishop confirmed the following day and in the evening left for San Juan, tired, contented and highly pleased with the work of the Holy Ghost Fathers in Arecibo. The exact date of the recuperation of the Fathers is not known. After this we found ourselves right in the midst of Holy Week, proving again that rain never comes as a single drop but in battalions.

Holy Week...

Without a doubt this is the greatest, most memorable week in Puerto Rico. Looking through past editions of "Our Province," the writer came across a very vivid description of Holy Week in Arecibo. Nevertheless he is going to have another go at it. The crowds in and around the Church were terrific. Most of the people would no more think of missing Holy Week than they would think of coming to Church the rest of the year. However, the crowds are impressive even though most of them are "Passion Flowers' 'and nothing more. Holy Thursday is comparatively uneventful except for the evening ceremony of the Lavatorio when the pastor washes the feet of twelve youngsters seated on a bench in the sanctuary. The right foot is washed. I mention this because it is an important factor to the kids who would not want to make the serious mistake of washing both feet before the ceremony. Good Friday is THE day of the week. Crowds begin their trek from the country in early morning and keep swelling and swelling until there is a complete avalanche upon the town. These people unused to shoes, bear with them up to a certain hour, unwilling to let the city folk know that they can't "put on the dog" on occasion; but under the strain of screaming pups, pride is conquered and it's a common sight to see many of them quitting the shoes and caressing their tired, pinched and moaning pedals. At 1.30 begin the Seven Last Words during which the people wander aimlessly in and out of the church, praying before every available statue and altar and in doing all in their power to tell the hapless preacher that he might as well be preaching to the United States from a canoe in mid-Atlantic. This day, minds have only one thought and hearts are throbbing for only one thing—the Processions.

The first procession—**El Entierro**—the burial of Jesus, starts at 4 o'clock, after heated discussions as to which men are going to shoulder the statues in the procession. Certain men and families are particularly jealous of this distinction, which has been handed down from father to father to father, etc., a tradition that certainly can't be broken at the will of any American Cura. The Body of Christ is laid out in a glass casket, cushioned richly and bedecked with beautiful flowers and carried throughout the city. The statues of John, Mary Magdalen and the Sorrowful Mother precede Christ. The wails of the people during the procession are plainly audible and also their exclamations of **"Ay mi Jesus crucificado—Ay mi pobre Madre Maria—Ay Virgen dolorosa."** All of it is very impressive, a magnificent manifestation of sorrow at the death of Christ. The music, band music, that is played during the procession is absolutely the saddest, most lugubrious and most mournful that could be found in any known part of the world. In the evening there is the procession of the Sorrowful Mother, sorrowful at the loss of her Son. The statue of the Sorrowful Mother is a well known one in which Mary is dressed in black. The wails of the people during this procession mount to greater proportions than in the afternoon. Then comes the sermon on the **Soledad,** which ends the day.

The ceremonies of Holy Saturday are the regular solemn ceremonies. There is a terrific rush for Easter Water after the Mass. Empty rum bottles being the most popular receptacles of the **"gente."** The situation is deftly handled by locking yourself in the baptistery and handing the bottles through the railing. Early Easter Sunday morning there is the procession of the **"Encuentro,"** the meeting of the Son and Mother after the Resurrection. Very impressive, very symbolic. These people are rich in the tradition and love of ceremonies. They used to have a ceremony called the hanging of Judas, but they tell me this was abused. They were wont to plaster the name of the town screwball across the chest of Judas and derive double glee

from the necktie party. Just to make sure that the Curas would not take things too easy on Easter Sunday, various people brought various **ninitos** for Baptisms, which ran to the number of 130. All went well and with surprising order considering the crowd. God grant we will see several Holy Weeks. After this, we gratefully settled down to the more commonplace duties of a parish priest and missionary. Everything is going fine and everyone is enjoying good health. We miss Father Joe Quinlan, who was called to the States on the sad occasion of his father's death. Our sincere expressions of condolence to Father Quinlan and our assurance that his father's soul receives a special mention in all our Masses. Since I'll be very fortunate to get this under the wire in time, I have to call it quits. Adios and best wishes from all here.

KERNELS FROM CORNWELLS

If any one thinks that oratory is a lost or dying art, he should have been taken to Cornwells on Sunday, May 26, where all his illusions on that score would have been removed. For several years past the time-honored institution of the Oratorical Contest of Cornwells seemed to have fallen into a defunct state. Its Renaissance this year came under the spirited direction of Fathers Stanton, Baney, and Dwyer, all teachers of English, and all of whom seemed to impart to their students that facile and ready use of language for which they themselves are noted. The Contest was confined to the four high school classes, and the eight youthful Demosthenes went through all the forms of formal discourse from a calm lecture on Education to Patrick Henry's passionate appeal for "liberty or death." The audience was appreciative, for it consisted of the relatives and friends of the boys. The judges were: Rev. Father Brassell, from Roman Catholic High; Rev. Brother William, F.S.C., of Eddington; Mr. Fitzpatrick, of St. Joseph's House. Combined with the Contest there was a musical treat in the form of an operetta. Under the direction of Fathers Williams, Dooley and Kettl, the students presented "Captain Van der Hum." They also presented this at Eddington and at Mother Katharine's.

On the evening of the day of these theatrical successes, there was a fitting transition to more spiritual activities in the form of a two-days' retreat preached by Father Hoeger.

The college took a conspicuous part in the public celebration of Cardinal Dougherty's Golden Jubilee, held on June 2nd in the Municipal Stadium. A special train was run from Bristol, and our entire student body walked to Cornwells station dressed in cassocks —no mean demonstration of faith, as you all know who are acquainted with our neighborhood. On arriving at the Stadium they found themselves part of the one hundred and fifty thousand Pennsylvanians gathered to attend the Solemn Pontifical Mass. They considered it an honor that a space was reserved for the Holy Ghost Missionary College alongside of the seminarians of St. Charles, Overbrook. Ours was the only other seminary group to be so singularly honored. The huge crowd, the program of sacred music, the colorful platform of dignitaries, and finally the parade down Broad Street—all made a wholesome and lasting impression on the boys.

Not many of us had any remaining hope that we would ever act for the movies. But all things come to them who wait, and although we did not move to Hollywood in a body, nevertheless one day last week we did some pretty good impromptu acting in front of the camera. It was decided that it would add to vocation work if we had a few reels showing the daily routine of the house. Thanks to Mr. Pat Stanton, this was accomplished. The eye of the camera caught us as we act when we are on our normal good behaviour. It recorded the boys as they arrive in Cornwells, green and raw (with Cornwells' station as background). It showed them coming into the yard, greeted smilingly by the Superior, directors and fathers; then their movement to dormitory and auditorium; a few realistic games of ball and tennis were staged; Father Roth starred in directing the "outside gang" at manual labor; the chapel was taken during Benediction; and finally, to prove that the inner man must not be entirely neglected, the hungry-looking missionary body lined up for four o'clock buns.

DUQUESNE DOINGS

The month of May and early June were busy days for the Community at Duquesne University. May Devotions were held daily after the 8:20 a. m. Mass. The Novena in preparation for the Feast of Pentecost opened on May 3. During the Novena, Benediction of the Most Blessed Sacrament was given each day. On Trinity Sunday, May 19, the First May Crowning to be held in the University Chapel took place. There were one hundred and thirty girls, twenty-five nuns and seventeen priests in the procession. The Rev. Henry Carlin, Pastor of the Holy Rosary Church, delivered the sermon.

The Sixty-Second Commencement took place on June 5, at Memorial Hall, with the Most Rev. Bishop Boyle, D.D., presiding. Two hundred and sixty-one degrees were awarded. The degree, Doctor of Literature, was conferred on Mr. Patrick Cronin, Ph.D., who has been a professor in the University for thirty-six years.

The Sisters' Alumnae of the University held their reunion on the Campus on Saturday, June 8. There were three hundred and sixty-six Sisters representing fifteen different Orders, all graduates, who came to spend the day at the University. The events opened with a Solemn High Mass; Celebrant, Very Rev. R. V. Kirk, C.S.Sp.; Deacon, Rev. Edward J. Quinn, C.S.Sp.; Sub-deacon, Rev. Louis A. Dietrich, C.S.Sp. The music was rendered by the Sisters' Choir.

The Rev. Vincent Deer, C.S.Sp., of Kilimanjaro, East Africa, is pursuing graduate studies in Education at the University.

ARTICLES

CAMPAGNE APOSTOLIQUE

July, 1938—July, 1939

Although the "Apostolic Campaign" is chiefly concerned with activities extending from July, 1938 to July, 1939, yet we are obliged to indicate, at least in a general way, the situation now existing in our Missions due to the war.

IN THE ENGLISH COLONIES: They are allowed to carry on their ministry with the natives, especially in the colonies of **Cote-Orientale,** but they have to comply with certain conditions. On the other hand, because the English administration requires that all missions must be directed by non-German superiors during the war, five confreres from Bagamoyo and nine from Kilimanjaro were detached from the Vicariate of Ndanda and Peramiho to replace some Benedictine Fathers as heads of the Missions.

IN THE PORTUGESE COLONIES: The French Fathers were kept in their missions at the request of the Portugese authorities.

IN THE FRENCH COLONIES: All missionaries were put **"en affectation speciale"** in the beginning, and left in their missions. But a new decision issued by the Minister of Colonies has mobilized all the officers and missionaries under thirty years of age.

During the year 1939, the French Missions have profited by some very favorable decisions of the Government. By a decree of January 19, 1939, a deficient legislation was remedied by the formation of Committees of Administration for the good of the Missions. Recently new provisions were added which protect the rights of the Vicar Apostolic more completely. (December 11, 1939).

By another decree (June 16, 1939) the freedom and dignity of native women will henceforth be officially recognized as regards marriages with natives. This question is of such importance that the Parliamentary group from the Missions, numbering 270 members in the Chamber, judged that it was not advisable to rely on a simple decree for a solution. On the motion of Mr. Louis Marin, president of the assembly and on a report given by Mr. Galandou Djouf, the colored representative from Senegal, the law was unanimously passed without any discussion.

ST. PIERRE ET MIQUELON: Under the guise of politics, laicism has progressively eaten its way into family life and as a result our parish work has been hindered; marriages and the education of children feel its effect.

The great problem of the Prefect Apostolic is to keep the schools (which number 302 boys and 318 girls). The Prefecture has five major Seminarians and four who are completing their classical studies (one is in France and the three remaining are in Canada).

GUADELOUPE: In January, 1939, the Catholic Youth games were staged, at Pointe-a-Pitre. They were very successful.

On May 30th the new Junior Seminary was opened. Begun in 1938 the building rose rapidly. It is situated at Gourbeyre, in one of the most wholesome places on the Island. It offers the children all that is required for serious studies. At present there are 519 students.

The clergy numbers: 21 priests (seculars), five of whom are natives, 3 Dominicans, 33 Holy Ghost Fathers; and three seminarians who are studying at the Colonial Seminary in Paris.

MARTINIQUE: The Capuchin Fathers of the Province of Paris, preached the Missions in the parishes of the Diocese, this year. They took turns in the parishes and they seem to have had great success.

The Seminary College of Fort-de-France which is being enlarged, has added to the number of its classes. The course now extends to Philosophy.

The diocese has 46 priests of whom nine are natives and 38 Holy Ghost Fathers. There are 8 seminarians and 2 students in France. Eight more are at the Seminary College in Fort-de-France. These latter will complete their studies at Allex.

The Fort-de-France Scout Movement, started in 1926, now extends over the whole colony. It is well received by our people and in particular by the young. It is an important group in the diocese promoting Catholic Action.

FRENCH GUIANA: In the prospecting district of Inini, a new Mission Station—"Souvenir"—was erected two years ago. This deserted region is 250 kilometers in the interior and is reached by boat. We can truly say that the missionary has erected a church and school on the weight of gold, as he has paid his workmen 4 grams of gold powder a day. It has become customary to give a little cone with more or less of this precious powder in the collections. This of course depends on the findings of the week. There are 50 children in the school, it is the only one in the district. Close to the church the people are building nice houses, leaving their fever infested and unapproachable creeks where they used to live in miserable huts.

An orphan asylum and agricultural school were built at Montjoly a few kilometers from Cayenne. The young children go to the village school and the young boys, under the direction of a Father or a Brother, learn a trade.

A school for the leper children will be opened as soon as two nuns arrive to undertake its direction.

These children have been segregated because of the danger of contagion. There the march of leprosy is so progressive that it is causing the government officials some anxiety. The hospital will probably be transferred to a place near Cayenne.

At Mana the work among the young Indians is progressing rapidly. The Sisters built a house and during the first year had 17 baptisms.

This year at the novitiate of the native Sisters, there were two professions; three more are in the novitiate.

Schools are progressing. The students of the Franciscan Sisters at St. Laurent-du-Maroni have doubled in number.

The Salvation Army continues its work but without much success.

The penal colony has been surpressed, but we still have 3,000 prisoners in Guiana. To this number must be added those incorrigible convicts who are sent from France. A Father from St. Laurent-du-Maroni goes there fortnightly to say Mass.

The actual figures are: 18 Missionaries (12 of them are Holy Ghost Fathers); 2 Brothers; 66 Sisters; 36,000 Catholics. During the year we had 605 Baptisms; 6,505 Easter Communions and 166,000 weekly Communions.

TEFFE: The personnel of the Prefecture numbers six priests of the Congregation and one secular priest, four Brothers and eight Sisters. There are approximately 67,000 Catholics, most of whom live in little villages along the banks of the river.

Statistics show the opening of seven new schools teaching Catechism and giving primary instructions. During the year 1,530 baptisms were administered.

An unusually long and strong rising of the river caused real disaster. The plantations on both banks were, in great part, ruined, leaving the population in misery. In addition to this, pernicious fevers appeared and claimed a great number of victims, when the water subsided.

UPPER JURUA: The Prelature Nullius of Upper Jurua increased its personnel and was therefore able to develop its work. Unhappily the resources have not increased in proportion and this has hindered the accomplishment of our plans.

The last report names three stations that are on their way to permanent occupation: Humayte, Sao Francisco and Villa Feijo sur L'Envira, where a new house was purchased for the Fathers.

At Seabra in the great parish on the Farauaca, a new church was erected and at Sao Filippe very important repairs were made. At Cruzeiro do Sul, lack of money forced us to stop construction of a house. For the same reason, the little seminary (begun two years ago) had to be changed into a day school (for seminarians only). The students spend the day at the seminary assisting at classes, etc., but live at home.

Since December, 1937, three Dominican Sisters have conducted an orphanage and a dispensary at Cruzeiro do Sul. We are looking forward to the day when these same will be at Seabra and at Sao Filippe; but first we must build a house—a great problem, considering the poor population.

The Prelature has 50,000 Christians. In 1937-1938 there were 4,036 baptisms, 3,217 Easter Communions, and 16,667 weekly Communions.

DAKAR: Islamism continues to be a great obstacle for us. The individual conversion of Mussulmen are rare and very difficult. Nevertheless the number of Catholics has increased perceptibly since last year, rising from 46,000 to 50,000. Religious marriages showed a proportionate increase.

In spite of the difficulty of recruiting teachers and catechists, the schools are prospering. The seminary had to be moved from Poponguine in 1938 because of sleeping sickness, a common ailment in this region. It was transferred to Thies (40 kilometers from Poponguine and 72 kilometers from Dakar).

A group of the J. O. C. (Young Christian Workers) was founded in the Vicariate.

The great event of the year was the creation of the Apostolic Prefecture of Ziguinchor (which was entirely detached from the Vicariate of Dakar) and the nomination of Monsignor Faye as Prefect Apostolic.

BATHURST: The ministry here is increasing despite the small personnel of four European priests and one colored priest. Since 1938 a station has been open at Basse, 240 miles from Bathurst. A big chapel and school were built, and an "almost comfortable" house for the Father. The catechism was translated into Puehle. The Father is helped in his ministry by four catechists who go into the villages for 30 miles round the mission.

FRENCH GUINEA: On the tenth of December, 1939, the ordination of a native priest took place. A great number of people were present for the ceremonies. The governor occupied the first pew. The new priest had spent ten years in the secondary school and nine years studying Philosophy and Theology. The Vicariate is severe in the formation of the native priests who will have to exercise their ministry in the Mussulman country.

The congregation of native Sisters, which had thirteen novices, had its first profession this year. Two more will soon follow. The number of Catholics has increased to 1,775 since 1938. Religious marriages have been more numerous. Our works of charity, (hospitals and dispensaries) are in advance of the other vicariates because we give medicines freely.

SIERRA LEONE: The number of Catholics has increased perceptibly. The Vicariate has two more seminarians. This year we will begin the work of preparing young girls for marriage. Protestants have increased from 42,000 to 50,000 during the past year.

ONITSHA-OWERRI: The total population of the Vicariate is 2,700,000. 160,325 of this number are Catholics. During 1939 we had 10,967 adult baptisms and 7,323 baptisms of children, this number does not

include the 15,000 baptisms given in articulo mortis. The number of marriages between Christians have also increased to 1,887.

The Vicariate has 9 students in the Theological Seminary and 24 in the Junior division.

BENOUE: The war has prevented any progress in the ministry of this young and difficult mission, but the statistics ending in July, 1939, augur well for the future. There has been an increase in the number of Catechists and teachers but the problem of recruiting native teachers is great. In spite of the pagan opposition, the Prefecture is striving to discover a new means of securing money from among the natives, it is the only means to progress on solid ground.

We hope to publish books of prayers and a catechism in the three languages which are used in the Prefecture. In this way we hope to come into contact with a great part of the population because most of them know how to read and write.

We are very severe in admitting anyone to baptism because we are still in the period of formation. But we are conscious of working for the future.

DOUALA: This year the missions are following their regular procedure; 5,000 new Christians bring the total to 10,000. In spite of the example given by pagan polygamy, pre-matrimonial concubinage, a remnant of the ancient customs against which we are obliged to fight all the time, the young Christians take root and follow their proper life. Ordinations to the priesthood continue, and places in the seminary are occupied as soon as they are vacated.

The first two sisters of the native congregation of the Servants of Mary made their profession this year. There are 27 aspirants to the Congregation.

Two new missions were founded during the year. The one at Logbikoy, separated from Samba and having 4,669 Christians and 36 Catechumens, and the other at Ndoghele, separated from Douala and having 1,219 Christians and 1,504 Catechumens.

Finally, because of the gracious gifts and work of the natives, two big churches were finished: one at Somo, dedicated to St. John the Baptist and the other at St. Andre de Bekok.

YAOUNDE: The mission continues to develop, so much so that we will soon be obliged to erect a mission independent of the Vicariate. The number of Catholics has increased this year to 15,000, giving a total of 208,310 baptized and 91,000 Catechumens. There are 1,957 Catechists. We have 36 students in the Theological Seminary and 64 in the Junior Seminary. There are 15 native Sisters, 12 native Brothers and 10 native Priests. This year there were 120,350 Easter Communions and 2,750,000 weekly Communions. There were 4,064 marriages between Christians.

GABON: Amongst the important facts we must include the foundation of the mission of Kemboma, northeast of the Vicariate. The population of Bekotas, among whom this new mission is founded, are very well disposed towards us. Although they had rejected the Protestant minister who wanted to open a mission there, the population freely wished to give the means for a Catholic mission.

If circumstances permit this year, we hope to transform the annex of Lastourville into an independent station because we want to facilitate the evangelization of the vast territory given to the mission of Francesville.

Happily an end has been put to the great difficulties raised for Catholic schools by the administration during the last two years. Catholics increased this year to 4,815. There were 32,850 Easter Communions, and 1,017 religious marriages.

LOANGO: "The harvest was satisfactory," writes Bishop Friteau. "We have recorded 250 conversions more than last year. The number of catechumens is about the same, and the same for the catechists, but defection among the latter is to be feared. It began last year. Some gold prospectors arrived from the north of the Vicariate and some others were announced. These people needed a great number of workers and they gave them very high salaries. Our Catechists, working practically for nothing, are very much in danger of being tempted. A new priest was ordained this year. He is the third since the beginning of the mission. Nine are still studying. The total of religious marriages during 1939 was 324."

BRAZZAVILLE: We have a two-fold program to complete: first, the organization and consolidation of the Christians in the most important center of the brush. Secondly, to teach the native Christians to remain grouped among themselves and to be devoted to one another.

To satisfy the requirements of the administration, we are obliged to reorganize the schools; buildings more adapted and more suitably furnished, teachers better prepared and receiving higher salaries. The great problem is the financial question. Although the public school is free, the mission is obliged to ask for money to pay the teachers.

There are 5 native Brothers. Three of them are teaching. After their novitiate we try to give those who are capable, positions as teachers.

The Junior Seminary was definitely transferred to Mbamou. Vocations are few. We have nine minor and two major seminarians.

There are many obstacles to our ministry: populations by districts are sparse; frequent moving of villages; departure of the young men for towns; influence of the Mjounzisme; societies based on quasi-Christian and pagan principles; influence of (Amicale) secret societies searching for the independence of the country and the expulsion of the Whites, etc., etc.

In spite of all this the march of progress is gratifying, more or less rapid according to the sections. We need a more active ministry and we are attempting

to decentralize the principal missions and to intensify the ministry in the brush.

OUBANGI-SHARI: The arrival of the Capuchin Fathers of the Province of Toulouse (who have charge of the territories of Berberati, Dobba and Bozoum) have permitted us to free some of our missionaries and open new stations. The minor seminary, opened this year at Bantui, had 15 students.

It is very difficult to inculcate the principle of support of the Church in some of the population which has, till now, been used to receiving.

The number of Catholics amounts to 22,778. In 1939 we had 2,660 baptisms. The number of the Catechumens is 17,478.

PORTUGESE CONGO: The Prefecture Apostolic of the Portugese Congo numbers 34,619 Christians. Weekly Communions amounted to 152,533. The 13 Holy Ghost Fathers here have three native priests to help them together with 15 Brothers (one of them a native) and 20 Sisters (nine natives).

The new church of Cabinda built with cement blocks was solemnly blessed on the 28th of May, 1939. It was erected by one of our Brothers. This Brother is now at Santo Antonio do Zaire, where he has started a new cement building, to replace the provisional chapel which was too small. At Mayomb, the new church is not as yet complete. The rainy season has made it impossible to transport the materials needed.

At Ambrizede the house of the missionaries will soon be completed.

At the mission of Lucula where the minor seminary is started, a new building has replaced the old one. When it is finished, a hundred minor seminarians will be able to reside there. There are actually 55.

We have 242 Catechists. Each mission prepares some of these Catechists, and every two months we have them make a retreat. With Catechism they teach the elements of reading and writing.

The government appreciates the missionary action of the Catholics and lends its aid. As regards the ministry and organization, there is complete freedom.

LOUNDA: The mission of Dembos was opened in 1937 after those of Villa Salizar and Mussolo. Another is about to be opened. This latter is 200 kilometers to the north, in the ancient estate of the famous Queen Ginga, converted from paganism, who later apostatized and then repented and lived a life of piety. Following her death in 1663, she was buried in the Church of St. Mary, which she had built. Nothing is left from this first evangelization of the tribe of Ginga, and thus it is that we have to start anew.

The Junior Seminary established at the mission of Bangalas has 50 students. Six of them are now major Seminarians.

A dispensary and maternity ward founded at Malenge is kept by the Sisters of St. Joseph of Cluny. They are having wonderful success. In that section there are 27 Holy Ghost Fathers, 12 Brothers, 8 Sisters of St. Joseph of Cluny, 6 native Sisters and 712 Catechists. The Christian population is 92,894.

The 712 Catechist stations also give children primary instructions. There are 25,500 children in the schools.

Last year we had 5,217 baptisms; 2,510 Easter Communions, and 301,433 weekly Communions.

COUBANGO: 20 stations, 53 Fathers, 35 Brothers, 42 Religious Sisters, 2,593 Catechists, 284,561 Christians, 20,674 baptisms (7,021 adult), 117,276 Easter Communions, 781,945 weekly Communions. That is the result of our work for last year. The Junior Seminary has 82 students, the Major, 13. A native priest is already working in the holy ministry.

The new Prefect Apostolic, Monsignor Junqueira, arrived in December 1939 at Angola. He works with ardor and we can foresee that his ministry will be successful.

In the south of the Prefecture there was a famine, which extended from January to April. It was due to unseasonal rains. Many hundreds of the famine-stricken were saved by the missions.

COUNENE: The mission of Counene has 29,236 Catholics, 20 Fathers, 15 Brothers and 24 Sisters (6 are natives) and 135,000 Pagans. The work is difficult as the natives often move around with their cattle, seeking new pastures.

This year there were 1,390 baptisms, 4,500 Easter Communions and 93,938 weekly Communions.

The Junior Seminary in the mission of Jau has 30 students. A major seminarian is studying Philosophy at Caala.

The convent of the Soeurs Dorothees at Lubango has been obliged to construct a larger building adapted for school needs.

KATANGA: Difficulties of a social order have a great influence on Catholic works. Conditions were so in the Vicariate Apostolic of Western Katanga that last year 6,500 workers had to be laid off in the important mine center of Manono. Many of these workers had families to support and thus this catastrophe has paralyzed the work of evangelization in this region.

The number of Christians ranges from 30,699 to 32,536 with 3,024 baptisms (1,719 adult). We have 33 Fathers, 9 Brothers and 42 Sisters, among whom are 12 natives. These are aided by 563 Catechists and 392 teachers. We also have 5 major and 18 minor Seminarians.

Easter and weekly Communions amounted to 20,374 and 378,132 respectively.

"Fiancee" work is developing very well. Five houses have 260 young girls who prepare themselves for baptism and receive at the same time an education in preparation for their role as Christian mothers.

Catholic Action is also progressing, but in this as in all other kinds of recruitment, we aim more for

quality than numbers. We wish to form an elite, and the elements for the elite are not common.

KROONSTAD: The report for 1938 has happily passed the 10,000 mark for Catholics. The majority in this region are Protestants. Conversions are slow. At present we have 11,462 Catholics and 4,441 Catechumens.

There are 23 Holy Ghost Fathers, 7 Dominican Fathers, 8 Brothers and 56 Sisters.

The school is the only way for penetration, for that purpose the Vicariate has 64 teachers and 78 Catechists. In the schools themselves we have about 4,000 children.

This year we had 1,244 baptisms, among them 444 conversions. The Easter Communions amounted to 5,568 and the weekly Communions, 159,484. The Vicariate has 8 seminarians—six minor and two major.

ZANZIBAR: The important event of the year was the foundation of the Carmelite monastery. The first stone was laid on the 15th of August by Bishop Shanahan who, in January 1940, a few days before the return of Bishop Heffernan, proceeded to the blessing of the new Chapel and of the monastery thus establishing the canonical cloister.

KILIMANJARO: In April, 1939, the first native priest was ordained.

The major seminary is in construction at Kibosho. It has a dozen major seminarians together with 79 juniors.

The school question is a source of great difficulty. The students have increased in number. The teachers demand a higher salary and as we were obliged to reorganize the schools to suit the governor, a meeting was held at Moshi, where some important decisions were reached concerning the teachers' wages. This meeting was an excellent occasion to show the government the sincerity of the Mission's desire to cooperate in the question of education.

Many new chapels were built of cement. A new station was opened at Korogwe.

The number of Catholics this year has increased by 1,812 over last year.

BAGAMOYO: Three new stations were opened since July, 1938: Lumbiji, Ngerengere, and Msongozi.

A conference of the Ordinaries of Tanganyika Territory was held from October 28 to November 3, at Kwiro—in the Vicariate of the Capuchin Fathers of Dar-es-Salaam. Bishop Riberi, Apostolic Delegate, presided. Seven Vicars Apostolic, three Prefects and two Vicars Delegate were present. Schools, seminaries, marriages, medical activity of missionaries, relations with civil authorities, uniformity for Catechism and prayer texts in Swahili, erection at Dar-es-Salaam of a printing press and inter-Vicarial library (committees of many missionaries were constituted for the edition of books and tracts in Swahili—Fathers Gattang, Schaegelen and Loogman were chosen from Bagamoyo), were all topics of discussion.

Since October, 1938, the minor Seminary, detached from the school at Morogoro, has numbered 40 students. The work of the native Sisters at Mgolole continues with its 12 novices and 9 postulants.

The boys' schools of Morogoro (Morogoro Training School) has increased in number (from 150 to 240). The girls' school of Mhonda has two sections, one a normal school and the other a professional school. It has 92 students.

The monthly review—"Zimbo Lelu (Our Vicariate)"—has many colored editors. In the three years of its existence it now has a circulation of 850.

DIEGO SUAREZ: The consequences of the French Social Laws has had a bad influence in Madagascar. It seems that in the north a large part of the population from the neighboring Vicariates is drawn by the coffee plantations. Working at these plantations allows the natives to live more easily as they are assured a higher wage. Sad to say, this influx has drawn only Pagans and Protestants. On the other hand the people from Reunion who work in the town, were laid off and they went home. They were replaced by the Malagash who live on less salary. About 2,000 Christians left the Vicariate.

The number of Catechists increased this year from 369 to 447.

Different schools were opened and it is a great consolation because these schools assure a Christian formation that is more complete and more lasting for the populace. The major seminary has 6 students and the junior 9.

The Vicariate has 23 Fathers, 1 Brother, 56 Sisters (23 of them Creoles and 16 Malagash). These work among 29,584 Christians and 11,792 Catechumens.

Baptisms this year increased to 2,311, Easter Communions to 11,573, and weekly Communions to 320,349.

MAJUNGA: The report for 1937-1938 gives the foundation of Christian Unions at Majunga and even the erection of the post of Antsokihy.

The figures are Christians—30,618; baptisms—2,142; Easter Communions—11,124; weekly Communions—264,866.

The Vicariate has 29 Fathers, 2 Brothers, 29 Sisters (6 of whom are natives), and 290 Catechists.

REUNION: The construction of a major seminary was decided upon in spite of the war and for these reasons. First, the support of a seminarian would be cheaper here (3,000 or 4,000 francs less than in Europe). Secondly, the population will give more freely for the support if they see the seminarians in their own midst. Thirdly, if they stay here, the major seminarians will make their military service in 6 months instead of two years. With this, nothing will stop the Seminarians from going to France for their studies, but they will return for their Theological course.

Catholic Action under the form of "Conference de St. Vincent de Paul" was started with great success during the past year (1938-1939).

The relation with civil authorities are very cordial. There is now real cooperation.

MAURITIUS: This year the Easter Communions amounted to 87,914 which gives us a total of 7,144 better than last year.

Catholic marriages also increased. From 1938-1939, we had 1,338 among which were only 9 mixed marriages.

Among the clergy working on the island there are 13 native priests. We also have eight major seminarians.

BOOK NOTES

"God the Holy Ghost," by Father James F. Carroll, C.S.Sp., S.T.D. P. J. Kennedy & Sons, New York, N. Y.—$2.50.

The purpose of this book might well be presumptuous; for it is intended to bring the Divine Spirit nearer and dearer to the souls in which He performs the most astounding works by the Gifts, Beatitudes and Fruits, to the souls who are destined for His Apostolate.

This volume contains no new doctrine, as its contents are little more than a digest of the teaching of Saint Thomas and Saint Bonaventure, with brief practical applications to our own times.

In order to make of it a compact, handy book for quiet reading and meditation, I have sacrificed all scientific hall-marks by omitting lengthy quotations, discussions, bibliography and other references, having first satisfied myself, however, that the doctrine was truly authentic. My thought is that, in a modest way, it shall fill a lacuna among the many excellent and voluminous works on the Holy Ghost.

If it serves to bring its public closer to the source of light and grace, it shall not only have fulfilled my fondest hope but also have repaid me for this labor of love. And so it is that I humbly offer my paltry gift to the "Gift of the Most High God."

—The Author.

* * *

"Treasure in Heaven," by Father John Kearney, C.S.Sp. Burns, Oates, 6/-.

Father Kearney, in his new book, writes for those who are considering their personal vocation to the religious life. This book will appeal also to those parents and teachers who must give advice on this subject.

NOTICE

Articles, News Items, etc., on Our Missions and Parish activities for publication in

OUR PROVINCE

should be submitted no later than the 25th of the month

Please address communications:

Editor of "OUR PROVINCE"

A copy of the DIRECTORY for the Province of U. S. A., has been sent to each of the Fathers of the PROVINCE. If you do not have your copy please notify:

Editor of OUR PROVINCE

OFFICIAL

APPOINTMENTS, CHANGES AND TRANSFERS

Father Thomas J. Park, Ferndale, Spiritual Father

Father Joseph A. Rossenbach, St. Mary, Sharpsburg, Pa.

Father James J. Maguire, Ridgefield, Conn.

Father Eugene L. Fisher, Sacred Heart, Emsworth, Pa.

Father William G. McMenemy, St. Benedict, Detroit, Mich.

Father Francis J. Nolan, St. Joseph's House, Phila., Pa., Director

Father Edward C. White, Holy Ghost, New Orleans, La.

Father Joseph T. Quinlan, Ferndale

Father Richard H. Ackerman, Holy Childhood Association, Director, Pittsburgh, Pa.

Father Bernard J. Appel, Duquesne University, Pittsburgh, Pa.

Father Charles J. Diehl, St. Benedict, Pittsburgh, Pa., pastor

Father John L. Gorman, Holy Childhood Association, Pittsburgh, Pa., Field Secretary

Father Edward M. Smith, Duquesne University, Pittsburgh, Pa.

Father Herbert J. Frederick, St. Anthony, Millvale, Pa.

Father Salvatore J. Federici, Duquesne University, Pittsburgh, Pa.

Father William H. Pixley, Natchitoches, La.

Father Edward A. Curran, St. Joseph's House, Philadelphia, Pa.

Father John T. Donohue, Arecibo, Puerto Rico

Father Paul S. Ford, Arecibo, Puerto Rico

Father Vernon F. Gallagher, Duquesne University, Pittsburgh, Pa.

Father William J. Hogan, Duquesne University, Pittsburgh, Pa.

Father Joseph A. Lauritis, Duquesne University, Pittsburgh, Pa.

Father Ambrose M. Leech, Isle Brevelle, La.

Father Paul J. Lippert, Holy Ghost Missionary College, Cornwells Heights, Pa.

Father Chester T. Malek, Our Mother of Consolation, Mt. Carmel, Pa.

Father Joseph P. Moroney, Duquesne University, Pittsburgh, Pa.

Father John R. Muka, Holy Ghost, Chippewa Falls, Wis.

Father James D. Sullivan, Opelousas, La.

Father John J. Walsh, St. Mark the Evangelist, Harlem, New York, N. Y.

Mister Robert McGrath, Ferndale

Brother David Schindlery, Ferndale

The Solemn Anniversary Mass for Father Plunkett will take place on Saturday morning, at 9.00 o'clock (D. S. T.), in the Church of St. Mark the Evangelist, Harlem, New York City, on August 17, 1940. (Const. 36, par. 306.)

Summer Assignments: In the diocese of Hartford:
Father James Sullivan (July),
Fathers Leech, Joseph Moroney, and Muka.
Father V. Gallagher, Sharpsburg, Pa. (Aug.).

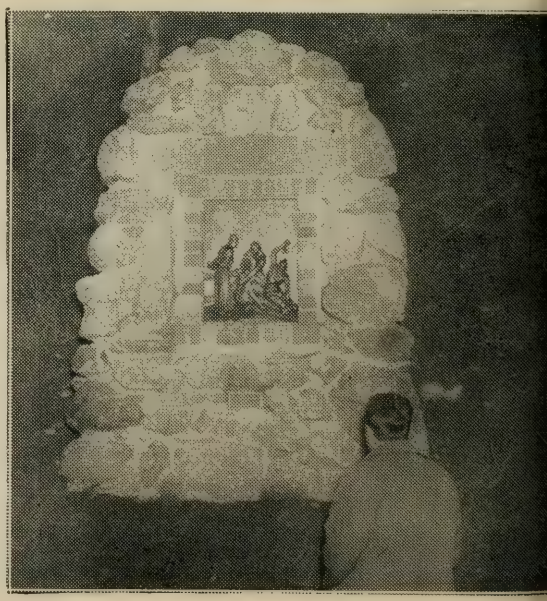
Retreats for the Brothers:
Duquesne University, June 18-24, Father Francis J. Smith, preacher.
Cornwells, June 21-27, Father Stephen J. Bryan, preacher.

Summer School—Duquesne University:
Fathers Appel, Deer, V. Gallagher, W. Hogan, Lauritis.

AN APOLOGY

Due to a misunderstanding, the conferring of Tonsure on Mr. John Kanda, and of the first two Minor Orders on Mr. Joseph Rengers, by Bishop Besson of Fribourg, was not recorded. The ceremonies took place on the 16th and 17th of February.

(Your kind prayers are requested for the happy repose of the soul of) Mrs. Catherine Blatt, grandmother of Mr. John Burns, one of our Scholastics.



One of the outdoor Stations of the Cross, Ferndale

EOUR PROVINCE

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THOUGHT FOR THE MONTH

Life is not measured by the amount of external activity, but by the closeness of the union of our soul with the spirit of God and by the extent of the subordination of the inner beginnings of our actions to the influence of the Holy Ghost, to the influence of His grace.

We are living in Christ in proportion to the degree of sanctifying grace that is in our souls. A great measure of sanctifying grace means a high state of vitality; a small measure, low vitality.

—FATHER LEEN, in The Likeness of Christ.

OUR DEAD

DURING THE MONTH OF AUGUST WE PRAY FOR:

Brother Methodius Lobos, who died on August 5, 1915, aged 37 years.

Brother Aloysius Kapp, who died on August 5, 1920, aged 35 years.

Father August Rumbach, who died on August 9, 1924, aged 72 years.

Father John Simon, who died on August 12, 1920, aged 35 years.

Father Dominic Salles, who died on August 13, 1884, aged 45 years.

Very Rev. Christopher J. Plunkett, who died on August 17, 1939, aged 72 years.

Father Andrew Feger, who died on August 18, 1923, aged 61 years.

Father John Kelly, who died on August 24, 1912, aged 37 years.

Brother Liberato Rena, who died on August 25, 1912, aged 24 years.

Father James MacEneany, who died on August 30, 1888, aged 31 years.

OMITTED FROM THE MAY ISSUE OF "OUR PROVINCE:"
Father M. Mayer, who died on May 15, 1936.

LEST WE FORGET

FATHER AUGUST RUMBACH

His was a long and varied life which took him from his home in Mertzwiller, to Cellule, Langonnet, St. Pierre et Miquelon, Lima (Peru) and the United States. His love for work, his fidelity to the rule, and his devotion to his confreres were all jewels in the crown of praise which was given him by his Superiors at his death.

Born in Mertzwiller on the 8th of February, 1852, Father Rumbach received his early ecclesiastical training from his pastor, the Abbe Meyer. At quite an early age he learned of the work of the Holy Ghost Fathers from a postulant Brother and so when the Abbe Meyer considered him ready to enter the Junior Scholasticate, he began the studies of the humanities in 1866. In spite of his quite limited knowledge of Latin, Greek and French, his shyness and clumsy appearance, he succeeded in completing his classical studies and began his Philosophical and Theological studies in 1872.

His career as a professor began in 1884, when, even before entering the Novitiate, he was sent to Cellule to teach. His first year was filled with difficulties. Especially difficult was the task of keeping order among the Junior Scholastics over whom he was placed. It even appeared to his superiors that he would make a better bursar than a disciplinarian, a fact that was realized later when he was placed in charge of the material interests of the Colony of St. Michael-en-Priziac.

From France he was sent to St. Pierre et Miquelon, then to Peru and finally he came to the United States where he was a professor at the Holy Ghost College, Pittsburgh, and the Scholasticate at Cornwells. Again difficulties beset him, this time it was his health. Headaches, painful states of nervousness, intermittent amnesia prevented him from fulfilling his duties, and everything seemed to turn against him.

In 1924 he was taken to St. Mary's Hospital (Philadelphia), where it was discovered that he had cancer of the liver. It was on the night of August 9, 1924, that, fortified by the last sacraments, he passed from this life to his eternal reward. "I have known and loved him for 50 years," said Father Phelan, "and I pray God to repay him generously by giving him a beautiful place in Paradise."

Word has just come announcing the death of Father Gres, at 7.25 in the evening of Wednesday, July 10, 1940, at Mercy Hospital, Bay City, Mich. He was in his 87th year. R. I. P.

* * *

Prayers are requested for the happy repose of the soul of Brother Columba's sister who died last month. R. I. P.

GENERAL BULLETIN

ROME:

INDULGENCES

The Acta Apostolicae Sedis of February 20, 1940, has a reply from the Pontifical Commission for the correct interpretation of Canon Law. This ought to be interesting to certain confreres.

To the question: "An confessarii, vi canonis 935, commutare possint visitationem ecclesiae determinatae, etiam ad lucrandas indulgentias toties quoties et Portiunculae nuncupatas."

The Commission has answered: "Affirmative."

Oklahoma City, Oklahoma, July 15, 1940.

"Bishop Kelley will break ground for the new $18,000 combination Church and School of St. Peter Claver, Oklahoma City, Oklahoma on July 16."

"After August 1st Father Roach will be in his new home 937 N. E. 7th Street, Oklahoma City, Oklahoma."

AUTOGRAPHED LETTER OF THE SOVEREIGN PONTIFF TO BISHOP LEQUIEN, OF MARTINIQUE, ON THE OCCASION OF THE SILVER JUBILEE OF HIS CONSECRATION.

Venerabili Fratri
PAULO-ALOYSIO LEQUIEN
Episcopo S. Petri et Arcis Gallicae,
PIUS PP. XII.
Venerabilis Frater,
Salutem et Apostolicam Benedictionem.

Sacerdotii plenitudinem abhinc quinque et viginti annos acceptam ac pastorale munus fideliter gestum te proxime fauste celebraturum laetanti Nos animo intelleximus. Cuius quidem iucunda episcopatus memoria opportunitatem Nobis praebet Nostram benevolentiam palam tibi proferendi et paterna omina ex-

hibendi. Quare hanc Nobis placet epistolam ad te mittere, quae et peculiaris caritatis Nostrae perspicuum sit testimonium, et gratulationem de sacro munere diu diligenterque acto demonstret. Quo autem tua tuorumque laetitia uberioribus salutis fructibus per Nos augeatur, tibi ultro facultatem concedimus, ut die, quam malueris, post sacrum pontificali ritu peractum, abstantibus fidelibus nomine Nostro Nostraque auctoritate benedicas, plenariam iisdem indulgentiam proponens, ad Ecclesiae praescripta lucrandam. Te vero ut Deus fortunet, sospitemque gregi tuo diutissime, servet, libenti animo ominamur; atque in auspicium caelestium donorum inque praecipuae caritatis Nostrae pignus, Apostolicam Benedictionem tibi, Venerabilis Frater, cunctoque clero ac fidelibus tuae vigilantiae commissis peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XIV mensis Martii, anno MDCCCXXXX, Pontificatus Nostri secundo.

PIUS PP. XII.

LETTER OF CARDINAL SECRETARY OF STATE TO BISHOPS LEQUIEN and GOURTAY

By letter of March 15, 1940, His Eminence, Cardinal Maglione, Secretary of State to His Holiness, thanks their excellencies Bishops Lequien (Bishop of Martinique) and Gourtay (Vicar Apostolic of French Guiana), for their generous offering to the Sovereign Pontiff.

"His Holiness rejoices," says the letter, "to see the generosity of these far distant sons, a generosity which indicates the zeal with which the Holy Ghost Fathers strive to inculcate by attachment to the Church and the Pope."

ADMINISTRATIVE ACTS

NOMINATIONS:

By various decisions of the Superior and his Council, the following appointments have been made.

Principal Superior of the district of French Guinea:
Father Marius Balez.

Principal Superior of the district of Gabon:
Father John Baptist Fauret.

Principal Superior of the district of Bagamoyo:
Father Aldericus Stam. (Council of March 12, 1940).

Principal Superior of the district of Douala:
Father Albert Krummenacker.

Principal Superior of the district of Yaounda:
Father Peter Bonneau (Council of March 29, 1940).

Superior of the Community at Lierre:
Father Francis Proost (March 19, 1940).

PROVINCIAL and DISTRICT COUNCILS:

The following District Councils have been approved.

DIEGO SUAREZ: Father John Mary Rousseliere, assistant; Fathers Henry Jouan, John Wolff, councillors; Father Peter Gaston, procurator (March 19, 1940).

OUBANGI-CHARI: Father Charles Ferraille, assistant; Fathers Aristide Morandeau, Charles Muller, councillors; Father Charles Muller, procurator (April 9, 1940).

ZIGUINCHOR: Father Emile Doutremepuich, assistant; Fathers Henry Joffroy, Eugene Jacquin, Henry Weiss, councillors (April 13, 1940).

IRELAND: Father Thomas Gough was named councillor to replace Father Dempsey who died some time ago (March 5, 1940).

MAURICE: Father Daniel Liston was named councillor to replace Father Jamonic (April 9, 1940).

NEW RESIDENCES:

The following new residences have been approved.

DISTRICT OF COUNENE: Residence of Quilengues (April 9, 1940).

DISTRICT OF ONITSHA-OWERRI: Residence of Elele, Obosima, Ikeduru and Maku (April 13, 1940).

DISTRICT OF COBANGO: Residence at Lobito, to be used by the Procure (April 13, 1940).

VOWS:

Profession:

at **Eringerfeld,** November 1, 1939, Novice Clerics:
Aloise Fischer, born November 5, 1916, at Obernetphen (Paderborn)
George Diwo, born March 14, 1918, at Klein-Rosseln (Metz)
Henry Klein, born May 19, 1918, at Parscheid (Koln)
William Herr, born July 4, 1918, at Schwarzbach (Fulda).

at **Knechtsteden,** Dec. 8, 1939, the Novice Clerics:
Tewes Benignus, born July 24, 1920, at Holsterhausen (Munster).
Reck Gerwich, born February 25, 1920, at Westheim (Paderborn).
Eschmann Eduard, born November 16, 1920, at Koln-Deutz (Koln).

at **Ridgefield,** January 3, 1940, the Novice Brother Richard Valentine Leonardi, born January 10, 1909, at Shamokin, (Harrisburg).

at **Ridgefield,** January 4, 1940, the Novice Brother Raphael Powers, born at Philadelphia, June 1, 1905.

In the Army: April 2, 1940, the Novice Brother Martial Frious, born April 23, 1913, at St. Martin-de-Brem (Lucon).

Renewal of Temporary Vows:

At **Fort-de-France,** September 23, 1939, Brother Raymond Jantzen.
In the Army: November 5, Mr. Charles Andrea.
In the Army, November 11, Mr. Lucien Dieterlen.
At **Ruitz,** December 2, Mr. John Mary Degruson.
At **Agen,** February 20, 1940, Mr. Henry Pedurand.
At **Langonnet,** March 9, Brother Louis Rouille.
At **Paris,** March 19, Brother Gabriel Nogueira.
At **Weert,** March 24, Brother Antonius van Es.

Renewal of Three Year Vows:

At **Knechtsteden,** August 6, 1939, Brother Leonard Drexler.
At **Knechtsteden,** December 8, Brother Mary Joseph Itta.
At **Menden,** December 8, Brother Franz Solanus Jansen.
In the Army, February 2, 1940, Brother Roger Hemon.
At **Baarle-Nassau,** March 19, Brothers Eligius Mary van Dorst and Willibaldus Meeus.
At **Saverne,** March 19, Brother Adelphe Ostermann.
In the Army, March 24, Brother Paterne Le Pogam.
At **Langonnet,** April 9, Brother Tarcisius Moysan.
At **Maskati,** March 19, Brother Revocatus van der Elst.

Perpetual Vows:

At **Loango,** November 30, 1939, Father Jules Bitaud.
At **Rome,** December 17, Mr. Camille Stacoffe.
At **Marurdi,** January 21, 1940, Brother Mary Remigius Kney.
At **Knechtsteden,** February 2, Brother Sylvester Hennen.
At **Kimmage,** February 11, Messrs. Mel Bannon and Joseph Whelan.
At **Louvain,** February 16, Peter Lyden.
At **Gemert,** February 17, Mr. Andreas Arts.
At **Kilshane,** February 28, Brother Finan O'Mahony.
At **Weert,** March 15, Brother Pamphilus Maas.
At **Paris,** March 19, Brother Lucas Anacleto.
At **Fribourg,** April 2, Brother Vitalis Reichenberger.
At **Malange,** March 8, Brother Lourenco Matias.

SACRED ORDERS:

At **Knechtsteden:** Bishop Hammels, auxiliary of Cologne raised to

Tonsure (September 15, 1939): Messrs. Peter Kloubert, John Schaeffer, John Kupper, August Freitab, James Lallmann, August Neidig, Theodore Arnds.

Subdiaconate (September 15): Messrs. Anton Kurze, Joseph Bullesbach, William Plumper, William Bohler, Anton Schwengers, Alois Abel, Joseph Ponten, Franz Muller, Nikolaus Schneider, Alfons Keller, Henry Ruth, Peter May.

Four Minor Orders (September 17): Messrs. Peter Imhoff, Franz Fuss, Anton Kuhn, Franz Kloke, Mathias Flock, Joseph Lenoir, Joseph Does, William Hundt, William Franken, John Bischoff.

Diaconate (September 17): Mr. Klemens Brechmann and the 12 Subdeacons mentioned above.

Subdiaconate (November 5): Messrs. Peter Imhoff, Franz Fuss, Anton Kuhn.

Priesthood (November 5): Messrs. Klemens Brechmann, Anton Kurze, Joseph Bullesbach, William Plumper, William Bohler, Anton Schwengers, Alois Abel, Joseph Ponten, Franz Muller, Nikolaus Schneider, Alfons Keller, Henry Ruth, Joseph Mathieu.

At **Dublin,** Bishop Wall, Titular Bishop of Thasos, Vicar Capitular, raised the following to

Tonsure and First two Minor Orders (February 16 and 17): Messrs. Matthew Farrelly, Terence O'Brien, Patrick Kinnerk, Robert Madigan, Martin Maiben, John Kennedy, James Harrison, Patrick Meaney, George Lahiffe, Christopher Ring, Matthew Dillon, John Branagan, Francis Culhane.

Two Last Minor Orders (February 17): Messrs. James Murray, Patrick Holly, James Lynch, Austin Seagrave, Walter Kennedy, John Hourigan, John O'Donoghue, Richard Joyce, Michael Frawley, Thomas Shannon, Patrick Henry, Thomas Roche, John Barry, Clarence Barry, Desmond McGlade, Nicholas Killian.

Subdiaconate and Diaconate (February 17 and March 9): Messrs. Daniel Morrissey, James O'Brien, Patrick Murray, Aloysius Dempsey, Patrick McMahon, John Quin, Edward Colleton, Bartholomew McMahon, Thomas Brady, Patrick Grogan, Dennis O'Keeife, John Leahy, Robert Stanley, Joseph Whelan, Mel. Bannon.

At **Bois-le-Duc,** Bishop Diepen, Bishop of Bois-le-Duc, raised to

Tonsure (February 16): Mr. Cornelius Van Uden.

Tonsure (February 17): Messrs. Theodore Melchers, John Kooijman, Mathias Roijen, Job Van der burg, Theodore Flapper, Meinradus Swart, Peter Schulpen, Henry Klomp, John Meeuws, Francis Van der Poel, Quirinus Joudijk, Cornelius Gijsbers, Cornelius Bouten, Martinus Van Oorschot, Peter Van der Ploeg, James Van Reijsen.

Minors (February 17): Messrs. Antonius Van Hillo, Godfrey Van der Looy, Leonard Kerstens, James Hendriks, Julius Veenboer, Nicolaus Veen, Michael Nijholt, Henry Kornips, John Kissen, Antonius Van den Hurk, Charles Van Zeeland, Peter Verdijk, John Koekkoek, Martin Van de Burgt, Cornelius Pouw, Peter de Louwere, Anthony Koden, Theodore Peters, Gerard de Kort, Hubert Verdijk, Theodore Van Maastrigt, Albert Van Eimeren, Cornelius Van Uden.

Subdiaconate and Diaconate (February 17 and March 9): Messrs. Donatus Kuster, Henry Arends, Peter Van Nies, John Berkers, Martin Bodewes, William Fulleken, Hubert Egelmeers, Theodore Gottenbos, William

Van Son, John Van Doorne, Sidonius Van der Werf, Andreas Wouters, Henry Van Rooij, William Besselink, John Vissers, Henry Van Putten, Andreas Arts, William Van Eijk.

At **Louvain,** February 17, Bishop Mekkelholt, Titular Bishop of Athyre to
Tonsure: Mr. Gaspard Elst.
Two first Minor Orders: Mr. John de Boeck.
Subdiaconate: Messrs. Peter Lyden, George Maenen, John O'Hanrahan, John Van Thielen, Patrick Harnett.

At **Fribourg,** Bishop Besson, Bishop of Fribourg raised to
Tonsure (February 16): Messrs. John Kanda, Andre Ducry.
First two Minor Orders (February 17): Messrs. Christopher Meagher, Conor Murphy, Joseph Rengers, Emmanuel Pinard, Francisco Lopes.
Subdiaconate (March 9): Messrs. John Gallagher, Henry de Sa Couto.
Diaconate (March 9): Mr. Bernard O'Malley.

At **Langonnet,** Bishop Trehiou of Vannes, Tonsured Mr. Paul Bernier on March 3rd.

Arecibo, Puerto Rico, July 15, 1940

"Yesterday we had it rather easy with only 50 baptisms. So far this year we have had 2,030."

APOSTOLIC CONSECRATION:

Knechtsteden, February 2, 1940:
Robart Soccal ..... Mass on the 1st
Franz Godde ..... Mass on the 2nd
John Weber ..... Mass on the 3rd
Alois Engler ..... Mass on the 4th
Alfons Schumacher ..... Mass on the 5th
William Konitzer ..... Mass on the 6th
William Bar ..... Mass on the 7th
Joseph Konigsmann ..... Mass on the 8th
Ernst Busch ..... Mass on the 9th
Ludwig Naarman ..... Mass on the 10th
Joseph Lohman ..... Mass on the 11th
Hermann Obergfell ..... Mass on the 12th
Joseph Stellberg ..... Mass on the 13th
William Knott ..... Mass on the 14th
Alois Wilhelm ..... Mass on the 15th
Hugo Bossong ..... Mass on the 16th
John Kremer ..... Mass on the 17th
Richard Heusser ..... Mass on the 18th
August Huber ..... Mass on the 19th
Hubert Hitzegard ..... Mass on the 20th
William Odinius ..... Mass on the 21st

Ridgefield, January 4, Brother Raphael Powers.
Makurdi, January 21, Brother Mary Remigius Kney.
Malange, March 8, Brother Lourenco Matias.
Weert, March 15, Brother Pamphilus Maas.
Paris, March 19, Brother Lucas Anacleto.
Fribourg, April 2, Brother Vitalis Reichenberger.

STATISTICS OF OUR PROVINCES (JANUARY 1st, 1940)

Provinces	Fathers	Scholastics	Brothers	Novice Clerics	Aspirants	Nov. & Pos. Brothers
France	889	356	333	70	604	30
Ireland	238	200	34	30	160	6
Germany	170	—	—	—	—	—
Portugal	75	55	107	10	238	37
United States	191	84	21	7	73	4
Belgium	70	39	10	15	125	4
Holland	119	130	127	30	190	57
England	47	26	—	—	45	—
Poland	5	20	—	—	—	—
Canada	27	13	15	—	—	—

STATISTICS FOR YEAR 1939

	France	Ireland	Germany	Port'gal	U. S.	Belgium	Holland	England	Poland	Canada
Apostolic Consecration	45	20	19	3	11	4	14	4	1	—
Profession (Clerics)	48	32	—	12	13	10	19	4	3	8
Profession (Brothers)	12	1	—	4	—	—	8	—	—	2
Deaths Fathers	16	3	—	1	1	—	—	—	—	—
Scholastics	—	—	—	1	—	—	—	—	—	—
Brothers	6	2	5	—	—	1	—	—	—	—

NECROLOGY:

Since our last Bulletin, the following have been called by the Lord:

March 11, 1940: Father James De Ruyter, professed of perpetual vows (a scholastic priest), of the Province of Holland, who died at Gennep, at the age of 29, after 7 years of profession.

March 20, 1940: Brother Bento Dos Santos, professed of perpetual vows, of the Province of Portugal, who died at Braga at the age of 86 years, after 50 years of profession.

April 3, 1940: Father Victor Hurth, former missionary to Bagamoyo, professed of perpetual vows, of the Province of Germany, who died in an accident at Beziers, at the age of 52, after 28 years of profession.

April 8, 1940: Father Robert Lang, professed of perpetual vows of the Vice-Province of England, who died at Freetown at the age of 31, after 11 years of profession.

NEWS

FERNDALE'S ALUMNI FOR 1940



The young Fathers who made their Consecration to the Apostolate at Ferndale, Sunday, June 23, 1940.

Reading from left to right—Front row: Fathers Joseph Lauritis, John Walsh, Ambrose Leech, John Muka, Chester Malek, James Sullivan.

Back row: Joseph Moroney, Paul Lippert, Paul Ford, Edward Curran, William Hogan, John Donohue, Vernon Gallagher.

FATHER LAURITIS: Poet, actor, playwright, author, athletic braintruster, scholar and former Scholastic Editor of "O. P." These are only a few of the accomplishments of Father "Joe," alias "Trotsky," alias "Laury." Even dabbles in music as a side line. A die-hard baseball fan—especially where the A's are concerned. Shenandoah's loss was our gain. Here is a true showman to the core; an idealist with extensive possibilities. May his enthusiasm be contagious wherever he goes. (Duquesne).

FATHER CURRAN: A big man from a big city. Father "Ed" is one man who isn't afraid of work. In fact he seems to thrive on it. Many noticeable improvements within the House at Ferndale are due to "Ed's" guiding hand. A rather quiet chap. His capacity for work foretells a fruitful ministry. Our scouts tell us that he had a promising future in the field of entertainment when the "Call" altered his course. You can bet things will be kept orderly and in good condition, no matter where Father "Ed" makes his home. (St. Joseph's House.)

FATHER LIPPERT: The senior of the Fribourg trio. Will answer to either "Lip" or "Paul." Another of our many confreres who are adept in the art of manual labor. Father Paul's name will be duly inscribed in Ferndale's "Olde Guilde of Craftsmen and Fixer Uppers." Could hold his own with the best of them around third base. He'll ask "nothin' from nobody" and get along with anybody. (Cornwells.)

FATHER LEECH: "Amby" or "Ambrose," says he. A very likeable fellow. Finds very little difficulty in diffusing his contagious smile. His velvet baritone voice can do justice to any lyric. Never seems to take things too seriously. His main hobbies: Stamps, fishing, reading and ribbing. "Ambrose" is good company at any time. (Isle Brevelle.)

FATHER HOGAN: "Bill" follows his brother "Con" into the active ministry by the space of a year. Some confreres know him as "Willie" or "Cicero." If you want any deals closed, here's the man who'll close 'em. A business man of the first rank. His boundless energy will stand him in good stead on the ministry. Ferndale's Stamp Department has prospered under his watchful eye. Things will be done and done right when "Bill" has a hand in them. (Duquesne.)

FATHER MORONEY: Here is a quiet and unassuming gentleman. Father "Joe" is a model Priest and Religious. Received some of his training in Fribourg. His Brooklyn accent is catching. There's a lot of intellect behind his quiet exterior. He can accept the most trying circumstances as a matter of course. This is indicative of character and priestly goodness. (Duquesne.)

FATHER FORD: Built like a fullback and just as rugged. He'll respond to "Steve," "Paul," or "Fordy." Paul has a strong personality and beneath his big frame there's a surprisingly soft heart. He is a "ribber" supreme. A versatile athlete majoring in baseball, basketball and football. He is an unselfish community man and good company. His disarming smile, handsome features and gracious manner will win him many friends. (Puerto Rico.)

FATHER WALSH: Father Walsh is the third member of our Fribourg trio. "Pepper," "John," or "Walshie" are O.K. by him. John is the quiet sort who excites admiration. His fine voice should prove advantageous in the pulpit. A good man to have around for the football, basketball or baseball team. He'll always be easy to get along with. (St. Mark's.)

FATHER MALEK: "Ches" is one of our many Duquesne Alumni. He had a promising basketball career at his Alma Mater but sacrificed it when the "Call" of the Lord directed him to the Holy Ghost Fathers. Probably the best basketeer Ferndale has seen. Father "Ches" is a great "Kidder" and is seldom lost for a word. Reading is his chief hobby. He'll be good company in any community. Watch him "perk up" when basketball season rolls around. (Mt. Carmel.)

FATHER SULLIVAN: "Sully" is a Duquesne Alumnus and the pride of Hazelwood. Here is a chap with a big, big smile that you'll like. "Jim" is a lot of fun, being adept in the art of pantomime. Plays a nice game at shortstop and swings a wicked ping-pong paddle. He'll defend the principles of Social Justice at the drop of a hat. We'll wager that things will never be dull as long as "Sully's" around. (Opelousas.)

FATHER GALLAGHER: Better known as "Vernon." This gentleman is master in many fields: scholar, musician, vocalist, composer, conductor, painter, wall builder, linguist, and what have you. Is responsible for anything good in the line of music at Ferndale. Collaborated with Father Lauritis in writing and producing two fine Operettas. Music is his first love. Our crystal shows a very bright future for "Vernon." (Duquesne).

FATHER DONOHUE: "John" is a quiet and peace loving confrere from Philadelphia. He is a master in the field of Liturgy. Will be a good man to have around to direct your Liturgical functions. Father John is a good student, a good Religious, and a good Priest. You'll never catch John asleep at the switch, because he thrives on work. His love for good music is an indication of his love for all that is good. (Puerto Rico.)

FATHER MUKA: "John," "Johnnie," or "Mook" will satisfy him. He is built of the sterner stuff that goes back to "when men were men, etc." Fatigue is a stranger to him. One of the better hitters on the baseball team. An athlete of rare endurance. Wall builder and constructor extraordinary. Likes to tell jokes (P. S., nobody ever laughs at them). Has the rare virtue of simplicity. No affectation for this lad. His unselfish disposition will make him a welcome addition to any community. (Chippewa Falls.)

NEW CHURCH IN HOT SPRINGS

Hot Springs, Ark. It is the ardent hope of Father Haines, C.S.Sp., to have erected, in the near future, a church for the colored of this district. Recently he received a small sum from his Bishop to start this project. Father Haines, faced not only with the problem of raising funds necessary for the building, must also secure linens, vestments, statues, etc. The church when completed will be dedicated to St. Gabriel.

This important work when completed will fill a need long-felt by the Colored of the district of Hot Springs. These neglected people will then have a church of their own.

The Sisters, attached to the Monastery of Our Lady of Charity, have kept the lamp of faith burning among these poor people. One of these nuns, Sister Mary, has established a school attended by some 33 negro children. One of the pupils is a Catholic—a convert. Of the nineteen colored Catholics living in the district, seventeen are converts.

Cardinal's Office
225 N. 18th Street
Philadelphia, Pa.

July 9th, 1940.

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
65 West 138th Street
New York, N. Y.

My dear Father Collins:

Just now I have had the pleasure of receiving from you one volume entitled "The Church Before Pilate," by Rev. Edward Leen, C.S.Sp., and four other volumes entitled respectively, "My Yoke is Sweet," "Learn of Me," "You Shall Find Rest," and "The Holy Ghost Shall be in You," by Rev. John Kearney, C.S.Sp., all of which I shall be glad to read as soon as I get a chance.

Once more, my dear Father Provincial, you have done me a great favor, which I appreciate, and for which I am grateful and thank you most heartily.

Please to be sure that I prize these marks of your good will and friendship.

With sentiments of the highest esteem and with best wishes,

I remain,

My dear Father Provincial,

Very gratefully yours,

✠ D. Card. Dougherty,
Archbishop of Phila.

A LETTER

HOLY FAMILY ACADEMY
Beaverville, Ill.
June 22, 1940.

Very Rev. George Collins, C.S.Sp.
65 West 138th Street
New York, N. Y.

Reverend and dear Father:

Upon my return to the Provincial House after an extended absence, I found the beautiful volume of Holy Ghost devotions compiled by Father Frederick Hoeger. I wish to thank you most heartily for your thoughtfulness in sending us a copy of this valuable little book. It will be much used, and with great spiritual profit, I am sure.

I would like to take this occasion, Reverend Father, to congratulate you upon your recent election to the office of Provincial Superior. Please accept my own wishes and those of our Sisters, that your period of office may be richly blessed with spiritual and temporal prosperity.

No doubt you are acquainted with the relationship we cherish with the Congregation of the Fathers of the Holy Ghost, having, as we do, one of its members as our Father in Christ. Our little Congregation was founded in Paris about 1860 by the Reverend Francis Delaplace, C.S.Sp., and the Fathers of the Motherhouse in Rue Lhomond have been our constant and faithful helpers and friends ever since. We of the United States Province have derived much spiritual benefit from several retreats by Father Hoeger, for spiritual truths as presented by a member of our Venerated Founder's own Congregation carry the conviction that such would have been the spirit of his messages to us. Several of our Sisters also had the opportunity to hear a talk given by Father Leen during his tour of the United States last summer.

Permit me to thank you again, Reverend Father, for your kindness. May I commend the needs of our American Sisters, and especially the safety of our afflicted Sisters in France, to your fervent prayers, as well as those of the Fathers of your Congregation.

Very cordially yours in Christ,

Sister St. Emily,
Provincial Superior,
Servants of the Holy Heart of Mary.

SOME LINES FROM MARKSVILLE, LA.

A college professor missioned South ought to be prepared for anything. That is why your humble servant felt perfectly resigned to whatever Fate might have in store for him. Accordingly, I was not a bit surprised when the passenger agent confessed that he had never heard of any such place as Marksville. It was not listed on any time-table he possessed. But I had been told it was somewhere near Alexandria, La., and so I charted my trip to that town. Here my good old friend, Father Cronenberger, gave me a grand welcome and getting to Marksville, thereafter, became an easy matter.

In the afternoon of November 22nd, I found myself at the scene of future labors. The business of unpacking and of settling down was speedily accomplished and in the calm and remoteness of Marksville I took stock of the situation. I found a church, school and rectory at Marksville. I learned that we also cared for a church and school at Mansura and a chapel at Hickory Hill. It is quite a sphere of action for two Priests; and the more I investigated, the more convinced I became that there was much to be done and still more to be learned. In my time I have had a great deal of experience in the running of Northern parishes, but most of the knowledge thus gained had either to be cast into the waste-basket or so revamped that it bore no resemblance to former experiences.

The Colored of this area are more Catholic than anything else. In all three sections of the parish a sort of French is spoken. They are good, bad and indifferent, as Catholics; I think the good predominate, but the indifferent run them a close second. The bad Catholics are so of their own choice and it looks like a hopeless task to try and make any headway with them. The indifferent are Catholic when there is a question of baptism, funerals or festive occasions. They make no bones of seizing on the least pretext for missing Mass and I was never so surprised as on New Year's Day (a beautifully clear day) when only three or four persons were on hand for the Mass. New Year's Day is a holy-day of obligation in Marksville as elsewhere in our beloved country.

Our recognized enemies in the business of making headway are ignorance of the grossest sort, poverty, marriage complications and distance from Church. It would be useless to dwell on the subject of widespread ignorance. Its extent was borne in upon us when we were preparing one hundred children for First Holy Communion and 261 of all ages for Confirmation; to say nothing of what a visitation of the families brought out. An unsuspecting Northerner never would imagine the tangled lives that exist down here.

The marriage complications are yielding to treatment where treatment is possible. The indifference may change to interest with a bit more urging on our part. To God and his grace we must leave the bad Catholics who will not meet us even half way. Aye, verily, there is plenty to keep us from growing fat and lazy.

The day after I arrived at Marksville was Thanksgiving Day in some sections of the country. We had an invitation to Father Baumgartner's celebration at Isle Brevelle. So, we made the trip there, took part in the festivities and returned the same day. It had to be my luck that the coldest winter in 69 years should hit Marksville a few months after my arrival. Bursting pipes and all the miseries associated with a real winter were ours in sickening abundance. Quiet plugging has increased church attendance at Hickory Hill from nothing at all for the first two months to an average attendance of 75 persons ever since. At Marksville now the church is filled every Sunday whereas at first it was not half filled over a long period. At Mansura it has become necessary to have two Masses each Sunday, though for the first month or so the church was more than large enough to accommodate all comers at one Mass. Hickory Hill is still our Problem Child, Mansura the most promising section of all three.

The great poverty of all three sections makes it impossible to expect even elemental assistance from our people. The Sunday collections are so ridiculously small that, well, let's not talk about it! Most of our people rely on their share of the crops to see them through. Few own the land they till and those who labor for others are so poorly paid that one can easily understand the wretched living conditions of the majority. Father Schillo and myself have long ago realized that we have our work cut out for us; and that keeping everlastingly on the job will be an antidote for the loneliness and remoteness of Marksville. It is a sort of holiday with us whenever a rare visitor puts in an appearance at our rectory. Prospective visitors please take note: you will get a royal welcome here any time you call.

BEGGS, OKLA.

On Friday, July 12th, the new mission church at Beggs, Oklahoma, was dedicated by Most Rev. Francis C. Kelley, D.D., with 20 Fathers and about 300 lay people attending. Bishop Kelley delivered an inspiring sermon in which he depicted the universality of the Catholic Church and the gyroscopic influence of Christ in the world today.

Built with white stucco, and having a seating capacity of 125, the church is sufficiently large to house all the Catholics of that Community. Solemn Benediction closed the ceremony, the singing having been rendered by the male choir of Uganda Martyrs. Dinner was served to the visiting clergymen in the school hall. Those present were: Most Rev. Bishop Kelley, Fathers John Connor, Rector of the Cathedral, Okla. City; Clement A. Roach, C.S.Sp., Okla, City; Anthony F. Lachowsky, C.S.Sp., and James A. Riley, Conway, Ark., Charles Wolffer, C.S.Sp., Morrilton, Ark.; John O'Brien, C.S.Sp., Ft. Smith, Ark.; Richard F. Wersing, C.S.Sp., Tulsa, Okla.; Daniel Fletcher, Tulsa; Stephen Leven, Okla. City; Paul Brown, Muskogee; Edward Mead, C.SS.R., James Dries, C.SS.R., John Buttimer, C.SS.R., Bernard Kramer, C.SS.R., St. Anthony's Okmulgee; W. Seger, Richard Hillman and T. Rogers, Indianapolis, Indiana; John Craig, K.S.G., Tulsa; Maxim J. Therou, C.S.Sp., and William C. Strahan, C.S.Sp., of Uganda Martyrs.

Bishop Hayes addressed the Students of the Summer Session at one o'clock in the University Chapel.

For the first time in some years the Scholastics from Ferndale are enrolled in the Summer Session. There are nine pursuing studies in various departments. Gerald Walsh and John Burns are registered for English, John Schlicht, Francis Curtin, and Andrew O'Rourke for Political Science and Sociology, Francis Stocker in Education, John Pergl for Botany and Zoology, Henry Schoming in French, and William Hurney in Music.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 AUGUST, 1940 NO. 8

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EDITORIAL

AVIS DU MOIS:

RELIGIOUS SUPERIORS

Preserving prescription 17 of the Constitutions which allow Ecclesiastical Superiors to be at the same time principal Superiors, the General Chapter of 1938 has desired that when the opportunity presents itself, we should strive to introduce into all our missions the same organzaton that s extant n the Colonial Doceses and which is in accordance with the desires repeatedly expressed by Rome. The Chapter has in addition, left these changes to the discretion of the Council.

As regards appointments of religious Superiors, the General Council has only used its rights and truly one cannot realize the agitation caused in many Missionary Districts.

The General Council has sought to conform more to the designs of the Holy See. To conform more to the views of the Venerable Founder who as early as 1846 desired to see the separation of the two powers.

His "Memoire a la Propagande," which we can never study enough, supposes the separation as definite. "There must be a particular Superior," he wrote to Father Schwindenhammer on the 4th of August, 1846, a few days before presenting his memoire to the Propaganda. "It is one of the most difficult points," he adds. "I will only tell you that Father Collin (founder of the Marists) who at first had done as you, is now of my opinion. The Bishop should not be the Superior nor should he represent the Superior General." And this is the reason he gives: "No matter what may be the regularity and love for the Congregation that a missionary Bishop may have, when once he is placed in charge of a mission, he departs little by little from the Rule. It is God's precept that one should detach himself from Father and Mother to be attached to his wife. It is such a natural thing, that examples to the contrary are rare." If he could have foreseen the future, the Venerable Founder would have been satisfied to note that these "rare examples" have been frequent amongst us, where in the majority of cases the Ecclesiastical Superiors have scrupulously fulfilled their role as religious heads.

In the past, our Ecclesiastical Superiors have reserved for life this function of religious Superior and that also is not in conformity with the spirit of the Church nor with the text of Canon Law with the renewal of their mandates.

Finally, according as Catholic works develop in the missions and as native priests increase in number, our Bishops are burdened with preoccupations that are more and more serious and numerous, and they will surely be thankful for being relieved from this important charge of religious superiors.

This new regulation will not go by without a certain amount of opposition, in the beginning. We are in a comparatively new period. Besides, why will not this manner of acting succeed in our Missions seeing that it works so advantageously in the Colonial Dioceses?

Above all, let us not exaggerate the difficulties! Let us not try to oppose the two authorities which are made to unite. "Ut ergo," the instruction of the Sacred Congregation of the Propaganda tells us, "omnis Superiorum auctoritatum collisio, quantum fieri potest, evitetur, atque in optatissimum Missionis et animarum bonum ambae potestates perfecte conspirent . . ."

Then, let there be on both sides, among superiors as well as subjects, the necessary but sufficient conditions for success: loyalty, spirit of faith, abnegation.

✠ L. L. H.

OUR LEVITES

FERNDALE HERALD

Spring planting, stamp nights, fixing the lake-shores, exams, etc., etc.,—each subject could fill an article in itself. However, time and space confine this article to a few highlights in this paradise that is Ferndale in the Spring and Summer time.

A heavy rain storm at 3:00 a. m. on the morning of Corpus Christi failed to daunt the early risers, for they knew the Lord would take care of His day. Whereas nearby towns reported rain all morning, Ferndale was blessed after 4:00 a. m. with a fine drizzle which ceased sufficiently to enable the Scholastics to lay the vari-hued saw-dust carpets, over which the procession with the canopied Blessed Sacrament passed. Father Provincial sang the Mass and carried the Blessed Sacrament in procession. The "Schola" under the direction of Father Vernon Gallagher, sang the Mass of the Blessed Sacrament, by Andre Sala (in four parts).

The following Sunday, Father Lechner blessed the new outdoor stations. About 2,500 people participated and made the Stations of the Cross. Father McGlynn was in charge of the program.

On Memorial Day, in spite of the master-minding, Ferndale lost to Maryknoll in baseball. The score? 4-2! Our "tennisites," however, compensated by giving our opponents a sound thrashing. The track team tied, so things were split up evenly. This, together with the day's outing at Maryknoll, proved an interesting excursion.

Father Murray of St. Mark's, preached the ordination retreat and then on Saturday, June 22nd, the Most Rev. Henry J. O'Brien, auxiliary Bishop of Hartford, elevated seven deacons to the Holy Priesthood. The new Fathers are: Father Michael Kanda, Father Francis Mullin, Father Thomas Clynes, Father Joseph Sweeney, Father Joseph Lang, Father George Reardon, and Father William Marley. Their First Solemn Masses were sung on the following day in their respective parish churches.

The following day (Sunday, June 23), thirteen young Fathers made their Apostolic Consecration: Father Joseph Lauritis, Father Edward Curran, Father John Donohue, Father Ambrose Leech, Father Paul Ford, Father William Hogan, Father Vernon Gallagher, Father John Muka, Father Chester Malek, Father James Sullivan, Father John Walsh, Father Joseph Moroney, and Father Paul Lippert.

That night the Fathers of the Northeastern section of Our Province moved in for their annual retreat, which was preached by Father Thiefels.

The regular summer rule became effective on June 29th. July saw the Scholastics at Keyser-Manresa Island for a day's outing.

These are the highlights in this retrospect. Many have remarked that they have never seen Ferndale as beautiful as this year. The late spring, the beautifying of the lake and the attention of the Scholastics under the direction of Father Superior have produced an ideal spot in these foothills of the Berkshires.

P. S.—Eight of the Scholastics left Ferndale in June for Pittsburgh, where they are pursuing various subjects in Summer School. Good luck to these Scholastics!

KERNELS FROM CORNWELLS

During the vacation months the chronicler is hard pressed for news material, for it would be difficult to find a place where less happens than in Cornwells during this time. The solitude of a Carthusian monastery is noisy compared to an empty college in these rural parts. Nevertheless, even amidst apparent inactivity, the college registers progress. This last few days we notice a group of architects and engineers from the city roaming around the building taking notes, calculating, estimating and comparing. All this presages great changes in the contour of the buildings very soon.

Bristol Pike has been noted in recent years for its several devotional shrines; that of the True Cross at Torresdale, of the Little Flower at Croydon; and now a new one seems to have sprung into being to arrest the attention of the busy thoroughfare. As you approach the college (whether you come from the city or the Bristol side) you will now find displayed in large red-and-black sheet-metal signs the following: National Shrine of The Archconfraternity of the Holy Ghost. Thus we are endeavoring to bring the Holy Ghost to His rightful place before the minds of the devotional public.

There is a well-substantiated rumor that the Holy Ghost Mission League is to move its headquarters from St. Peter Claver's in Philadelphia to Cornwells.

Several of our Fathers assisted at the First Masses of the newly ordained young Fathers of the city. Father John Baney preached at the Mass of Father Sweeney; Father Williams at that of Father Lang, St. Anthony's, Millvale. On June 30, a young priest of Maryknoll said his First Mass at St. Francis Industrial School, Eddington. Father Leo Kettl preached. Father Cyril Hurst, M.M., spent some years at Eddington, and is about to take his place on the Chinese missions.

Father Hoeger preached several annual retreats for communities of sisters in the district. Among others, he gave two retreats to the Sisters of the Most Holy Trinity, Holmesburg.

Confreres are asked to remember the soul of Brother Elias, intimately associated with us from his long career at Eddington. At the Requiem Mass held there on July 13, Father Hoeger preached.

ARTICLES

FRIBOURG TO U. S. VIA S. S. WASHINGTON

A telegram was received from the S.S. Washington. The message informed the recipient that the Fribourgians (Father Federici, Rev. Mr. John Gallagher, Messrs. Rengers and Kanda) were well on their way back to the shores of the good old U. S. A. The Washington docked on schedule and in due time passengers, cargo, etc., etc., were unloaded. What many of the passengers underwent before landing on the firm soil of the Western Hemisphere is something that will never be adequately described. As one of the passengers put it: "you had to experience it to realize how terrible the whole affair in Europe is." In spite of this, we are going to attempt an account as given by an eye witness.

* * *

Undecided as to whether to quit Fribourg or not, our quartet after much debate concluded that it was best to follow the instructions of the American Ambassador. Thus passage was booked and the four confreres set out on the morning of June 2nd on their final homeward journey. As yet the Fribourgians had not really seen just what war was like. Their knowledge of its horror was from hearsay and reports. Little did they know on that morning of June 2nd that in a very short time they would be face to face with its reality.

After a twenty-two hour trip by train our little group arrived in Bordeaux. Twenty-two hours! but it seemed like twenty-two days! for in that short span of time pathos, tragedy, horror and the results of war were witnessed. At Lyons (at the time when the train was passing through), there were four bombardments in progress. Factories, houses, almost everything seemed to be destroyed. Even the railroad station was damaged—the roof being blown off and placed within ten feet of the tracks. It was now that they realized that war was not something confined to the pages of history books, but a reality. Bombs falling all around, and danger imminent. We can imagine just how they felt, especially when they saw refugees rushing in all directions seeking for shelter.

* * *

Bordeaux was reached safely, but again War had left its imprint. The city was crowded to overflowing. Hotels, seminaries, houses, were filled. Every available inch was used, every bed obtainable was occupied. Rooms, corridors, halls, every imaginable place was in use. But the confreres found refuge in our house in Bordeaux.

The S.S. Washington was scheduled to sail on the 8th of June. But as usual, there was a lot of red tape to go through, as regards passports, before boarding the boat. After a five-hour wait, our little group of four were all set and the morning of the 8th saw them ready and on board. At 8 p. m. that evening, the Star-Spangled Banner and the Marseillaise were heard from the deck of the ship and in the midst of these National Anthems, the Washington slowly slipped from her moorings and started her homeward journey with a passenger list of 1020. Protected only with the Stars and Stripes, the Washington headed for Lisbon where she was to stop for a short while, then to Galway and then HOME.

* * *

At ease, the passengers settled down to a nice peaceful journey. All went well till Tuesday, June 11, when a bit of adventure overtook the ship. A submarine (unknown) approached, signals were given the captain. Then came the orders: "To the lifeboats!" The order was well taken and very few thought much of it—they thought it was the regular drill and the submarine was there to see if the drill was satisfactory. But when preparations were made to lower the boats, that was a different story. Shortly after the first order was given, another one came, this time it was to return to the boat. Again the order was taken and all returned and continued their peaceful traveling, again everyone was at ease. It was only after the submarine had departed that it was realized there was real danger. The submarine??? was it friendly or otherwise??? No one knew and probably no one will know for years to come (You don't say!) The interesting point here is that one of our confreres, Mr. John Gallagher was one of those who were already in lifeboats. The other three? probably they didn't even get a chance to get near one of them.

* * *

The rest of the trip was as any other trans-oceanic trip with one exception. There was still some fear that enemy vessels might be lurking near. However, these fears were allayed when the skyline of New York appeared on the horizon, bringing home nearer for many a citizen of the United States. In due time the Washington docked and thus another adventurous chapter closed in the history of many a traveler.

The editors of "Our Province" welcome Father Federici, Rev. Mr. Gallagher and Messrs. Rengers and Kanda, and we can assure them that the prayers of the confreres of the Province followed them on this eventful journey.

NECROLOGY:

Father John Baptist Frey, Superior of the French Seminary at Rome, who died at Rome on March 19, 1939, at the age of 61, after 38 years of profession.

Father Frey was born at Ingersheim, in the diocese of Strasbourg, on the 26th of April, 1878. His minor studies were made at Mesnieres, and his theological studies at Rome, where he was ordained to the priesthood on the 19th of September, 1903, and where he made his apostolic consecration in the following year With the exception of one year (1905-1906) spent in Paris, for the study of oriental languages, Father Frey spent his whole life at the French Seminary of Rome where at first he was a review professor, professor of Scripture, dean of studies and Superior (1933).

He was also secretary of the Biblical Commission, qualificator of the Holy See, consultor of the Congregation for the Propagation of the Faith and of the Congregation of Seminaries and Universities.

The **Ossevatore Romano** of March 19, 1940, published an article about Father Frey on the occasion of the anniversary of his death.

THE REV. JOHN BAPTIST FREY AND HIS INFLUENCE ON SCRIPTURAL STUDIES

March 19. A year has already passed since the death of Father Frey. He did not see his homeland again thrown into the maelstrom of war, but he did have the consolation of seeing Pope Pius XII on the throne of Peter. For the present reigning Pontiff he had the greatest admiration and most tender attachment, for it was he (as Cardinal Pacelli) who came in the name of the Holy Father to bless the statue of St. Therese of the Child Jesus which is situated on top of the loggia of the French Seminary.

For a year he has not been with us and those who frequently visited him could hardly convince themselves of his absence. He lives in their thoughts and affections. He was a robust man although he was not tall of stature. Always energetic, active, he was never sick. Agreeable in the expression of his face and in the tone of his voice yet he was very reserved and prudent.

Before he died he reluctantly received visitors, even his friends. He only wanted to consecrate his last hours to thoughts of death. At his death he was only a few months over sixty. He willingly accepted the sacrifice of his life, as he told His Eminence, Cardinal Tisserant, who advised him to receive the last sacraments. Thus it was that realizing his danger, he received Holy Viaticum. As a last will and testament to his confreres, he recommended unconditional and absolute love and attachment to the Holy See and to its directions. His heart's desire was "Love for Rome and filial fidelity to the Holy See." This filial love was illustrated by Father Frey in an article entitled: "Le Saint Siege et le Seminaire Francais de Rome." In "Lettres et allocutions Pontificales" (1935), there are 52 documents pertaining to the Relations of the Seminary with the Holy See. His whole life was spent for the seminary—his seminary—where he was dean of studies from 1914 and Superior from 1933. The object of this article is to bring out his literary activity, but a brief mention of his zeal and spirituality will not be out of place. He was always in demand and advice was always forthcoming. He was always at the service of his seminarians, and thus it was that he would never leave the house on Saturday evenings as that was the time for confessions (this note was found in the papers of his files). To make the seminary known and stimulate interest, he wrote a beautiful tract in 1919: "Le Seminaire Francais a Rome." He was also a faithful collaborator in "Les Echos de Santa-Chiara" (a magazine published at the Seminary), which kept the alumni of the seminary in close contact with events there. During the Great War of 1914-1918, his paternal love followed, in spirit, those seminarians who were called to serve their country in the front lines and he honored the victims in "Un homme de devoir: L'abbe Paul Terris" (1916), "Jeunesse d'ame: L'abbe Constant Raibault" (1917), "Un homme de Volonte: Paul Delos" (1918). These articles and his immense correspondence did much for the seminary for which he lived. He revealed his love for the City of the Vicar of Jesus Christ in a very useful little tract: "L'Effort Protestant a Rome" (1919), which earned for him a congratulatory letter from Benedict XV, in which the Pope recognized the filial love of the author. "You have done a marvellous work, and it pleases Us to recognize in your pages the sentiment and zeal of a true son of the Church."

In 1910 he was the fifth to receive the title of Doctor of Sacred Scripture. This title was given by the Pontifical Biblical Commission and a short time after, he was appointed consultor (November 16, 1910). After the death of the eminent Bishop L. E. Janssens (July 17, 1925), he was named secretary of the Commission (November 26, 1925). His thesis for his doctorate: "La theologie juive au temps de J. C., comparee avec la theologie neo-testamentaire," gave a definite direction to his postponed studies. This great dissertation of 491 pages earned for him the doctorate in Holy Scripture with "Special Mention" (May 11, 1910). His thesis was the result of years of work and study and it was his original purpose to publish it. It was with this in mind that he conferred with Father Lagrange and Gabalda of Paris. Several chapters were published in the "Revue de sciences philosophiques et theologiques," and in "La Revue Biblique" and in "Biblica," "L'angelogie juive au temps de J. C.," "L'etat originel et la chute de l'homme d'apres la conception juive au temps de J. C." (Rev. Sci. Phil. et Theol., 1911),

"Le Pater est-il juif ou Chretien" (R.B., 1916), "Dieu et le monde, d'apress la conception juive au temps de J. C." (R. B., 1916), "La vie de l'au-de-la dans les conceptions juives au temps de J. C." (Biblica, 1932), "Le conflit entre le Messianisme de Jesus et le Messianisme des Juifs de son temps" (Biblica, 1933). Under the same we must classify the article which appeared in "Gregorianum" (1927), "Les juifs avaient-ils de dogmes?"

He also published in different works introductory stories to the Apocrypha. This he did for the "Institutiones Biblicae (1925), for the Italian encyclopedia, vol. III, 1929, pp. 662-663 (unsigned), and especially for the "Supplement du Dictionnaire de la Bible;" "Apocalypse d'Abraham;" "Second Apocalypse apocryphe de St. Jean;" "Apocryphes de l'Ancien Testament," vol. I, 1928.

From the apocryphal books of the Jews he passed to the study of Judaical inscriptions, better to know the doctrines of the Jews on the immortality of the soul and the future life. That is why in 1930 he began to publish different studies on this matter: "La signification du terme protokos d'apres une inscription juive" (Biblica, 1930); "Signification des termes monandros et univira" (Rech. Sc. Rel., 1930); "Les communautes juives a Rome aux premier temps de l'Eglise" (ibid 1930-31); "La questions des images chez les Juifs, a la lumiere des recentes decouvertes" (ibid 1934); "Une inscription graeco-hebraique d'Otrante" (R. B., 1932); "Una communita guidaica di Arca del Libano a Roma nel III secolo secondo une iscrizione inedita" (Bull. del Museo Dell 'Impero Rom'. 1930); "Il delphino col tridente nella catacomba guidaica in via Nomentana" (ibid 1931).

These works, much appreciated by the learned because they were new, led the late Father Frey to his great work which survives him as a "monumentum aere perennius" that is the "Corpus Inscriptionum Judaicarum," a collection of Judaical inscriptions which goes from the IIIrd century B. C. to the VII century of our era, and published under the care of "L'Institut Pontifical d'Archaeologie chretienne." The first volume (in 8° gr. pp. CXLIV-687) was published in 1936 and dedicated to Pope Pius XI, having only the Judaical inscriptions of Europe. The second volume is in press, sponsored by a few friends and taken from Father Frey's notes. This "monumentale opus" according to Biblica: "nomen defuncti etiam posteritatis memoriae prodet" (1939).

All this is not strictly biblical; among so many articles written in nearly 30 years, very little is biblical. Among these let us note the biblical value of "Regne de Dieu" in the "Dictionnaire de la Bible de Vigouroux, vol. V., col. 1237-57 (1910). In 1919 on the occasion of the solemn commemoration of the encyclical letter "Providentissimus Deus," he gave the "Institut Biblique" an important lecture, which was later published under the title: "L'Encyclique Providentissimus Deus et ses consequences pratiques." Finally in the first volume of Biblica, he gave an excellent study on the concept of "Life" found in St. John (1920). Excepting this, he never treats biblical questions strictly, except on rare occasions, as for example his outline on the great commentary of Father Lagrange on St. Mark (1911), which appeared in "Revue Scuola Catholica" (S. IV, XIX, 1911, pp. 505-512): "Un nuovo commentario su S. Marco." In fact, Father Frey always remained within the limits of the Bible. He was prudent and never was caught in Biblical controversies. He was obliged, at times, to oppose opinions or tendencies which he held as erroneous, animated by sincere zeal for the Church and Holy Scripture. That is why he could say in all tranquillity of heart: "I have always loved the Church, Rome, the Pope."

Then, thinking of all his life spent for his dear Seminary, he added: "I have loved the Seminary, to which I have been unreservedly devoted." As his last will, for his seminary, and as his spiritual testament, he gave this admonition: "And my last will is this, that in the seminary we always be faithful to the Pope and the Church." He could not have said anything more beautiful, he who, by vocation, was educator of prests in this noble City, Rome.

SUMMARY OF THE PROVINCIAL BULLETINS (JANUARY - FEBRUARY 1940)

Province of France: News of the Communities: Chevilly, Langonnet.—Biographies of Fathers Emile Le Floch, Joseph Le Doare and Brother Theodule Canivet.

Province of Germany: Our Soldiers in February, 1940. —News of the German Missions.—The African Missions under Pius XI.

Province of the United States (January): News of the Province: Cornwells, Ferndale, Isle Brevelle, Chippewa Falls.—Letters of Confreres.—The Second of February.—"Prayer Book."
(February): Byzantine Mass at Ferndale.—Addition to St. Joseph's House in Philadelphia.—News of our Community in Puerto Rico.—Appointments.—The Venerable Founder.—Preparation of the History of the Province.

Province of Belgium: Death of Father Vandenbulke — Appointment of Father Declercq.—Bulletin of Works: Ingelmunster.

Province of Holland: News of the Province, of other Provinces and Missions.—Visit of the Commanding General of the 3rd Holland Army, at Gemert.



HOLY GHOST MISSIONARY COLLEGE
Cornwells Heights, Pa.

July 14, 1940

Dear Confreres:

We plead again for your cooperation in filling our College here in Cornwells with fine young candidates for the Order, preferably high school graduates or those who have finished some of their high school work. We need not remind you of the importance of studying or at least taking into consideration their family background before making any promises to them. Sons of the finest families are not too good for the Order's pioneer work.

The support of these young men is another problem we ask you to share with us. Cornwells has no fund from which to support them and yet we need them. Would good parents think it too much to give us towards the support of their son what it would cost them at home to support him—$4.00 or $5.00 per week?

Cornwells needs, Cornwells pleads for, your cooperation. We are confident that you are behind us. That is why we take the trouble to put our cause before you.

Sincerely yours in Sp. Sancto,

FREDERICK T. HOEGER, C.S.Sp.
MICHAEL J. DWYER, C.S.Sp.



EOUR PROVINCE



al Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

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OUR PROVINCE

SEPTEMBER, 1940

VOL. 8 NO. 9

PRAYER FOR THE INSTITUTION OF A FEAST OF CHRIST THE DIVINE PREACHER AND TEACHER OF NATIONS:

Divine Word, made flesh for our salvation, we beg thee to allow us to honor thee in a Feast of Christ the Divine Preacher and Teacher of Nations.

Holy Ghost, Spirit of Fiery Tongues, glorify the Word made Flesh by this Feast and let it become a part of the Liturgy of the Church so that the world now living in the darkness may turn away from the anti-Christ and see the light in the teachings of Jesus Christ.

"For this was I born and for this came I into the world; that I should give testimony to the truth."—John XVIII, 37.

OUR DEAD

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Father Eugene Schmidt, who died September 5, 1895, aged 41 years.

Father Charles Laengst, who died September 5, 1899, aged 44 years.

Father Cornelius O'Rourke, who died September 15, 1932, aged 71 years.

Brother Geran Rauscher, who died September 18, 1907, aged 46 years.

Father Paul Sztuka, who died September 21, 1930, aged 42 years.

Brother Clemens Becker, who died September 26, 1882, aged 56 years.

Father Patrick Dooley, who died September 29, 1918, aged 39 years.

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LEST WE FORGET

FATHER DAVID FITZGIBBON

Father Fitzgibbon was born at Rathkeale, County Limerick, Ireland, on the 12th of February 1859. His parents, excellent Christians, brought him up from his tender years in the love of Jesus and Mary. Thus at the age of 21, after a short time at Rockwell College, he came to America, and instead of seeking fame and fortune he entered the Junior Scholasticate at Pittsburgh.

After his Oblation on February 2nd, 1882, he proved himself to be an excellent student, a serious and pious religious. Hence it was that he was sent to France in order to pursue his philosophical and theological studies.

At the end of his ecclesiastical studies Mr. Fitzgibbon went to the Novitiate at Orly and was ordained priest at Chevilly by Monsignor Picarda along with twenty other novices. On August 26th, 1888, he had the happiness of making his religious profession in the chapel of Chevilly—that of the novitiate being incomplete. His first appointment was to the professorship in the College of the Holy Ghost in Pittsburgh.

Because of the state of his health our confrere soon had to abandon his duties as professor and after a short stay at Bay City, he undertook the direction of the work of abandoned children at St. Joseph's in Philadelphia. It was in this house that Father Fitzgibbon spent the greater part of his sacerdotal life.

The beginning of the work (St. Joseph's House for Homeless Boys) was very modest. It opened with seven children; but in less than a year the number reached 80 youths from the ages of 10 to 16. Most of these boys left the home during the day to work in various factories and offices throughout the city. In the evening, when they returned, Father Fitzgibbon would give them lessons in grammar, arithmetic, history; in addition he taught them drawing, music and above all, he instructed them in the elements of their faith. Thus it was that these poor children or youths who often came to him knowing nothing about God or our Holy Religion became good Christians and were the consolation of their masters and benefactors.

In the course of time Father Fitzgibbon had the joy of paying off a large debt which weighed on the work, for it was necessary to buy land and buildings in the center of the city. Then the number of children increased; buildings were needed; but thanks to his zeal, his skillful management and to his generous benefactors, Father Fitzgibbon was able to cover all expenses and even to put away a considerable sum for future use.

While he was devoted to the material and moral welfare of his children, Father Fitzgibbon felt strongly drawn towards the apostolate among the poor in the parishes of the city and suburbs. In understanding with his superiors he organized a group of preachers who went about giving missions, retreats, novenas and triduums. In his ministry he experienced the consolation and satisfaction, that was equally shared by the confreres who helped him, of finding among the youths who listened to him, many fine vocations for the congregation.

When Monsignor Le Roy visited the United States in 1903 our beloved confrere rejoiced when the Most Reverend Father General confided to him the direction of our work among the colored. He immediately applied himself to the work with an ardent zeal and developed the missions that we then had in the Church of St. Benedict the Moor (Pittsburgh) and the Church of St. Peter Claver (Philadelphia).

The following year finds him in Canada, at St. Alexandre, which was just established and where he taught English and exercised the holy ministry in the region of Ottawa—Gatineau. From Canada, Father Fitzgibbon went to Ferndale, Cornwells, again to St. Joseph's House, Chippewa Falls and Charleston.

He finally retired to Cornwells where he spent the last days of his life in the midst of the apostolics. His presence among his children has been a true blessing for the work. The example of his piety, his patience, his fervor, his love for the Rule could not but inspire all those who saw him with the desire of sowing the love of God in the hearts of others.

Every day he insisted on saying Mass, even when his state of suffering seemed to clamor for continual rest and his strength was failing. With the apostle he could say **"Cupio dissolvi et esse cum Christo."** Not wishing to be a burden to others he tried to hide his suffering. He was always happy and pleasant in the midst of his pains and by his charity he contributed to the happiness of his confreres. Let us wish, for each of us, the same good disposition and the same sentiments of resignation and our death will be as holy as his.

NEWS

MISSIONARIES ASSIGNED TO PUERTO RICO

Both Philadelphians, to work in Arecibo

On August 10th, two young Fathers sailed on the S.S. Cherokee, for their missions in Puerto Rico. The two priests, both Philadelphians, are: the Rev. Paul S. Ford, C.S.Sp., of 5907 N. 13th Street, and the Rev. John Donohue, C.S.Sp., of 1322 Redfield St. Both are graduates of Catholic Schools in Philadelphia, the Holy Ghost Missionary College, Cornwells Heights, Pa., and St. Mary's Mission Seminary, Ferndale, Norwalk, Conn., where they were ordained last year.

The Mission of Arecibo, Puerto Rico, was entrusted to the Holy Ghost Fathers in 1931. At present there are 7 Fathers working in this field. Of this number 4 are Philadelphians. Present at the departure were friends and relatives of the young priests and members of the Congregation from New York, Pennsylvania and Connecticut.

COLORED PILGRIMAGE ATTRACTS 1,000 VISITORS TO TORRESDALE

(The Catholic Standard)

More than 1,000 people attended the annual pilgrimage of Colored parishes of New York and Philadelphia, to the Shrine of the True Cross, Torresdale on Sunday, July 28. The Pennsylvania Railroad brought 400 from New York early in the morning, while buses and autos conveyed hundreds of others from Our Lady of the Blessed Sacrament, St. Ignatius' St. Catherine of Siena's and St. Peter Claver's parishes in Philadelphia.

At four in the afternoon, the crowds gathered for solemn outdoor procession of the Blessed Sacrament. Wending its way through the spacious lawns, the procession was outward evidence of the deep faith of the throngs participating. Following outdoor Benediction, the procession moved slowly into the chapel where the last Benediction was given. The officers at Solemn Benediction were the Rev. Charles P. Connors, C.S.Sp., assisted by the Rev. William J. Gunville, C.M., deacon; the Rev. William J. Walsh, subdeacon and the Revs. Urban Lux and Edwin Bender, masters of ceremonies. After Benediction, four priests assisted in blessing the pilgrims with the relics of the True Cross and St. Jude.

Among the other clergy present at the exercises were the Reverends Kerry O'C. Keane, C.S.Sp., Patrick J. McCarthy, C.S.Sp., and the Rev. J. Raymond Machate, C.M.

A program of martial music and drills presented by the Drum and Bugle Corps of St. Mark's School, New York City, brought the activities to a close. The band was under the direction of the Rev. Charles P. Connors, C.S.Sp.

LETTERS

P. O. Box 98
Freetown,
Sierra Leone, B.W.A.
July 3rd, 1940.

Dear Father Collins:

I was really pleased to receive some time ago the delightful present you sent me of the Holy Ghost Prayer Book. It is really a beautiful little manual and I am sure it will do a great good to those who use it.

We all envy the American province now in its peace and security. May it always remain so.

I hope you will not forget us here. As we have no province behind us I have to beg all around.

There is not much news to be given as there is strict censorship. The cost of living has gone up very much. I have just finished a large building in Bo and now seek the money to furnish it. Fr. Haas is there at present and has the whole big house to himself. His health is even better there than at Blama.

With every good wish and renewed thanks,

Yours sincerely in J. C.

✠ A. Kelly, C.S.Sp., V.A.

* * *

Reserve Mines,
Nova Scotia.
July 16, 1940.

Catholic Book Publishing Co.
New York, N. Y.

Gentlemen:

I am greatly interested in the HOLY GHOST PRAYER BOOK and would like to popularize it among my friends.

What is the cost per copy and what in lots? What about having somebody go around to take orders? What could be made on each book?

I should like to have the above information.

I have had a rather wide experience in dealing with all sorts of people and feel that the time has arrived to spread devotion to the Holy Ghost. We have been looking about to get **cement** to tie together our Extension movement, to put a **soul** into it for **all people of good will.** Ultimately the world will have to meet in the Mystical Body of which the Holy Ghost is the Soul.

Many Protestants are beginning to take to this doctrine and ministers are preaching it from their pulpits.

Sincerely,

J. J. Tompkins, P.P.

MOST REVEREND
FRANCIS J. SPELLMAN, D.D.
Military Vicar

MOST REVEREND
JOHN F. O'HARA, C.S.C., D.D.
Military Delegate

REVEREND
ROBERT E. McCORMICK, J.C.D.
Chancellor

MILITARY ORDINARIATE
United States of America
477 MADISON AVENUE
New York, N. Y.

August 5, 1940

The Very Rev. George J. Collins, C.S.Sp.,
Provincial, Province of the United States,
The Holy Ghost Fathers.

Dear Father Collins:

Your letter shows a very fine appreciation of our needs, and I want to thank you for its spirit even though you have no one to give us at the present time. I have only one suggestion to offer:

If you have any good young priests who might conceivably be sent as Chaplains in the event of war, we would appreciate having them in the Chaplains Reserve Corps. Chaplains on the active list are asked to serve only two weeks every summer in training camps. This service gives them a certain amount of seniority in case they are ever called.

With very best wishes, I am,

Devotedly yours in Dno.,
John F. O'Hara, C.S.C., D.D.

J.M.J.A.
OUR LADY OF PERPETUAL HELP CHURCH
526 Fifty-Ninth Street
Brooklyn, N. Y.

August 12, 1940

Very Rev. George J. Collins, C.S.Sp.,

Dear Father Provincial:

Your kind invitation to assist at the anniversary mass of dear Father Plunkett has just reached me. It would indeed be a great consolation for me to be present on the occasion but I am not in a position to do so—beginning a retreat in Philadelphia August 15th.

The eulogy preached on the occasion of Father's funeral is still deeply impressed on my mind. It might well serve as a model for such sermons: it was brief, to the point, came right from the heart of the preacher and went right to the hearts of the hearers. "No one warned me," said the preacher, "to be prudent, circumspect, to watch my words—Father's life was an open book! He did things quietly without making any noise, did not play to the limelight." And best of all, it was true. I was certainly edified at the holy life of your noble predecessor—so unassuming, simple and devout. His zeal in Puerto Rico was an inspiration to all of us. Though I honestly believe that he is beyond the need of our poor prayers, I'll offer mass, D.V., for him on his anniversary. R.I.P.

Kind greetings to Father Guthrie.

Devotedly yours in Xto.,
Joseph E. Murphy, C.SS.R.

Catholic Mission, Kilema,
Tanganyika Territory,
British East Africa.
April 1st, 1940.

Hello Everyone:

Some people think they can accomplish more by artificial illumination than by the pure light of day: I too was of that opinion once but how times have changed. Rising at daybreak has a tendency to make my eyes turn in their sockets when ten o'clock rolls around. But tonight I'm really going to burn the midnight oil (and this liquid sure is a poor substitute when compared with the radiance of Ole Sol at noonday).

Well if anyone is interested in knowing what's been going on here at the East African Front for the past month, just read on and I'll try to collect a few thoughts. Humanly speaking I should feel tired tonight: however, with the exception of a pair of sore and bruised hands, I'm as fit as a fiddle. Most of this day saw me plying the trade I learnt as a boy under the tutelage of my Dad.

Of course our carpenter shop isn't quite up to date but it serves its purpose well. While at my task one of the natives reminded me of the old saw—"if you want to get something done, you better do it yourself"—and his words are especially applicable here in the jungle. I was going to tell him what drove me to work, but seeing that I held my peace I'll unburden my thought here and now. In former times a Holy Ghost Brother from Europe made the furnishings for our Mission—he was one of those holy old men who built not for time but for eternity. Each piece of furniture is a monument in itself, fit to stand the test of ages. Hence when you want to move anything in your cell you must first call in some helping hands. But after the moving process one has to marvel at the fact that the thing wasn't carried away bodily by the swarms of insect life brought to light. It's all very interesting indeed, presenting both a study and a problem. Well, if I can make a few improvements and get some exercise in my spare moments I'll be well satisfied.

We are still in the Easter Season: So, "Greetings One and All" (don't ask me "what year?"). The natives seem to have a flair for ceremonies, and seeing that "yours truly" was officiating at the solemn functions on Palm Sunday they were given everthing the Books called for. Unlike home—where the palms are distributed after being blessed—I discovered that the natives brought their own palm branches to church (not mere strips of palm but real honest-to-goodness branches). While going through the Church sprinkling Holy Water I felt that Pagan Africa had imbibed the spirit of ancient Christianity, for amidst the swishing sounds of the rustling palms (as they were held aloft) one couldn't help but think of that grand scene when Christ triumphantly entered the Holy City of Jerusalem.

But that wasn't all, for our next move was a procession outside the Church. Once out of doors the helmet was substituted for the biretta—never saw anything in

the Liturgical Books sanctioning this practice, but as I mentioned before "things are quite different here in Africa." I noticed the Bishop retained his red biretta, which is worthy of note in as much as he is always on my ear for running out without a helmet; but it wasn't for long, as a little lad came running along with his headgear.

The Holy Week services here in the Kilimanjaro mountains were nothing short of spectacular. In the beginning of the week the Fathers were busy hearing confessions; then on Holy Thursday His Excellency, Bishop Byrne, pontificated and consecrated the Holy Oils. Over four-thousand received Holy Communion on this day. The ceremonies were very impressive and carried out in full detail, which was only fitting since this is the Cathedral of our Vicariate. (Of course the altar boys haven't as yet arrived at the shoes and stocking age).

Friday morning we spent six hours in church and then took time out for a cup of coffee (not the kind of coffee you're thinking of—this was our own brand, "home grown" and "home roasted." One can't describe it, you just have to taste it. After one mouthful you have the urge to drop Mr. Automat a line and ask him to send you one of his nickel machines).

But the Stations of the Cross in the afternoon were really something. A little procession formed at the Church door and slowly wended its way through the countryside until gradually it began to ascend a great hill (the "Hill of the Cross", as it is called). A little earlier loud peals of thunder, the fiercest I've ever heard, gave us reason to doubt whether we would make the Stations in the open. But the storm passed and the sun blazed. As a result the Fathers were well nigh bathed in perspiration, while the wet condition of the road caused clumps of mud an inch thick to cling to our shoes. The uphill climb was quite tiring and it took a good two hours before we got back to the Mission.

As the procession wound its way up the hill, stopping at the little wooden crosses to commemorate the Way of Calvary, I happened to glance backward and was quite surprised to see a very long line of black faces following in our wake. On reaching the summit, where a huge Cross has been erected, one could see for miles and miles—higher mountains alone obstructed the view. The Lord must have been well pleased that Good Friday afternoon, for although the famous snow capped Kibo was steeped in a sea of clouds, here was this miniature mountain covered with African Blacks to commemorate the incidents of His Passion and Death. There was quite a contrast between the white crest of Mount Kibo and the black faces on the Hill of the Cross—'Twas like the black night of death looking skyward to the white clouded gates of Heaven.

Came Holy Saturday when the Deacon of the Mass had to sing the Exultet, which entails a bit of singing in any country (on an empty stomach). The only comment I heard from the Fathers on this occasion was, "Fr. White likes to croon on the altar" (must be a remnant of the modern civilization I was exposed to in my youth).

Easter Sunday dawned in all its glory and I received my first Easter Card. Unfortunately, it was written in "that lingo" so I couldn't make much out of it. It would have done your heart good to see the styles exhibited by the Natives. The ladies with their high heeled shoes looked like stilt-walkers, while the men in mosquito boots (riding boots to you) reminded one of a Hindu Faker trying to walk on hot coals. Some of the belles were sporting "jitterbug" shawls—colorful in the extreme—bearing slogans such as, "you said it" and "is that so." Of course the poor girls didn't know the meaning of these English catch words. But then, there never did appear to be much rhyme or reason when it came to setting styles. It it's the fashion, you do it—if you don't, you're out of date. Why! Even out here in the wilds the simple native has the idea that he must keep up with the Jones' (whoever they are). It shows the influence of Europe and America creeping in, due (I think) to the Greek and Indian Traders—the shrewdest business people in the world as far as I can make out (with all due respect to the kings on the throne back home).

Well, "after the feast the famine," as the saying goes: and I might justly add, "after the excitement the lull"—for so it was on Easter Day. I don't think I've ever spent a quieter day in all my life. That's one way the Lord has of reminding us that "our time is His time" and "His work is our work."

And so another feast day has come and gone. The early arrival of Easter along with the cold spell sweeping the States must have curtailed the customary parades, and I'm sure it had its effect on the fashionable display of Easter bonnets. But hot or cold, rain or shine—there's still "no place like home."

And speaking of rain reminds me . . . If I have given you the impression that we've been experiencing delightful weather I must correct myself, for I can't recall a day during the past month when we didn't have at least a shower.

One of those blood curdling phrases of the "Gay 90's" courses through my mind when I think of the beating of hoofs, the lashing of whips, the whirling of wheels and the Stage moving on—Yes, "the mail must go through." Thus began the shrinking process which brought the vast expanse of the Union into a close-knit unit. My memory fails me when I try to recall the mail service of an earlier date. But like the man who went to sleep and dreamt of a bygone age—so I find myself face to face with a reality dating back to the year 1940, in a land where the Stage Coach never has existed and probably never will exist. It's a shame the way the foreigners (myself included) are forcing their twentieth century civilization on a people as primitive as the native black man. However, I'm one in a million, so to kick against the goad would be futile.

You may wonder what I'm driving at, so here's a little story to show you that "the mail still goes through"—sometimes by motor but this time by foot.

One can hardly imagine the harrowing experiences a little letter goes through before reaching its destination. Last week, for example, our mail boy left for town at 4 A. M. . . . 23 miles away . . . 7 P. M. he returned home as sure as the rickety old coach. You might ask: Did he get caught in the rain? I'll say he did; looked like a drowned . . . when I saw him. Was he tired? He looked that also. Did he walk all the way? Well, no—on the way back he got a lift in a truck which was loaded down with darkies. Unfortunately, he hadn't gone very far when the lorry turned over. Nothing daunted, he continued on until he had the misfortune of dropping something as he was passing the bank of a river. He apparently put the mail pouch down and reached over the embankment to rescue the lost article when "lo and behold" he fell victim to a land slide. Did he fall in? He sure did, and had to swim for it too. I felt sorry for the poor fellow but my sorrow was probably wasted, seeing that he didn't register any complaint (to him it was all in a day's work). No doubt he received a couple shillings for his safari. A trip like that for two shillings puts one in mind of the days of slavery. But when you consider that a dozen trips a month at the same rate would put such a native's salary in the upper brackets your sense of justice is appeased. Astounding, I'll admit—but true, nevertheless.

Recently one of the little native altar boys asked me for a match to light the candles. After reaching him a packet of book matches I was favored with a big smile, for after looking at the cardboard pack he handed it back to me. Thinking that I hadn't understood him rightly he repeated his request. Then I had to give him a demonstration, at which his eyes grew large as saucers. Since these people are only familiar with the box match this little incident spread like wild fire (as does any little item of news out here). Now every kid in the Mission is after me for matches.

Even some of the old European Fathers and Brothers stare in amazement at these new fangled paper sparklers. They think that the U. S. A. is a huge fair grounds when they hear tell of the ordinary things you folks look on as commonplace. The old men will listen too, when you tell them about some of the recent inventions, but the "doubting Thomas expression" on their countenances gives me to understand that they will believe these things when they see them.

And now, I'm going to bring my little story to a close. With your fine Spring days and abundance of May flowers things ought to be quite rosy back home. So with a wealth of health and happiness for all my old acquaintances, I'll ask God's Blessings on you all.

OUR LEVITES

FERNDALE HERALD

Here's hoping that my memory doesn't fail me. It's kind of tough trying to write about the Dale when you're sitting on a porch in Philadelphia, but that's how it goes. Next month your regular scribe will be on hand to report the doings of the Dale, and probably he'll oblige us with a few tidbits regarding the adventures of the Summer School Scholars.

Since we last went to press and since the vivid description of Ferndale's beauty by a guest artist, things have been about the same, with this exception that the week-ends were enlivened by the presence of the various groups of lay retreatants. Following the Fathers' Retreat we had a week of rest and all of a sudden we found 50 young bits of life on the property all set to open the series of Retreats—it was a boy's retreat. This was followed by groups of men from Norwalk and vicinity; St. Mary's Stamford; and a grammar school boys group.

A funny incident occurred when the Stamford group showed up. Mayor Charles Moore appeared on the scene and shortly after, his opponent for the Mayoralty office, a Mr. Daly. Things went smoothly though. One afternoon the Retreat Master was sitting on the bench with Messrs. Moore and Daly on each side. One of the Retreatants passing beheld this spectacle and remarked: "Oh boy! a rose between two thorns!"

The first group of vacationists returned on the 25th of July, the same day that group number two started their period of rest. We can well imagine how the returning boys looked when they saw some of the beaming countenances of the elders who waded through the first month of summer. Cheer up boys, the lake and Keyser Island are great places and no doubt you'll use these.

By now the new Novices are pretty well settled in their new home and the professed-to-be are winding up for their final Novitiate Retreat. Good luck to all of you boys!

On August 8th Father Ford and Father Donohue paid Ferndale and the confreres a farewell visit. Their departure on the 10th for the mission field of Puerto Rico marks a new era in their lives. To these newly appointed Missionaries Ferndale says: "Good-bye—God Bless you and may you prosper in your work among the citizens of Puerto Rico."

KERNELS FROM CORNWELLS

There is always a dearth of news from Cornwells during the summer months, when the students are away and the place settles down to vacation schedule. The summer ministry has kept the fathers occupied over the weekends; the vacation months always bring a more than ordinary demand for their services.

The Brothers' retreat was held here during the week of July 21; besides our own Brothers, we had this year

Brother Novatus and Brother Columba from Ridgefield, and Brother Dominic from St. Joseph's House. Father Stephen Bryan gave the conferences.

Our lake may be small, and city folk may turn up their noses at its unsanitary appearance, but we doubt if many famous watering-places afford such fun comparable to that of the gangs of kids which swarmed around during the sultry July days. We were even hosts to several excursions of picnickers from the city. St. Bartholomew's parish sent a contingent of 500 children from their Catechetical class of public schools. This is 150 more than the lake will healthfully contain, but the hilarity and fun made up for this small deficiency.

Father Hoeger has given a number of retreats, among them the annual retreat for the Sisters of the Most Holy Trinity. Father Baney is taking a summer course at Duquesne.

Among our visitors were Fathers Dodwell, Joseph Hackett, Keane, and Brannigan; several Ferndale scholastics also called.

DUQUESNE UNIVERSITY

Forty-five members of the province attended the second retreat for 1940 at Duquesne University opening on Sunday, June 16th and closing Friday evening, June 21st. The Very Rev. Father Provincial presided. The conferences were given by the Rev. Henry P. Thiefels, C.S.Sp. On Friday, June 21st, Father Francis X. Williams, C.S.Sp., was celebrant for the Solemn High Mass offered for the deceased members of the Province. He was assisted by Rev. Henry J. Thessing, C.S.Sp., as deacon and Rev. Regis C. Guthrie, C.S.Sp., as subdeacon. The Most Blessed Sacrament was exposed after the Mass and remained through the day for adoration.

The new lighting system in the Chapel was displayed for the first time during the retreat. The renovated refectory was used also for the first time. Both improvements are the works of master craftsmen.

The Summer Session opened its twenty-seventh year on Monday, July 1, with a solemn High Mass. The celebrant was the Rev. Clarence Sanderbeck; the deacon was the Rev. Francis Ricks; the subdeacon was the Rev. Leonard J. Scully; master of ceremonies, the Rev. Edward J. Quinn, C.S.Sp. The Missa de Angelis was sung by the Sisters, the Proper of the Mass by the Scholastics attending the Summer Session. The enrollment numbers 1,042 students, the largest in the history of the Summer Sessions. There are seventy Sisters representing eight religious orders residing on the campus.

The Community was highly honored on Wednesday, July 10th when Most Rev. Bishop Hayes, D.D., Rector of the American College in Rome paid us a visit remaining for lunch. The Rev. Thomas Coakley, D.D., Pastor of the Sacred Heart Church and Rev. George Bullion, D.C.L., Pastor of the Assumption Church, were also guests of the Community at the same time.

DEUS EX MACHINA
(The Extension)

At the present moment of writing it is impossible to even venture a guess as to how long the war in Europe will last. There are those who believe that it will come to an end within a few months, while others are inclined to the opinion that it will be prolonged for several years. With regard to the latter contingent, there are those in the United States who declare that we simply have to get into this war because our interests and our national security are at stake; and besides that it is our "duty" to save not only Democracy, but Civilization. Others do not share these sentiments. We believe that if the people were given an opportunity to vote as to whether the United States should get into or stay out of the present, or any subsequent European War, they would overwhelmingly vote to stay out. But let us imagine a combination of circumstances that would—willing or unwilling—thrust us into this war.

In the World War of 1914-1918, our great contribution to the side of the Allies was the sending of an army of more than a million men. That turned the tide. But the mechanized Blitzkrieg that Hitler is waging in Europe has demonstrated that in this, and in all future wars, not men but machines, will be the decisive factor—machines on land and in the air. There is no dearth of men on the allied side in the death struggle now going on in Europe. The disparity is entirely in the realm of machines. Premier Reynaud made this admission in a speech before the French Senate:

"The moral value of our army is not to be questioned. The fighting which took place in Belgium during the first days proves it. The truth is that our classic conception of warfare has run counter to a new conception."

The basis of this "new conception," he declared, is not only in the massive use of armored divisions and of fighting airplanes; it is the disorganization that follows from everything that goes with that sort of warfare. We in the United States who are fond of quoting an early American general who once remarked that victory in warfare will go better to him "who gits thar fustest with the mostest men," had better interpolate machines for men, and proceed accordingly in any eventuality.

The opponents of such reasoning and those who feel we have a responsibility in helping to preserve Christianity, argue that a mere declaration of war on our part would serve to keep other nations from hopping on the Hitler bandwagon. They feel we should contribute at least a threat to immobilize other dictators from joining up for the sake of the spoils. No matter which opinion one holds, more than any other factor, the realization of our immediate inability to quickly provide an overwhelming number of machines—tanks and military planes—will likely keep us out of the present war in Europe.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 SEPTEMBER, 1940 NO. 9

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EDITORIAL

CONSCRIPTION FOR CLERICS AND RELIGIOUS?

In reading the conscription bill before the Senate, one is really brought up before a brick wall. Would this conscription really be worth while? Is it needed? Much can be said on both sides. We cannot deny that it will be good in this that the U. S. Army would be increased and probable attacks on our shores would be removed; also the unemployment question, would, to a certain extent, be solved. Thus within certain limits this legislation would be good.

But let us consider this legislation for a moment. As it stands now, ALL men between the ages of 21 and 31 will be required to spend a certain time in the service. ALL, means that there are no exceptions. True it is the duty and obligation of every able-bodied citizen to defend his country when attacked. However in peace times it does not seem right, and as a matter of fact it is not right to force priests, religious and seminarians to serve in the army. Even though the Privilegium Canonis of the Codex excuses from Military service all clerics, yet this means nothing in our modern day and age, as the codex is disregarded by practically every government. Apart from the ruling of the Code, it is not right to force those to bear arms, who have consecrated themselves or who are about to consecrate themselves to the service of God. In this there is no lack of patriotism. In the event of war, priests and religious are always at hand ready to lend a hand in the spiritual and bodily concerns of the soldiers. They have served, and will serve in the future on the front lines of any war. Yet it is not right that men who bring the "Light and Life of the World" to their countrymen, should also bring "death and destruction" to their enemies.

The Burke-Wadsworth Bill is of general interest to Holy Ghost Fathers, as they have long since felt the effects of compulsory military service in the Provinces of Europe.

Opposition to the Bill itself is a matter of personal opinion. Opposition to the clause which drafts the clergy and clerical students and religious should be actively opposed by the Catholics of the Country. The Holy Ghost Fathers, too, should oppose this clause, as "we know from experience, what this country hopes to learn from experiment."

JEHOVAH'S WITNESSES, WHAT NOW?

Printed attack bares tactics of "Witnesses" (N.C.W.C.)

Dickinson, Texas, July 27:—The devious tactics which Jehovah's Witnesses are employing to insinuate themselves into the American scene and their teachings into American thought are clearly brought out by a printed attack upon a local priest, being circulated widely, and the priest's answer.

Headed "Dividing the People," a printed dodger which invited readers to write to the Watchtower Bible and Tract headquarters "for more information," launches a bitter attack upon the Rev. Thomas A. Carney, pastor of the Shrine of the True Cross here. The dodger says Father Carney ordered a group of Jehovah's Witnesses to "get out of town;" that the priest claimed he was the law in Dickinson; that one of Jehovah's Witnesses was struck on the head, but does not know who struck him; that the priest was arrested for starting the assault; that the priest lied on the witness stand; that the priest cursed in court.

The dodger also contains a virulent attack on the Catholic Church generally, and on its Hierarchy.

Issues Statement . . .

When the existence and circulation of the printed attack against him was brought to Father Carney's attention, he issued a statement in which the following was included:

"Agents of Mr. Rutherford's began operation in Dickinson on a Sunday morning some weeks ago. Two or three young men and I stopped them. We used no physical force. Nor was any violent or unseemly language employed.

"Impressed by our evident determination to see that they did not continue their operations in this vicinity, the Jehovah's Witnesses sought the protection of the sheriff. With the understanding that they see the sheriff I asked two or three young men to watch their movements and retired to my home.

Personal Affair . . .

"Later in the day, I learned that a young man of the town (not one of the two or three who were with me), had, for reasons of his own used his fists with considerable effect on one of the leaders. This was a private affair and was personal between the two men. One of the outfit, an eccentric 'character' hereabouts, filed a charge against me for disturbing the peace.

"At the trial, two of the outfit swore falsely that I had said the words attributed to me in a vile sheet that is being spread over the country. During the trial, the man who had filed charges stated on the witness stand that he would not salute the Flag.

"The upshot of the trial was that I was declared not guilty, the man who filed the charges was fined for contempt of court and recommendation was made by the trial Judge that a Grand Jury investigation of Jehovah's Witnesses be made. The trial afforded me the opportunity of exposing the anti-religious, anti-governmental and subversive nature of the Rutherford organizations of which Jehovah's Witnesses are the active agents. All of the newspapers in Galveston and Houston co-operated in giving the trial full publicity and, as a consequence, in exposing the un-American nature of the Rutherford outfit.

Right of Self-Protection . . .

"The reasons why I took the stand I did in regard to the activities of Jehovah's Witnesses are that, notwithstanding the constitutional right of everyone in the United States to believe and teach what he will, every American citizen has the right and duty to protect himself and his neighbors from being victims of malicious lies and to protect the Government from being undermined by revolutionary agents. The principle upon which I base my stand is that the religious rights of individuals under the constitution are limited by right reason and the natural law."

A VISIT TO OUR LADY

Mother, upon my lips today
Christ's precious Blood was laid,
That Blood which centuries ago
Was for my ransom paid;
And half in love and half in fear
I seek for aid from thee,
Lest what I worship, rapt in awe,
Should be profaned by me.

Wilt thou vouchsafe as portress, dear
To guard these lips today;
Lessen my words of idle mirth,
And govern all I say;
Keep back the sharp and quick retorts
That rise so easily,
Soften my speech with gentle art
To sweetest charity.

O Mother! thou art mine today,
By more than double right!
A soul where Christ reposed must be
Most precious in thy sight;
And thou canst hardly think of me
From thy dear Son apart,
So give me, from myself and sin,
A refuge in thy heart.

ARRIVALS: At New York, August 19, on the SS. Brazil, of the Moore-McCormack Lines, Pier 32, NR., Father Nicholas McCormack from Trinidad.
At New York, September 2, on the SS. Uruguay, of the Moore-McCormack Lines, Pier 32, NR., Mr. Granville Johnston, from Trinidad.

Father Ladislaus Alachniewicz, on the SS. American Legion (U. S. Army Transport) at Brooklyn, N. Y., August 28, from Petsamo, Finland.

OFFICIAL

Appointments, Changes, Transfers

Father Martin S. Luczkiewicz, Immaculate Heart, Pittsburgh, Pa.
Father Peter I. Maciejewski, St. Joseph, Mt. Carmel, Pa., pastor.
Father Joseph J. Cassidy, St. John, Tuscaloosa, Ala.
Father Joseph A. Griffin, St. Peter Claver, Phila., Pa.
Father Joseph J. Lynders, St. Benedict the Moor, Detroit, Mich.
Father Dennis J. Morley, Lake Charles, La., **pro tem.**
Father Joseph E. Landy, Tarentum, Pa.
Father Edward F. Wilson, Helena, Ark., pastor.
Father Kenneth A. Dolan, Cornwells Heights, Pa., Mission Band.

STATUS ANIMARUM, 1939

	Colored	Puerto Rican	Others	Totals
Families	6,505		8,430	14,935
Souls	31,835	62,000	37,825	131,660
Baptisms (Children)	1,642	1,891	919	4,452
Baptisms (Adults)	918	90	114	1,122
Easter Communions	16,881	3,000	33,625	53,506
Communions during year	406,338	35,000	553,068	994 406
First Communions	2,413	490	900	3,803
Confirmations	985		2,994	3,979
Catholic Marriages	265	127	392	784
Mixed Marriages	189	1	91	281
Sick Calls	5,071	315	5,736	11,122
Burials	435	45	476	956
Children at Parochial Schools	7,259	204	6,360	13,823

PROFESSION AT RIDGEFIELD
August 29, 1940

Messrs. Remo Bonifazi
Philip Francis Bannister
Leonard Charles Bushinsky
Francis Colvard
Robert Louis Heim
Anton Morgenroth.
Father Lechner preached.

On August 14, twenty-two received the habit of the Congregation. On August 29, two more received the habit.

* * *

FERNDALE
3 Year Vows—August 25, 1940

Messrs. John Anthony Burns
Francis Patrick Curtin
Roland Thomas Cookson
Thomas Michael Flanagan
John Paul Gilligan
Henry Joseph McAnulty
James Francis McNamara
John Joseph McHugh
Clement Joseph Moroz
James Patrick O'Reilly
Francis Edward Stocker
Edward Joseph Wolfe.

On Saturday morning, August 17, a Solemn Requiem Anniversary Mass for the repose of the soul of Very Reverened Christopher J. Plunkett, C.S.Sp., former Provincial of the Holy Ghost Fathers in the United States, was celebrated at the Church of St. Mark the Evangelist, 65 West 138th Street, Harlem, New York City.

The ministers of the Mass were: Very Reverend George J. Collins, C.S.Sp., Provincial of the Holy Ghost Fathers in the United States, Celebrant; Father William P. Murray, C.S.Sp., Deacon; Father Regis C. Guthrie, C.S.Sp., Subdeacon; Father Gerald B. Mahoney, Master of Ceremonies.

Present at the Mass were Fathers J. Arthur Quinn, P.R., J. Donohue, M. F. Deahy, W. McCann, J. Walsh, John La Farge, S.J., F. Hoeger, C.S.Sp., R. Kirk, C.S.Sp., A. Lechner, C.S.Sp., F. J. Smith, C.S.Sp., J. Quinlan, C.S.Sp., E. Smith, C.S.Sp., C. Connors, C.S.Sp., S. Federici, C.S.Sp., E. Supple, C.S.Sp., E. Curran, C.S.Sp., P. Lippert, C.S.Sp., J. Moroney, C.S.Sp., and Brother Dominic, C.S.Sp.

THE MISSIONARY

By Most Rev. Alexandre Le Roy, C.S.Sp., D.D.

"Whatever be the Society to which he belongs, or the habit he wears, or the country he comes from, or the language he speaks, or the people he evangelises, from Algiers to the Cape, from Madagascar to the Antipodes, from Jerusalem to Pekin, from Alaska to the Terra del Fuego, you will find him the same everywhere. He stands in need of many things, but faces poverty with a happy countenance. He is often stopped short by illness, but when he rises, the perspective of tomorrow's fever makes him forget last night's. Sometimes he is much undeceived after many efforts, but, at once, new hopes revive him and make him forget his disappointments. Fantastical travelers in their writings about the countries they have explored, laugh at him, forgetting how kindly he received and treated them; but he has the sweet satisfaction—he, too—to smile at their ignorant self-sufficiency. The Government employees despise him because he gets neither decoration nor salary; but he finds himself highly honoured to be the disinterested workman of Truth, Civilization and Liberty. Those who have some sort of official capacity suspect him of want of patriotism from the moment his patriotism is not on Government pay; but he replies by bringing with him wherever he goes, the influence of his own dear native land. And thus, in persecution and insults, in jealousies and injustices, in annoyances and deceptions, in sickness and miseries of every kind, as well as in his unexpected joys and wonderful consolations, in his secret triumphs, in his faithful friendships, his existence is gliding by; but he has reason to say that his life was not a commonplace one. Yonder there, behind him, the friends of his boyhood, his old masters, his aged parents, one by one, stretch themselves down at full length beneath the green sod of the churchyard, in the shade of the church where he was christened; he gets the news of their demise as years go by, and from afar he wishes

them eternal rest in their quiet sleep. And then some day, too, he goes to bed more tired than usual and understands that he, too, shall rise no more. Then he looks back over his life, slowly roams through the past, and finds himself now surrounded by a congregation of faithful Christians where, on his first arrival, he found not one believer. The souls he sent before him to Heaven he sees them, as it were, in the dim light of his last hour, coming to escort his own to Heaven. Others will follow him from the Christian community which he founded. He is happy to see that his life was not a blank, but that he pushed forward the landmarks of the Catholic Church, and planted the Banner of Christ a little farther up in the enemy's camp, and he falls asleep before his God and Master Whom he served, hoping to find mercy after his day's work, hailing the day when the Gospel of Christ shall have been read to all men, and the last will of Christ be carried out to the last clause.

"Such is the life and death of the delegate of the members of the Propagation of the Faith in Heathen Lands. He is worthy of his hire, as he is of your sympathy."

DIAMOND JUBILEE OF FORMER HOLY GHOST PROVINCIAL

The Reverend Eugene Phelan, C.S.Sp., will observe the sixtieth anniversary of his ordination to the Priesthood September 26th.

Father Phelan was, at the time of his retirement, seven years ago, Provincial Superior of the Holy Ghost Fathers in the United States. This office he held during a period of twenty-three years.

Born eighty-two years ago in Kilcollan, Conahy, County Kilkenny, Ireland, he entered the Holy Ghost Order at an early age and was ordained at its General Scholasticate in Chevilly, near Paris, France. Immediately after his ordination, he was sent to America where he labored with great success: first at Pittsburgh College (now Duquesne University), 1880-1891, followed by a twelve year term as Pastor of Notre Dame Church, Chippewa Falls, Wisconsin. In 1903, he was appointed Director of the Senior Novitiate and Scholasticate of the Holy Ghost Fathers and retained this position until his appointment to the office of Provincial Superior in 1910.

As Superior of the Holy Ghost Fathers, he witnessed a marvelous development of his society in this country and contributed greatly to the beginnings and the growth of the Negro Apostolate. Under his direction, besides other apostolic undertakings, more than 23 parishes and 18 missions were opened for Negro Catholics and ministered by Holy Ghost Fathers. Also, during his administration, the Vicariate of Kilimanjaro was given to the charge of the American Holy Ghost Fathers. He also undertook the responsible task of caring for the parish of Arecibo, Puerto Rico, and its many missions. Together with this interest in the mission field, he administered the educational work of the Society. During his term of office, Duquesne University, Pittsburgh, enjoyed a phenomenal growth.

In 1933, he was released from the burden of his office and retired to the National Headquarters of the Pontifical Society of the Holy Childhood, 949 N. Lincoln Ave., N. S., Pittsburgh, Pennsylvania, which has been under the direction of the Holy Ghost Fathers since 1892. During these past years, he has been compiling a history of the Holy Ghost Order and its work in the United States. This, at its completion, will be a monumental work and a source of valuable information to all Church historians.

At his own request, the celebration of his anniversary will be quiet and confined to a simple religious observance.

PEACE, IT IS I!

Galilee's shores lay in storm-girt shroud;
Deep on her waters the tempest was loud.
Hard strained the stout oars 'gainst the elements might;
And the hope of Twelve Mariners waned in the night.
Hint of respite had died from the dark-ridden sky;
When spake the Lord of Light:
Peace, it is I.

Waves of Genesareth, thy fury restrain;
Winds from Gischala, thy havoc refrain.
With the Voice of that Presence fear dare not abide;
For the Master of nature rides aloft on thy tide.
Flee, peace-scaring panic; succor is nigh;
When speaks the Lord of God;
Peace, it is I.

Jesu, Deliverer, come thou to me
In the buffeting billows of life's restless sea.
From winds of temptation thy Voice brings release;
The waves of despair at thy summons shall cease.
When the storm of death to my being draws nigh,
Speak, then, O God of God:
Peace, it is I.

Herman F. Flynn, C.S.Sp.

Bishop's House
222 East Harris Street
Savannah, Georgia.
August 29, 1940.

Very Rev. George J. Collins, C.S.Sp.,
65 West 138th Street
New York, N. Y.

Very Reverend and dear Father Provincial:

My profound apologies are tendered you herewith for my long delay in thanking you for "The Holy Ghost Prayer Book" which you had the goodness to send me with your compliments some time ago. I don't know why it was that I did not write to you at the time your beautiful gift arrived.

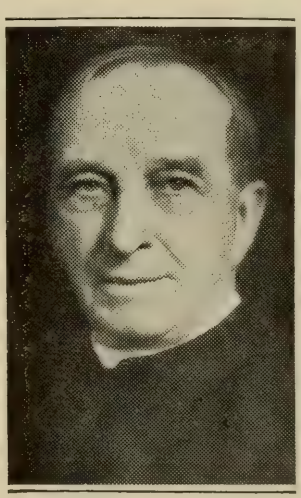
Please accept my heartfelt thanks for it. You can be sure that I will use it. It was good of you to give me this token of your good-will which I prize so highly.

With best wishes, I remain, dear Father Collins,
Faithfully yours in Christ,
✠Gerald P. O'Hara,
Bishop of Savannah-Atlanta.

EOUR PROVINCE

cial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

SIXTY YEARS A PRIEST



FATHER PHELAN — 1880-1940

VOLUME EIGHT
NUMBER TEN

OCTOBER
1940

OUR PROVINCE

OCTOBER, 1940

VOL. 8 No. 10

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THOUGHT FOR THE MONTH

Holy Mass is a renewal of the Sacrifice of the Cross, and it follows that Holy Mass is the most sublime means of honoring God and the richest fountain of grace and blessings for the Church and for the faithful. St. Francis de Sales calls Holy Mass "The sun of all spiritual exercises and the abyss of Divine love." Another spiritual writer says: "Just as the sun surpasses all other planets in brightness and strength, and brings more benefit to the earth than all the stars combined, so the sacrifice of the Mass surpasses all other works of devotion."

OUR DEAD

DURING THE MONTH OF OCTOBER WE PRAY FOR:

Father Claude Francois Poullatt des Places, founder of the Congregation, who died on October 2, 1709.

Father David Fitzgibbon, who died October 1, 1928, aged 67 years.

Brother Marcis Fuchsolch, who died October 6, 1908, aged 74 years.

Father John Baptist Descours, who died October 9, 1917, aged 58 years.

Father Patrick Carey, who died October 10, 1886, aged 35 years.

Father John Griffin, who died October 10, 1935, aged 79 years.

Father Prosper Goepfert, who died October 11, 1914, aged 72 years.

Father James Richert, who died October 11, 1918, aged 75 years.

Brother Fulbert Heim, who died October 12, 1926, aged 64 years.

Father Xavier Lichtenberger, who died October 14, 1921, aged 64 years.

Father Fridolin Fromherz, who died October 18, 1902, aged 29 years.

Brother Gaudens Schneider, who died October 23, 1888, aged 52 years.

Father Emil Reibel, who died October 27, 1907, aged 45 years.

Father Anthony Rachwalski, who died October 28, 1920, aged 55 years.

Father Donat Schloesser, who died October 31, 1914, aged 55 years.

LEST WE FORGET

FATHER JOHN SCHROEFFEL

On the 6th of June, 1925, the hand of the angel of death fell heavily on the community at Cornwells when Father Schroeffel was called by God to receive the reward of a life spent in the service of the Master to whom he had dedicated his life from early youth.

Born in 1876, at Pittsburgh, John Schroeffel manifested from early youth great marks of piety and intelligence. His pastor, a man of God, saw in this child who served his Mass so faithfully, signs of a sacerdotal vocation. Consequently, on successfully completing his grammar schooling at the School of the Holy Name, the youth entered the High School known then by the name of Holy Ghost College.

From 1889 to 1896 he continued his studies, passing the High School and College examinations with brilliant success.

After his examinations in 1896 he remained attached to the College for two years as a Repetition professor. He specialized in mathematics and science.

In 1898 he entered the Novitiate at Cornwells where he spent his days in the study of sanctity and the exercises of the religious life. He made his profession in the Congregation on the 27th of August, 1899.

During his scholasticate he continued to distinguish himself by manifesting his great intelligence, piety and application to study.

When the time came for his ordination, his superiors did not hesitate to propose him and he was ordained to the priesthood in the Cathedral of Philadelphia on the 15th of November, 1902. On the 10th of the following June he made his Apostolic Consecration and received as his first appointment the chair of Philosophy at his "Alma Mater," a post which he held for two years. All those who knew him wondered how he could find time for the prodigious amount of work he had to do for his classes. However that continuous strain was too much for his health and at the end of two years his superiors forced him to take a rest at the Senior Scholasticate which had been transferred from Cornwells to Ferndale.

In 1905 his superiors called him back from his forced rest and confided to him the post of Prefect of Studies at the Apostolic College at Cornwells, a post to which three years later was added that of Director of Apostolics. Father Schroeffel held these two posts till 1914. In this year he was relieved of the post of Director but remained at Cornwells as prefect of studies.

As professor, Father Schroeffel yielded to no one. His lectures bore the mark of serious work, of a prodigious preparation, and a perfect knowledge of his subject, taught in such a fashion as to be grasped by all. The best years of his life were employed in preparing a good plan of studies for the Apostolics entrusted to his care. As director, he inculcated in his subjects a love for studies, a spirit of piety, regularity of discipline which prepared them for entering the Novitiate—the end of all their aspirations. With his great knowledge of youth he was always ready to understand their difficulties, to correct their defects and to give them a direction capable of making men of them. As a priest, he was always a man of God, never losing sight of the fact that he was entirely consecrated to the salvation of souls. As a religious, he was a devout and faithful son of the Congregation and was always a subject of edification for all those with whom he came in contact.

He made sincere friends among the clergy and faithful and with all he showed the same exuberance and gaiety.

His life was a happy existence and even when the terrible malady which undermined his strength had laid him low, he kept his characteristic good humor and suffered with patience and courage—certain proof of the goodness and purity of his soul, for a joy so unalternable is the share of those alone who have really sacrificed all for Jesus Christ.

As Father Schroeffel had lived so he died, the friend of all who knew him, the father of those he taught, the gay and sympathetic confrere, the good religious and the priest of God.

NEWS

OFFICIAL

REGULATIONS FOR MISSIONARIES ON LEAVE

1) An official residence is assigned to each father by the provincial. Bishops will not grant faculties to floaters or to those who insist on living privately at home or with friends.
2) All funds collected from whatever source, and for whatever purpose—collections (Church, mail, benefits, solicitations), specified gifts, Masses, etc., intended for any province, mission or work, must be sent each quarter with a detailed report to the provincial procurator who will credit it on the books of the province and then turn it over immediately to its proper destination.

Approved by the Provincial Council, May 22, 1940.

George J. Collins, C.S.Sp., Provincial.

* * *

SURPLUS MASSES

To avoid difficulties and misunderstandings, especially in these times, all surplus Mass intentions should be sent directly to the provincial procurator.

* * *

WASHINGTON, D. C.

By an official opinion of the Zoning Commission of the District of Columbia, handed down on September 25, 1940, the premises at 1615 Manchester Lane, N. W., Washington, D. C., may be occupied by the Provincial of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, Inc., and his household, as a single family, within the meaning of the zoning ordinance.

This is a reversal of the ruling given by the Corporation Counsel of the District on August 8, 1940.

The first appeal was heard on June 20, 1940, and the second on September 11, 1940.

APPOINTMENTS, CHANGES, TRANSFERS

Father Ladislaus Alachniewicz, Holy Family Institute, Emsworth, Pa.

Father Anthony D. Ray, St. Paul, Lafayette, La.

Father Vincent De P. Deer, St. Mary, Detroit, Mich. **pro tem.**

Father Edward J. Kingston, St. Peter Claver, Wichita, Kansas, **pro tem.**

Father Joseph T. Hanichek, St. Joachim, Detroit, Michigan, **pro tem.**

Father Vernon F. Gallagher, University of Pennsylvania. Residence, St. Joseph's House, Phila., Pa.

Father Joseph A. Lauritis, University of Pennsylvania. Residence, St. Joseph's House, Phila., Pa.

Brother Thomas Doyle, Ferndale.

Brother Alfred di Nocenzio, Cornwells.

DETROIT, MICHIGAN

The Holy Ghost Fathers of Sacred Heart Church, Detroit, Michigan, were hosts to the Twelfth Annual Convention of the Interracial Federation held from August 31 to September 2. St. Benedict the Moor's parish also participated. His Excellency, Edward Mooney, D.D., Archbishop of Detroit, helped and encouraged it greatly. Among the notables attending were: Mrs. Comisky, president of the League of Catholic Women; Mrs. Gregory, president of the National Catholic Women's Council; Mrs. Connolly, past president of the same, and representatives of local Sodalities and Holy Name Societies. Four Monsignors and forty Priests attended the opening Mass held on Saturday, August 31, in the Church of the Blessed Sacrament, the Cathedral of the Archdiocese.

COLORED LADY BAPTIZED AT AGE OF 106, DIES

New York.—A requiem Mass was offered at the Church of St. Charles Borromeo for the soul of Annie Warren Jones, 107 year old convert. Affectionately known to neighbors as "Mama" Jones, she was born a slave in 1833 near Somerville, Tenn. She spent most of her life in the South and witnessed the great changes of the Civil War. She had been a Catholic less than a year.

Last year she came to New York to live with her youngest daughter. She became interested in the Catholic Church and took instructions from the Rev. Lawrence Cahill in her basement kitchen.

Departures:

Father Cristobal Valdez, on the SS. Veragua of the United Fruit Lines, September 25, for Jamaica en route to Trinidad.
Father Nicholas McCormack, on the SS. Uruguay of the Moore-MacCormack Lines, October 18, for Trinidad.

* * *

Correct Postal Addresses:

Holy Ghost Fathers
400 Lincoln Avenue
Millvale Branch
Pittsburgh, Pa.

Holy Ghost Fathers
608 Farragut Street
Millvale Branch
Pittsburgh, Pa.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 OCTOBER, 1940 NO. 10

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

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APOSTOLIC DELEGATION
United States of America

No. 9062|40 — 3339 Massachusetts Ave.
This No. should be prefixed to the answer — Washington, D. C. September 26, 1940.

The Very Rev. Eugene Phelan, C.S.Sp.,
949 N. Lincoln Avenue, N. S.,
Pittsburgh, Pennsylvania.

Very Reverend and Dear Father:

I am very happy to write you that the Holy Father has conferred a special Apostolic Blessing upon you for your sixtieth anniversary in the Priesthood; and I herewith inform you of that Papal Benediction in the august name of the Sovereign Pontiff.

To the benign message of His Holiness, Pope Pius XII, I desire to add my own congratulations on the accomplishments of these sixty years, joining with your Very Reverend Provincial and the members of the Congregation of the Holy Ghost in offering the felicitations which are so richly deserved on this occasion.

It has been a source of great satisfaction to me to learn of the zeal and energy you displayed in all the various posts that you have held as professor, pastor, and particularly as Provincial Superior during the years 1910 to 1933 which saw such a wonderful growth of the work of the Holy Ghost Fathers in America. It is also a great pleasure to know that you are now engaged upon a monumental history of the work of your Fathers in this country. I pray for you that the Blessing of Our Common Father may be a token of heavenly favor and a lasting pledge of God's choicest blessings.

With renewed congratulations and all good wishes, I remain,

Sincerely yours in Christ,

✠Amleto G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

* * *

On Thursday, September 26, 1940, Father Phelan celebrated a Low Mass of thanksgiving at 8 o'clock in the chapel of the Holy Childhood residence, Pittsburgh, Pa. Fathers Collins, Hoeger and Ackerman assisted, as did also the staff and household.

In the course of the day, the jubilarian received many messages of congratulations and cheer and in the evening at 5:30, a private dinner was given by Father Ackerman in his honor. Present were: The Very Rev. Paul E. Campbell, A.M., Litt.D., LL.D., pastor of the Church of St. Lawrence, Pittsburgh, former Superintendent of Schools, who was the only visiting priest; Fathers Collins, Hoeger, Kirk, Guthrie, Goebel, J. Danner, Ackerman, J. Sonnefeld, Szumierski, Kapp, Fisher, Kirkbride, Schiffgens, Zehler, Skibinski, Diehl. The letter from His Excellency, the Apostolic Delegate, was read by Father Collins, and Father Phelan made the following response:

Dear Fathers and Friends:

I should like to be able to express in proper appreciative words my deep gratitude for your presence here this evening.

I thank you Very Reverend Father Provincial for the precious and sacred document which you have just read; and I thank also your Very Reverend Assistant, Father Hoeger, and your Reverend Procurator, Father Guthrie, for coming with you from the East to cheer an old priest on the 60th anniversary of his ordination to the sacred priesthood.

Most cordially do I thank the former distinguished Superintendent of Schools of the diocese of Pittsburgh, the Reverend Father Campbell, for being with us.

And, my dear Confreres, whom I have known so long, for whom I have ever entertained great respect and affection, I am happy to see you and to be near you again.

And to you, dear Father Ackerman, I am very grateful for all you have done to make this anniversary a joyful memory for Father Phelan.

Won't you be patient with me whilst I express my thanks to Jean and Robert Paterson, two dear little friends, and also to Mr. and Mrs. James Nugent, for the lovely flowers sent by them for this occasion.

And my thanks go out also to Miss Stadelman, Miss McHugh, Miss White and Miss Nugent, for their great kindness to me.

To Mrs. Adamson, the great culinary artist of this Institution, for the wonderful repast just served up, and to Miss Kress, the flower decorator of our Chapel, I am also expressing my heartfelt thanks.

So I thank you all, dear Fathers and Friends, for the honor of your presence here. From my heart I say God bless you and may He keep you always. Kindly pray for me.

OUR LEVITES

FERNDALE HERALD

With most of us back from vacation, the Scholastics are getting ready for another leg of the journey towards Apostolic Consecration. From all reports, we all had a good time, enjoying the simpler pleasures of this world.

It has been a busy vacation. Here at the Dale the lay retreats were held as usual, with larger groups than ever before. The last retreat, as far as we know, was a record-breaker for Ferndale, with 84 retreatants. The men were sleeping everywhere (even robbing Father Superior of his bedroom). The strain of the retreat work was eased by weekly trips to Keyser Island, where the only complaint seemed to be "the fish bite, but we can't catch 'em."

Even with the hot weather (and I mean hot!), the mushball fever hit the Scholasticate harder than usual. Two or even three games a day (on off-work days) was the rule.

The Duquesne boys are back from their summer grind. They, too, say it was hot! Although they were kept busy, they seemed to enjoy themselves, and all gave good accounts of themselves in their class work.

The European war was felt for a while both here and in Ridgefield. The papers for profession, vows, and ordinations failed to arrive. The three year vow members renewed them for three years, and the novices had to wait till August 29th to be profesed. Right in the midst of all the excitement and anxiety a telegram was received okaying everything. So in the near future Ferndale will witness another ordination, with Messrs. John Gallagher and Stanley Grondziowski receiving priesthood; Messrs. Edward Wolfe and Harry McAnulty receiving Major Orders. The following renewed their vows: Messrs. John Gilligan, John McHugh, James McNamara, Thomas Flanagan, John Burns, Roland Cookson, James O'Reilly, Francis Stocker, Francis Curtin, Clement Moroz.

Our new Scholastics are: Messrs. Morgenroth, Bonifazi, Heim, Bannister, Colvard and Bushinski.

Serio-comic note of the month: the Blitzkrieg hits Ferndale! Some say it was the beans, some say it was the chicken. At any rate, nearly all were caught by a slight attack of ptomaine poisoning. Ptomaine's always good for a scare at first and a lot of ribbing afterwards. Remember that picnic ham of three years ago, boys?

With the annual retreat coming up, with corn and potatoes to be brought in, and classes looming on the not-too-distant horizon and September ordinations to be slipped in somewhere, the next month promises to be a busy one for the Scholastics.

P. S.—All our European confreres are back from their wanderings on foreign strands, and glad to be back. Some of them nearly got caught over there, due to sailing schedule trouble.

RIDGEFIELD

To those who come to the Novitiate, especially from Cornwells, August first seems to leap through the glorious summer days and they soon find themselves in Ridgefield. This year was no exception. August came and twenty-four anxious postulants with "great expectations" descended upon Ridgefield eager to experience the "happiest year of their lives."

They were met at the gate by the Novices; the happy ring of laughter, handshaking and exploring soon made short work of the monastic quiet that had pervaded the not-overcrowded house.

Next morning, when the five o'clock bell woke them from a sound sleep, they may have had doubts about which part was "the better." These, however, were soon dispelled when they entered the chapel and were more or less comforted with the eternal truths in meditation. But later—the retreat—the doubts may have begun to loom again only to be forgotten once more during the lively ball games. Such is life at Ridgefield, a good preparation for the alternate trials and consolations in the life of a missionary.

Reception Day Came...

The reception ceremonies were impressive. Their very simplicity makes for their impressiveness. Young men without stress of emotion simply indicated the resolve of their will to abandon the world and dedicate their lives to the service of God as Holy Ghost Missionaries.

In response to the questions put to them by Father Provincial, who was celebrant with Father F. J. Smith assisting, they answered that of their own free will and without any constraint they were petitioning to receive the habit. Further questions and prayers followed with the blessing of the habits, after which the postulants were invested.

The removal of the postulants' coats, collars and ties symbolizes their rejection of all that stands for worldliness. The putting on of the habit symbolizes the assuming of a new form of life. It is indeed a mannish ceremony as befits the taking on of a man-size obligation.

The following Fathers were present: Fathers Lechner, Clark, Park, Lauritis, William Hogan and Vernon Gallagher, all of Ferndale.

Of course, after the habits were received, all doubts seemed to have vanished. And now, a few days after the reception, happy faces are seen all around, despite even an epidemic of ivy and oak poisonings with which almost all are afflicted.

RECEPTION OF HABIT

Messrs:	James Hogan	Alfred Juliano
	Ernest Kempf	Joseph Behr
	Edward Davis	David Marchesseault
	Alexander Djermaiko	Joseph Taggart
	John Jendzura	Vincent Cronin
	Edward Raszewski	Francis McGowan
	Francis Rex	Clemence Lahowsky
	Thomas Gillespie	Joseph McGrath
	James White	Stephen Lasko
	Joseph Brennan	William McTigue
	John Murray	Anton Bacher
	John Cunningham	Stanley Trahan

KERNELS FROM CORNWELLS

A few months ago, this column reported an unprecedented number of changes in the personnel of the faculty; but these were small compared to the alterations in progress at the time of writing (August). This time it is the interior of the building that is suffering the changes. If anyone ever thought that the second corridor needed an overhauling, he should be here now, for it is being overhauled plenty. For a while it appeared hard to discern just what was being done; it looked as if they were removing every wall, floor and ceiling, and putting them all back again. Rooms are being renovated, remodeled, painted, varnished, polished, shellacked, divided and subdivided. Four of the largest rooms have been turned into eight, which, if not as pretentious as the domiciles out of which they were carved, are more monastic, and appear cozy enough. The next notable change is that of the students' dormitory. The sleeping quarters of the boys have been transferred to the two dorms in the "gym" wing of the building. Then there has been a shifting of the study-halls, which for the past four years were divided between three or four class-rooms; they are now merged into one, the assembly hall in the eastern wing. With all these changes, we feel encouraged to tackle the problems of the new scholastic year, and to greet the number of new apostolics. How large or small that number will be, it is too early to detail distinctly. The confreres throughout the province should feel it their duty as well as ours to keep the ranks filled by encouraging vocations.

Fathers Provincial and Guthrie were here a few days before the opening of school to give the place the once-over.

If rumor is correct, Cornwells is about to make a substantial contribution to the defense of the country in the person of Father Charles Diamond, who is reported about to accept a chaplaincy in the U. S. Navy.

ARTICLES

OUR PROVINCE

A SKETCH OF THE WORKS OF THE AMERICAN PROVINCE

As early as 1847, before the union of the Society of the Holy Ghost with that of the Immaculate Heart of Mary, steps were taken by the Holy Ghost Fathers to open a community in the United States. In fact a Father had already set out for the shores of America, but the ship on which he sailed was forced to return to port and the project was abandoned for the moment. Two years previous to that, Venerable Francis Libermann expressed a desire to send his missionaries to the United States to work among the Negroes. After the union of the two societies into what is commonly known as the "Congregation of the Holy Ghost," at least twelve instances are on record between 1850 and 1870 of Bishops of the United States applying to the Superior General for the services of the Holy Ghost Fathers.

1873...

At length in 1873, when the Kulturkampf drove religious orders out of Germany, enough Fathers were at the disposal of the Superior General to enable him to establish communities in the United States. To prepare the way, four Fathers sailed from France on November 7, 1872, and reached the shores of the United States on the 19th of the same month.

Today...

Thus began the work of the Holy Ghost Fathers in the United States. True to their aim—"to work for abandoned souls"—and their motto—"prepared for all things"—the Fathers undertook seemingly hopeless works. After years of constant and patient labor, these works grew into flourishing parishes. But it is not possible in the short span of half a century to complete a task so great as that entrusted to the Congregation.

The records of the United States census bureau tells us that there are some 13,000,000 Negroes in the country. Of this number 300,000 are Catholics. This number is comparatively small when we consider how many religious orders are engaged in work among the Negroes. Today the question of this oppressed group faces us. It is imperative that something be done. The work being accomplished by the priests, sisters and brothers who have devoted their lives to the evangelization of the Negro, is marvellous, but more such men and women are needed to further it.

The Holy Ghost Fathers in this country are engaged in such a work which takes them to Louisiana, Oklahoma, South Carolina, Pennsylvania and Alabama. With 61 men in the field, they are ministering to the needs of 34,000 souls.

Tomorrow...

A tremendous task faces this group of missionaries in the future. It is a task that requires many more men than the Province of the United States now has. The work may appear to be a thankless one, but each Holy Ghost Father is consoled by the fact that some day he will hear those words, "Well done, good and faithful servant."

* * *

AFRICA AND IDOLS

Africa—that fabulous and mysterious land, where modern civilization stands side by side with pre-Christian barbarism; where vast mountains tower magnificently over broad plains; where gigantic rivers wind their ceaseless way through mighty, primeval forests, and bear with gloomy disdain the dug-outs and canoes of strange human tribes; where there are large cities with colleges, radio stations, airdromes and all modern things; where barbaric tribes of Negroes and Hamites wander over plain and mountain, or work their meagre farms; where, hidden in vast wooded recesses, dwell fabled pigmy tribes; where ghostly beats of tom-toms float with maddening insistence into every cranny of the land; where pagans worship idols and chant their weird droning prayers; where devil-worshippers perform their hideous rites in mad frenzy; where the Gospel of Christ, the Son of God, is slowly spreading its law of temperance and charity to soften the rigors of a burning land.

Northern Africa and Egypt were once the most flourishing part of the Catholic Church, but the Mohammedans conquered the whole land in the seventh century, and from then till the last century, Africa has been fitly called the "Dark Continent," a land of mystery and misery.

The Venerable Libermann...

It was to this land and to these poor people that the first sons of the Venerable Libermann came in November of 1843. Seven priests, three brothers and one layman, anxious and ready for this work of God, stood on the shores of Cape Palmas in Liberia, and offered thanks to God that they were to have the privilege of spending themselves and being spent for these, the orphans of the human race. A few months later, six of these priests, two of the brothers, and the layman, had succumbed to the deadly climate. The deep gloom of Africa seemed to have repelled the first onslaughts of the valiant soldiers of Christ. The victory was short-lived, for very soon, more intrepid priests renewed the attack, but this time with the aid of experience already gained. Slowly and steadily they fought their way inland, establishing missions, teaching the ignorant, helping the sick and the dying, struggling grimly against Satan and his followers.

The soldiers of Christ are still fighting that battle and they are still winning.

The Holy Ghost Fathers...

Africa today is not the same wild country as the Africa of other centuries. Many religious orders are at work there spreading Peace and Faith. The Fathers of the American Province have been assigned to minister to the needs of the natives of Tanganyika, a territory situated on the East coast of the continent. At present there are 35 Holy Ghost Fathers working in this territory among 55,000 native Catholics, 5,300 catecumens and 550,000 infidels. We also have our own bishop there. He is Bishop Byrne, former professor of Theology at Ferndale, and we also have a number of native Sisters, who aid marvelously in this tremendous work. There are hundreds of schools, training young Africans to a noble heritage; and many hospitals have been built for those who have need of them, whether they be rich or poor, Catholic, pagan or infidel. There are also orphanages, homes for the aged and even a house for lepers. Finally there is a Seminary at Kilema. Here hundreds of young natives are preparing themselves for future work among their own people.

The Future...

Truly, the first century, since the death of those first gallant missionaries, has seen the wide spread of Catholic charity, and has brought to Christ many, many abandoned souls in Africa. And, just as truly, Africa looks to us now, with pleading eyes, begging for more help, more volunteers to aid in her deadly struggle with the powers of evil.

* * *

PUERTO RICO

Something Old...

On a warm, golden day in January, 1931, four American priests stood in the sun-baked streets of Arecibo, on the Island of Puerto Rico, and dreamed of great deeds—great deeds for Christ. The Holy Ghost Fathers had arrived in their new mission field and they looked with some wonder, some surprise at the strange mixture of seventeenth century Spanish architecture (remnants of the Conquistadores), and of modern twentieth century frame houses and thatched huts. They were delighted with the gaiety, naivete and friendliness of the men, women and children, who crowded around to bid them welcome.

Something New...

Today the picture of Arecibo is no different. The same poverty, the same stone buildings and thatched huts, the same naive and friendly people are there, but there is something new. Into the hearts of many of these poor people, Spanish, Negro and Indian, there has entered the Spirit of Christ, the rekindled flame of Divine Love.

As it is Today...

Six Holy Ghost Fathers, from the American Province, are now in Arecibo. To their care are entrusted 70,000 souls, and it is plainly impossible for six priests to care for all these people. Much is being done in the 22 mission districts outside of the city. Through the kindness of charitable benefactors, chapels and schools are being built, a project that the Puerto Rican could hardly shoulder, as generally they scarcely have means

to buy sufficient food. The work has many trials and many worries, but it has also that happiness which comes from doing Christ's work well. Let us pray that soon many more laborers will come to reap this harvest that was planted by Our Blessed Redeemer.

* * *

(N. B.—These sketches are taken from the script of a tentative publicity and information pamphlet.—Ed.)

THE SPIRITUAL ISSUES OF THIS WAR

A REPRINT OF CARDINAL HINSLEY'S BROADCAST TO NORTH AMERICA

I have been asked to speak to you today on the spiritual issues of this war. My words express my own convictions. I am not concerned about what anybody else imagines these issues are, but about what those issues ought to be. On the very day when war broke out between the two democratic Western Powers and Nazi Germany, I declared our abhorrence of war. I now repeat that sentence, and also my conviction that the United States of America can, and I believe will, set an example of freedom before God and man.

The declaration of Rights refuses worship to the idol of exclusive race superiority. That idolatry is largely responsible for turning Europe into a shambles. America, in my view of things, stands for liberty against any system of tyranny; for just peace within and without. Against the violent domination of any part or people.

I deplore that right should in any part of the world be reckoned in terms of might. The giant has a strength which, used justly under the control of reason, may contribute to the benefit and defense of his neighbors. It may also be turned against the security and happiness of mankind. The lust of war is the savagery of a jungle, not the prerogative of civilized human society. There can never be peace on this globe till men of good will everywhere strive by moral and religious principles to uphold the right and to triumph over hell on earth.

In Great Britain and in all civilized nations there must be a return to religion. A profound intellectual and moral reform is needed if we are not to be caught in the whirlpool of unending disorder at home and abroad. Bluntly, in plain English, I will state my belief. Without faith in the God who made us and the God Christ who died to save us, there is little hope for humanity. In place of Christianity, men worship the idols of wealth, prosperity, progress and science. The present state of the world proves once and for all that such idols are sinister, because they have been made the be-all and the end-all of life. Their gifts have been bombs, mines, tanks, torpedoes—blessings from Hades. No matter how perfect are the material and intellectual achievements of mankind, they cannot bring good to society unless they are governed by the rule of right and wrong—by the moral law.

Without in any way intruding into politics I may be allowed to express my admiration for the pronouncements of President Roosevelt who has shown himself a fearless Christian statesman worthily discharging his duty as head of your great North American Commonwealth. I imagine that every decent minded man, whether Democrat or Republican, will agree with him that peace can have no permanent foundation unless it is built on religious and moral values.

His condemnation of that exaggerated nationalism, which exalts one's own country or race to the detriment of other peoples must find an echo in every reasonable mind. I have read carefully the pastoral letter of Pius XII entitled "Darkness over the Earth," and I find therein the confirmation of your President's denunciation of the totalitarian system which enslaves the individual and the family to the party which had gained power in the State.

The doctrine which assigns unlimited powers to the State, as the history of absolutism in every age has shown, brings fatal results to the internal life of a society and to its chances of healthy progress. It is also ruinous to the relations of peoples with one another. This principle of State-worship breaks the bonds which ought to unite commonwealths, it robs international law of all its vigor.

By this stateolatry, the community of nations, which is meant by nature to promote the common good of the race, is wrecked, men are rendered almost incapable of living together on terms of peace and good will. Capricious despotism overrules public opinion and the liberty of conscience, it leaves no room for honest agreement between men's minds, it destroys the efforts of mutual charity. That means war, and, as Pius XII has well said, "By war we may lose everything: by peace, founded on the basic principles of justice, we lose nothing." These basic principles require that each nation, small or great, weak or strong, backward or advanced, shall keep its own liberties, shall have the right to its own life, to its own economic development.

"Wisdom," says the inspired writer, "is better than weapons of war." Well, then, we must put mutual confidence into solemn pacts and covenants. We should frankly discuss differences that arise from changing circumstances and from the unexpected clash of interests, substitute common sense in place of senseless armaments.

But we need to be on our guard. Let us look to our liberties. We must fully understand the nature of this war. It is not merely a struggle between nations, it is a conflict of the soul. As Jacques Maritain wrote last June: "It is a war of everything which is free against everything which is slave, in the very heart of civilization." "That is why the favorite weapon of Hitler is the corruption of the ruling classes and of all the classes—interior treachery cunningly fomented everywhere."

Now I do want to say a word in defense of my country. I do believe in patriotism. My faith teaches that patriotism is part of the virtue of charity. For

charity requires that we love all men in God according to our kinship with them. In the words of Cardinal Manning, my predecessor: "Our countrymen are our kindred. Their welfare, their peace, their prosperity ought to be the object of our most hearty, resolute, self-denying and self-sacrificing devotion. We are like men on board ship; all that are together have one common interest, they are all alike in peril or in safety." How true are these words at this moment: but I can tell you quite decidedly that in this island we are all united in the determination to live or die together, whatever may assail us.

Some writers dwell on the iniquities of England in ages past: on her aggression and on her conquests. Quite right, England is not immaculate. Neither are all those who malign her. Who shall cast the first stone? But worthy or unworthy, she is on the side of truth and justice in this conflict, and I am persuaded that our rulers did all in their power to preserve peace at Munich and elsewhere by agreed settlement of past wrongs. They received promises and pledges. Every outstanding grievance was to be remedied by arbitration. The promises and pledges were made apparently only to be broken.

I maintain that Britain has kept her word, and looking back to the closing decades of last century, I remember that she then entered into international conventions which were signed by all the Powers including Germany. I defy anyone to prove that Britain has not adhered to those contracts at least as faithfully as any one of the high contracting Powers. She stands now for the life and liberty of all nations, great and small, powerful and weak, and to me it seems a poor argument to hark back to our old sins in order to discredit our active opposition to the cruel wrongs that have been done to Poland, Finland, Norway, Holland, Belgium and Luxemburg. In favor of the Allies are the five peace points of Pius XII, his first pastoral letter to the world, his declaration about martyred Poland, and his telegrams to the heads of the invaded States, those peaceful, small, hardworking nations now crushed under the heel of their invaders.

Whatever be Britain's demerits, I hope and believe that we shall end this war by securing the life, the liberty and the salvation of the souls of the peoples that groan under oppression. In conclusion, I declare, that, for me, neutrality of heart is impossible in this struggle. I see it as a great conflict between light and darkness. Whatever be the details of the controversy between contending nations, fundamentally this fight is for the things of the spirit, not for material gain. Not for strips of territory. A false philosophy of life—anti-Christian, and materialistic—is proposed or imposed by military machines. We want, and we mean to preserve those spiritual values.

Paganism and Atheism are in battle array against the Christian values which helped to build up civilization and when I say this war, in its deepest significance, is a defense of Christian civilization, I do not mean that we desire the preservation of the existing order. There is very much that calls for radical improvement in the actual conditions, social, economic and political, of this Country and of Europe. We are wholeheartedly and confidently in this struggle to secure a renewal—a reformation—which will oblige us all to apply in every sphere of life the principles of a sound philosophy. We are not fighting for the continuance of a disordered system, but to build a new one on just and moral foundations.

The Christian tradition is being challenged by the new pagan philosophy. Here we may all strike our breasts and confess that we have failed Christianity, not that Christianity has failed us or been found wanting. I see the dignity of the individual, the sanctity of the family, the happiness of youth, partly through the slackness of Christians themselves, sacrificed to the experiment of totalitarianism—that ugly word for an ugly thing. All this I see and much more, if the mechanized hordes of war-frenzied Nazis be permitted to overrun the free countries of the world. But this I know, Christianity will finally triumph if we be true to its standard. Driven back into the catacombs, Christianity will begin its saving work anew. Kingdoms created by violence perish sooner or later because their strength rests on the "ambition which overleaps itself" and perishes in its pride. A Nazi Empire might possibly dominate and devastate Europe—and after Europe perhaps other continents—but its material power would be buried at last in the very corruption it spreads.

To the United States of America we owe a debt of gratitude because, inspired by your statesmen, you have taken, as Pius XII has said, "A prominent place in the vanguard of those who would promote peace and generously succor the victims of the war" and in the words of the same great Pope, in answer to the Christmas letter of your President, "We look for fraternal and hearty solidarity between the new and the old world in defense against the chilling breath of aggressive and deadly, Godless and anti-Christian tendencies that threaten to dry up the fountain-head whence civilization sprang and whence civilization draws its strength."

LETTERS

DIOCESE OF LAFAYETTE
Bishop's House
Lafayette, La.

August 31, 1940.

Very Rev. George J. Collins, C.S.Sp.
Provincial, Holy Ghost Fathers
65 West 138th Street
New York City, New York.

My dear Father Provincial:

I wish to take this occasion to pay a tribute to Father McGlade for the splendid way in which he handled, during our recent disastrous flood, the colored refugees who were sheltered at St. Paul's and the other colored schools in Lafayette. Father McGlade

was put in charge of this work and received high praise from the Red Cross and other agencies for his ready cooperation and efficiency. I can also give the very best reports for the other Fathers who came forward and gave assistance to the refugees in other places outside of Lafayette.

With kindest regards and all good wishes, I am,

Sincerely in Christ,

(Signed) Jules B. Jeanmard,
Bishop of Lafayette.

September 3, 1940.

Dear Confreres:

We thank you cordially for you wholehearted support and cooperation in our efforts to increase the number of worthwhile vocations to our Congregation.

Classes began on Wednesday, September 4, with an enrollment of 70 missionary students.

The number may seem smaller than usual, but the reason for this is the tendency to delay choosing one's vocation until part or all of the high school course has been completed. This has been especially true in recent times when high school facilities have increased so rapidly all over the country.

We therefore expect our lower classes to grow smaller. Only three applied for first year high school, whilst there were twenty applicants for the College freshman class.

Two other Religious Congregations with juniorates in our neighborhood have had the same experience. Their roster dropped from over 100 students to less than 50.

The low number is no cause for alarm on our part. We appreciate what you have done to attract advanced students.

Now we must repeat our former plea: it is for your aid in helping support the vocations you have fostered.

I know you are not permitted to take up collections indiscriminately. And still I also know no one can prevent your people from being generous in a good cause.

One year ago a confrere spoke to a group of women about the noble work of helping to educate our missionary students. Immediately the group volunteered to hold monthly a bingo party between the weekly parish parties. The result: he sent the Provincial an average of $60.00 every month that Spring for the support of our Novitiate.

We are conscious of the difficulties and headaches such efforts entail, but is not the cause worth it all?

We need not be, we must not be, disloyal to the mission entrusted to us and we must not treat lightly the diocesan regulations. Our people are very ingenious in raising money for a definite undertaking—blanket clubs, bingo, card parties, movies, lectures, etc.

These are merely suggestions. Our needs at Cornwells are so great we feel like broadcasting this appeal from the roof tops.

Other plans and suggestions sent in to "Our Province," no doubt would further stimulate interest in our work.

Whatever you do will be deeply appreciated.

Gratefully yours in Sp. Sancto,

Frederick T. Hoeger, C.S.Sp.

A PRACTICAL SOLUTION

September 19, 1940.

Dear Confreres:

Would it be feasible to organize HOLY GHOST Student Aid Societies in all our regularly established parishes and works akin to those which furnish substantial help to the novitiates, scholasticates and missions of the Society of Jesus?

A flourishing Confraternity of the Holy Ghost with a concerted and zealous effort to promote devotion to God the Holy Ghost seem to me the best means ready to hand for our purposes.

We are the Congregation of the HOLY GHOST.

All our houses of training are dedicated to the Third Person of the Most Blessed Trinity: Duquesne University of the HOLY GHOST; HOLY GHOST Missionary College; HOLY GHOST Novitiate; HOLY GHOST Missionary Seminary.

We have solid literature on the HOLY GHOST. We should interest the general public in it: Glories of the HOLY GHOST, by Msgr. Stadelman; Pentecost Novena, by Father Lee; The HOLY GHOST, by Father Leen; God, the HOLY GHOST, a best seller, by Father Carroll; The HOLY GHOST Prayer Book, prepared by Father Hoeger; The HOLY GHOST Shall Be In You, by Father Kearney; THE PARACLETE, 1913-1932; The HOLY GHOST Almanac, 1923-1932; Le Don de L'ESPIRIT SAINT, by Father Kolipinski.

The official headquarters of the Archconfraternity of the Holy Ghost for the U. S. is at Holy Ghost Missionary College, Cornwells Heights, Pa.

On all sides we have pleas for devotion to the Holy Ghost to be the special devotion of our times.

OUR PROVINCE has published a number of letters from prelates, priests and people who have shown an extraordinary interest in OUR special devotion.

What of a perpetual novena to the Holy Ghost amongst ourselves for a spread of this important devotion as a means for our spiritual betterment as religious priests and missionaries and a source of grace, light, comfort, strength and peace for a world desperately in need of the Spirit of Love?

Then we have for our own use the Votive Mass and office of the Holy Ghost.

I write these suggestions looking to the future of the province.

An enthusiastic few must lead the way.

Are you interested?

Thanking you for your work during the past year, I remain,

Gratefully and faithfully yours,

GEORGE J. COLLINS, C.S.Sp.,
Provincial.

No. 894—1940
Interment Camp,
Baviaanspoort, Transvaal,
South Africa.
7-18-40.

Dear Father:

Awfully sorry to disturb you! Since four weeks we are here interned with a thousand other German fellows. We are in good spirits and do our best to enjoy this holiday resort by living a peaceful life surrounded by barbed wire. Quo usque tandem! We have the opportunity of saying Mass every second day in our barracks on portable altars. We are 35 priests and 20 brothers. Intentions are welcome, but keep the honorarium till I am free again. We are allowed to receive mail as usual.

Best regards from all confreres in captivitate.

Kindest regards and wishes,

Philip Winterle.

BOOKS

"TREASURE IN HEAVEN"—The Promise Made by Christ, by Rev. John Kearney, C.S.Sp. A book for all Catholics, containing clear ideas on the religious state which "should be held in veneration by all" (Canon 487). In particular, however, it is intended to show novices how the religious state facilitates spiritual progress, and how those consecrated to God in the religious life may advance rapidly in holiness, exercising a fruitful apostolate while enjoying even here below "the hundredfold," and looking forward with confidence to the Treasure in Heaven which Christ has promised. Burns, Oates, Washbourne, Ltd. 1940. $2.00, or at any Catholic Bookseller's.

* * *

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1700 Summer Street, Philadelphia, Pa.
September 20, 1940.

The Very Rev. Frederick T. Hoeger, C.S.Sp.,
Mission Procurator, Holy Ghost Missionary College,
Cornwells Heights, Pennsylvania.

Dear Father Hoeger:

As Diocesan Director of the S. P. F., I wish to take this opportunity to personally thank you for your splendid spirit of cooperation with this office in helping us solve some of our difficulties with regard to sending money to some of the foreign missions in charge of your Father missionaries.

I wish to take special note of and to send you my special word of thanks for your very informative letter of September 17th, attaching thereto the letter and information contained therein from your Provincial Procurator. It is indeed a great help to us and clarifies a picture which to date, for us at least, has been next to impossible.

I am also very appreciative of your receiving what money we had on hand at various times recently for your Reverend Fathers and assuming the burden and expense of seeing to it that it reached its specified destination.

I sincerely trust that before very long, I and this office will be able to better cooperate with the missions under the care of your community than we have done in the past. In the meantime be assured of my sincere appreciation for everything, as I could not ask for anything more thorough.

With every best wish, I remain,

Gratefully yours in Christ,

(Signed) JOHN E. DOYLE,
Diocesan Director.

DUQUESNE DOINGS

Visitors to the Bluff are loud in their praise of the programme of progressive improvements being made: the new lighting system in the Chapel, the imposing first floor, the beautiful community dining-room. Work is going on apace: a grass lawn from the Main Building to the gymnasium, hand-ball alleys to be replaced by a terrace sloping to Colbert Street. Our maintenance officer, Father Federici, has all his men on their toes.

An impressive ceremony marked the opening of the Scholastic year, consisting of a Solemn High Mass and sermon. All the participants at the altar were our alumni priests. The Music School furnished the Plain Chant for the occasion.

The Pittsburgh Chapter of the Catholic Nurses' Guild taxed the Chapel to its capacity on Sunday afternoon, September 22, when all present were invested as members of a Sodality in honor of Our Lady of Perpetual Help. The chaplains of the Catholic Hospitals of the diocese attended and were dinner guests of the University in the evening. A Day of Recollection for Catholic Nurses has been tentatively arranged to be held at the University on December 8.

During the month we have been honored by brief visits from Very Reverend Father Provincial and Father Phelan.

The teaching staff has been greatly augmented and strengthened by the addition of Fathers E. Smith, S. Federici, and L. Dietrich. Fathers Moroney and Hogan are pursuing courses in Business Administration and Science, respectively.

The final registration figures are not yet available, but everything points to a substantial increase in the student-body as compared with previous years.

The administration has approved and adopted a new text-book by Father Carroll, "Elements of Ethics." It is being used in sixteen classes in the Junior College group, and taught only by the Fathers.

Father Holt has used rare judgment and perspicacity in employing Father Diehl, of St. Benedict's Church, as sole instructor of Religion in the Prep School.

EOUR PROVINCE



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SEVENTH ANNIVERSARY

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OUR PROVINCE

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THOUGHT FOR THE MONTH

"Among those who fail to 'consider in the heart' or who look upon mental prayer as a burden, there are some, who, though aware of the consequent spiritual atrophy, excuse themselves on the plea that it is manifestly to the advantage of others that they should be wholly taken up with the distractions and cares of the ministry. They make a sad mistake; for, not being accustomed to commune with God, when they speak to others of Him, or try to instruct them in the truths of Christianity, the Divine spirit breathes not through them, and the Gospel, in their hands, seems almost without life. Their voice, however striking, prudent and eloquent it may be, is not the voice of the Good Shepherd, to which the sheep hearken unto their salvation; it is but empty noise and passing vanity . . . "

—Pius X, Exhortatio ad Clerum Catholicum, 1908.

OUR DEAD

DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Father William Healy, died November 2, 1920, aged 75 years.

Father Michael Dangelzer, died November 3, 1912, aged 62 years.

Father Joseph Burgess, died November 4, 1923, aged 43 years.

Rt. Rev. Monsignor William F. Stadelman, died November 6, 1928, aged 59 years.

Brother Tertullian Moll, died November 10, 1922, aged 60 years.

Father Martin O'Donoghue, died November 24, 1924, aged 54 years.

Brother Englebert Wisser, died November 24, 1930, aged 91 years.

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LEST WE FORGET

FATHER WILLIAM HEALY, C.S.Sp.

Father Healy has been dead just twenty years. To some, the mere mention of his name stirs memories of a man they knew. To many others it recalls nothing but the white cross over his last resting place in the cemetery at Cornwells. The clipped formality of its black-lettered inscription has, perhaps, challenged the curiosity of many a lad in the years that have passed. A tombstone never tells us enough. It leaves the rich years of a man's life shrouded in mystery. This brief biography hopes to unfold a little of that mystery, to catch something of the spirit of the man, to recreate for the younger men the story of one who belonged to that band of Irishmen who came to our Province when it was just beginning. They labored zealously in laying the foundations of many of its works and some of them still remain to count their priestly years in figures that reach into the golden fifties and beyond. Maybe you know one of them. If you do, then you can clothe this biographical skeleton with the flesh and bone of reality, for to know one of them is to know something of them all. They came from the same solid stock, were formed in the same school, and their spirit has not changed with the passing of the years, it has merely mellowed.

William Healy was born in the village of Cappoquin, in the County of Waterford, Ireland, on the 24th day of May, in the year 1845. The little town stretches from the Blackwater River to the hills, and the famed Cistercian Monastery of Mount Melleray can be seen on the slopes above it. It was not, however, with the holy monks of his own little corner of Ireland that the lad cast his lot, for on the 2nd of May, 1861, he entered the Congregation of the Holy Ghost to satisfy the aspirations of his heart for a religious and missionary life. He was a lad of sixteen then and he had lost his parents almost as many years before. The absence of parental care and supervision during those early years had its effect on his education. Though naturally talented, he was not up to the standard of a lad of his age when he entered Blackrock. He soon overcame this handicap and did well in his studies. He left for France and the Senior Scholasticate in October, 1868. After weathering two years of Chevilly he was back in Ireland prefecting at Blackrock. In 1876 he returned to make his novitiate and was ordained to the Holy Priesthood in 1877.

His first appointment brought him back to the old battleground, the College in Ireland. During those early years he was in turn Professor of the Classics, Ancient and Modern Languages, History and Literature. He did well in that post for the successes attained by many of his lads in the Intermediate Examinations testify to his ability. He undertook his work with energy and determination and acquired the happy faculty of inspiring initiative and enthusiasm in his pupils. Bad health forced him to leave the College in 1888.

The zeal of Father Healy was not pinioned to his own little world or his own field of work. He was no swivel-chair missionary. Ever acutely aware of the noble work of his confreres in the French Colonial Possessions and in Africa, he took advantage of the period of inactivity occasioned by his ill health to visit the missions on the Island of Zanzibar. While there, he gathered information on the work and used his notes and experiences to great advantage in a propaganda tour made here in the States. He had many gifts that made him an acceptable and entertaining speaker. His sharp and ready wit, enhanced by some of the gifts peculiar to the Irish, paved the way for friendly cooperation and a generous response from every group that he addressed. The result of these talks amounted to some $40,000 for the African missions.

Father Healy's youth was spent when he arrived in the United States, but the same could not be said of his energy. The years that followed his coming were the most fruitful in his life. He loved the Congregation. He loved those souls who were its special care and he thanked God for bringing him to a country where there was so much of this work still to be done. His first assignment was to the Church of St. Benedict, Pittsburgh. He served there as pastor for a few years and was then transferred to Rock Castle, Belmead, Virginia. He was appointed pastor of the Church of St. Peter Claver, Philadelphia, in 1895. The parish had been founded just five years before, in 1890. The work was young. The idea of an Apostolate for the conversion of the Negro was new. The difficulties that go hand in hand with each forward step of a new work were met during those years and overcome. Father Healy soon became a familiar figure among the colored people in the squalid little streets of that section of the city. As the years went by, his influence for good grew ever stronger among them and his circle of negro friends was ever increasing. He was solicitous for their temporal as well as their spiritual welfare and what little alms he could gather he would parcel out among them. The sick and the children knew him as a friend who seldom if ever forgot them. As a pastor of a Colored parish he did not sit at home and wait for the people to come to him, he went out to the people.

Among the many fascinating features that distinguished him as a priest was his attachment to the

work of the confessional. God alone knows the good that he accomplished in the sacred tribunal. People of all classes and color, priests, religious and the laity came to him in great numbers. He was well qualified to direct them for he devoted some part of every day to a review of his Moral Theology. It can be truly said of him that he used this means to bring many souls closer to God.

The men who knew him have often recalled the lighter side of his busy life. No provocation was needed to uncover his fondness for Irish poetry. He would quote it with all the trimmings and his store of ballads seemed endless. He would recount yarns and tales of the Old Country wholesale, and prided himself on his ability to carve the Sunday roast with due precision and propriety. The butcher boys knew him well, for the meat markets were among his favorite haunts. Many are the stories that they can tell of him, but they all agree that he was an enjoyable companion, a man with whom it was very easy to live.

He died on the 2nd of November, 1920, the Feast of the Holy Souls, a beautiful day on which to die. It was a very bleak November for the people of his parish, for his twenty-five years of service had left them with vivid memories of a man who was kind to the poor and devoted to the Colored people.

NEWS

CONFIRMATION AT ST. CATHERINE'S LITTLE COMPTON

On Sunday, September 15th, the Most Reverend Francis P. Keough, Bishop of Providence, administered the sacrament of Confirmation to a class of one hundred and fifteen in St. Catherine's church, Little Compton. At the conclusion of the ceremonies, the Bishop paid a glowing tribute to the Fathers of the Congregation by declaring that he had never been troubled by them or the parishioners confided to their care.

Present at the ceremony were the Reverend Charles Mahoney, Vice-Chancellor of the diocese; the Reverend William Flanagan, Secretary to the Bishop; the Reverend Fathers O'Reilly, O'Neill, Buckley, Walsh, Keown, Jones, all of the Congregation. The instruction on the occasion was given by the pastor, the Reverend John J. Todorowski. At Benediction of the Most Blessed Sacrament which followed the ceremony, the Reverend D. J. Killeen was celebrant, the Reverend W. J. O'Neill, deacon, the Reverend A. J. Walsh, subdeacon.

After the church ceremonies a repast was served in the rectory, to which all did justice. The day was a complete success.

THE LOUISIANA FLOOD

LAFAYETTE, LA.

We had quite a time for two weeks with the flood people from Crowley. There were 2700 Colored divided among 5 places, and I was asked to help and take charge. As I had done this work for two months in 1927, I knew how to go about it. I must say the white and colored gave me the greatest cooperation, and all seem to think we did a good job. I feel we have made many friends for St. Paul during this flood. I thanked the Bishop for his kind letter to you.

* * *

OPELOUSAS, LA.

I have been around about 100 families in the country parts of the parish, and they are the most practical Christians I have ever met. The poor people in the country lost about 75 per cent of their crops, their chickens and cattle. There never was such destruction, not even in the flood that covered the country back in Hoover's time. The people told me that nothing like it ever happened here before. No cotton, no corn, no potatoes—their stable crops. We have 250 of the children getting their meals here, and I think nearly all of the school children must be provided for. What an outlook!

* * *

NEW IBERIA, LA.

I have seen personally and I have heard many congratulatory remarks about our quartet (Fathers McGlade, Lonergan, Walsh and Cooney), in the Flood disaster. I was very proud of our men and just a trifle jealous. Someone had to stay at home for current affairs and I was so proud of Father Lonergan's work that I stepped out of my position and demanded that he take a much needed rest. No words can depict what our Holy Ghost men did. I was very proud of the "young fellers."

ARRIVALS

At New York, October 2, on the SS. Fort Amherst of the Furness Lines, from St. Pierre et Miquelon, Mr. Jean Deckmyn, en route to Ferndale.

* * *

If a priest is unable to distinguish between leprosy and leprosy; if he cannot distinguish the peculiarities of the various cases, and how far they offend God, he will bring ruin upon himself and leave his penitent without assistance.

—St. Lawrence Justinian.

OUR LEVITES

FERNDALE HERALD

There is only one way to begin a new school year, and that is to open it with a retreat. Our annual spiritual check-up opened on Labor Day evening. The retreat this year was conducted by Father Vincent Deer. Having an experienced African Father for retreat master gives us a chance to get better acquainted with our works. By having a different Father each year from different parts of our mission fields, we are able to get some small idea of the variety and the extent of the work ahead of us; and these various angles help us to equip ourselves for our future ministry.

During the course of the retreat, Father Deer, whose hobby is emphatically photography, showed us some beautiful slides made from snapshots of African and American scenery.

On September 9th we enjoyed a pre-class holiday. One final day of freedom, then in we go! It's like that last breath you take before you dive in for your first swim of the year. Of course (to carry out the analogy) none of us expect to get the cramps and drown; we all hope to get along swimmingly. You Fathers who have already gone through the mill—please remember us in your prayers occassionally, that we get through our studies without any mishap.

This year's work ought to pass by more quickly than ever before, for the class schedule has been amplified. The scholastics have become B.A. and M.A. minded. Several subjects have been added to our curriculum to make up a deficiency in credits necessary for degree work. With Fathers on the faculty who have spent some years in the mission fields, we are able to have French and Spanish classes—and even a class in elementary Swahili. (Note: Foreign conversation is encouraged during recreation, but all the scholastics are kindly asked to restrict complimentary and derogatory remarks to the mother tongue, to facilitate replying in kind.)

While all this book-larnin' is going on, we can't forget the harvest. In the interest of the inner man (and of the "inner cow"), the corn and potatoes must be gathered in. By alternating in having classes early, the philos and theos are conquering the farm work without the loss of class periods. At the present writing, the silo is nearly filled, and if Jack Frost holds off a few more days, the "murphies" will be safely snug in the fruit cellar.

We welcome to our community (and to the U. S.) a Canadian scholastic, Mr. LaFontaine, and Mr. Deckmyn, who are here to continue their studies. Father N. McCormack, C.S.Sp., from Trinidad, who is recovering his health in the United States, spent a few days with us several weeks ago. And Father C. Valdez, C.S.Sp., another Trinidadian, who came to Ferndale in the early summer, left us on September 24th, en route to Jamaica and Trinidad.

The air is full of world series talk these days, but it should be football. If a cold fall is any sign of a tough winter, we'd better start digging in now. When someone complained of its being too chilly to swim, back in August, he was told: "Cheer up! You've got all September!" Huh! We're going to stack our bathing suits in a corner, wrap the baseball bats up in moth balls, and get out skates. I think Indian summer must have petered out with the Last of the Mohicans. (At any rate, if you have gathered that it is chilly here for this season of the year, that's the idea I've been trying to convey)

RIDGEFIELD

Now that the Novices are acclimated, all things point to the "happiest year of their lives."

Although time is fleeting, before the wintry blasts arrive, the Novices are endeavoring to add something of paramount value to the Novitiate. Much to their delight numerous projects have been taking shape during the past month, namely: a new lake, hothouse, and a new road. The smiling faces in the candid movie shots taken by Father Smith will attest this.

However, it is not all work to be sure. Ridgefield is another of those Connecticut towns that need not advertise its scenic wonders. On frequent promenades the Novices are exploring its environs; and its ever-changing beauty becomes a subject to write home about. Such is life at Ridgefield—prayer, work and recreation—a good preparation for the life of a missionary.

During the past month the Novices had the pleasure of seeing at first hand their future work in the southern missions. Father Hyland paid us a visit and brought with him motion pictures of our work below the Mason and Dixon. The story these flickers portray is indeed inspiring—particularly to those who hope some day to labor in this field. Father Anthony Walsh also paid us a visit.

On September 27, Mr. Edward Marley made his religious profession and in the afternoon of the same day he will depart for Ferndale, to join his classmates in their studies.

Mr. Alexander Dzermajko, one of the Novices, attended the funeral of his father, who had died after a lengthy illness. Your prayers are requested for the repose of his soul.

I will seek that which was lost; and that which was driven away, I will bring back again; and I will bind up that which was broken, and I will strengthen that which was weak. (Ezech. 34, 16.)

KERNELS FROM CORNWELLS

September 4 dated the opening of Cornwells. On that day some 63 aspirants unloaded themselves from train and bus and auto, to be welcomed back to Alma Mater; the new members expectant and bewildered, the old timers vacation-weary and resigned. On the same day Father Roth handed the faculty members the year's schedule, and that is the "all-aboard" whistle for the new scholastic year. The first few days were a copy of former years rule: September 5, unpacking; September 6, fifteen minute period classes; September 7, regular classes. September 8 this year falling on Sunday, the boys' Mass was a Solemn High; Father Dwyer, celebrant, Fathers Baney and Flynn, deacon and sub-deacon. Father Hoeger gave a sermon in which he used the feast of the day as a fitting theme for the beginning of a new seminary year.

The paucity of numbers in the new personnel of students is partially compensated for by the fine quality of the new boys. They come from: Fall River, Worcester, Boston, Detroit, Chicago, Pittsburgh, Texas, and even a couple from Philadelphia. They are all in good spirits, and the first epidemic of nostalgia took only two victims.

The faculty and community remain much the same except for two changes: First, Father Hoeger has announced to us that Father Stephen Bryan has been appointed First Assistant, and the second change is equally welcome: Father Paul Lippert has been added to the faculty as professor of High School French and Latin. The fathers have the following assignments: Father Roth, Dean of Studies; Father Williams, Latin and Greek; Father Bryan, Latin and Greek; Fathers Baney and Stanton have divided the Chair of English between them; Father Dooley has charge of mathematics; while of course Father Kettl has the joint occupation (time-honored and traditional) of the chair of Music and Science. The writer has the job of condensing (for Fresh and Soph) all the History from Henry VIII's second marriage till the Fall of Paris, 1940, and is fearfully awaiting the fall of London. He also teaches French as a side issue.

When the boys arrived, they found the house in a greater transition than it has witnessed in a long time. They found their lavatory on the first floor all done up in attractive new tiling; they found the class rooms in new arrangement; new paint applied to floors and window-sills—applied, in most part by the dexterity of Father Duffy. But especially important in the line of improvement is the new heating system. The old radiators in the chapel have been replaced by elaborate heating units, consisting of combined radiator and fan, quite ornamental as well as practical. Throughout the house, each radiator is equipped with a "steam-trap" device to aid in the even spread and economy of heat. The new boiler is installed directly under the kitchen. The kitchen itself, at the present time of writing, looks as if it had been struck with four blitzkriegs; this means that it too is being prepared for some badly needed alterations. The scullery is being moved to the neighborhood of the kitchen, all the Brothers' rooms are being moved to the second corridor, thus giving an occupant to each of the new rooms recently formed.

One of the greatest, and certainly the most edifying alteration in the house is the custom enjoined this year upon the students of wearing the habit. It gives a tenor of respectability, appreciated by the boys themselves as well as by outsiders.

Father Dwyer has arranged an interesting programme of sports which has the athletes all keyed up. At present (September 20) they are in the midst of two tournaments, viz., tennis and soft-ball. The emulation and spirit among the contestants is contagious and as good for the fans on the side-lines as for the players. It is too early at present to talk of football, but by the time this is in print we will have witnessed many a hard-fought battle. When we say "battle" we are only speaking figuratively, because the alumni from back in '36 will recall a game which nearly broke up the institution.

Father Roth, ever anxious and watchful about the condition of the grounds, tried to keep the other Fathers at work during the summer vacation keeping the weeds from coming right into the front door. Despite the collective industry of the Fathers, much remained for the boys who are now at work on the weeds which the fathers forgot. On one tennis court alone there were 567,765,834 weeds. With potato picking and corn-husking and football all coming upon us, one ignorant of scholastics might wonder how Greek and Latin will fare; but as we know from experience, the more outside activity there is, the more study is accomplished. Certainly the students of this year are applying themselves to their books in a manner seldom witnessed here. An atmosphere of scholarship combined with good nature pervades the student body. We ask our confreres to pray and work for an increase in our numbers next year.

ARRIVALS

At New York, October 8, on the Japanese steamer "Hagasaki Maru" of the N Y K Lines, from Lisbon, Father Brendan McCourt, en route to Trinidad.

DEPARTURES

From New York, October 18, on the "SS. Uruguay" of the Moore-MacCormack Lines, Fathers Nicholas McCormack and Brendan McCourt for Barbados, en route to Trinidad.

We can govern souls by force and authority, but it is only by meekness that we can win them to God.

* * * —Dom Marmion.

God does not command the impossible, but in His commands He counsels you to do what you can, and to ask His aid in what you cannot do.

—St. Augustine.

A CORRECTION

Mr. Granville Johnston did not arrive from Trinidad as reported in "Our Province" for September.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 NOVEMBER, 1940 NO. 11

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BIRTHDAY PERSPECTIVE

Dear Confreres:

It is very seldom I write letters, but I cannot allow this seventh birthday of mine to pass without saying a few words of my own. True, only my seventh, but a good old age for a little magazine especially since life is considered at so low a premium as it is in these times. Birthdays always thrill me, but this is the first time I have had the courage to tell the editor that I wanted to speak for myself. He relinquished reluctantly his rights over this fortified page after an attack at a very strategic point—the kindness of his heart. But I take no glory for this victory; most people are vulnerable there when it comes to birthdays.

I have always considered birthdays as so many halts in the path of our lives when, from the mount of years we get a commanding view of the past and a clouded glimpse of the future. It is a grand feeling to view the past from the height of years, to see the long road we have climbed, to know how insignificant look many of our seemingly greatest troubles when viewed from our new perspective. To look out on a sea that seemed so stormy as we crossed it and to think of the many difficulties as but phantom pirate ships that rapidly disappeared behind the horizon of reality. Then too, we have seen disappear behind that same horizon many of our dreams which now are but ghostly argosies of the past, of that period of our lives far more carefree but, nevertheless, not more happy.

But let the past be past. The future! That mysterious "to be" always so well enveloped in its cloud of secrecy. I look and look but all I can see is what any poor human sees when he can't see—nothing! But there is a courage leaping within me that is prepared to surmount any mountain of trouble that may be hidden within that carefully veiled tomorrow.

It is then with a happy and light heart and with a spirit, which I trust the frosts of despair shall never blight, that I address these few lines to you. Yet, there is a little sadness somewhere, but I suppose we have to know dark clouds in order to appreciate a blue sky. Many of you, my dear confreres, have forgotten to write me to tell me about your work, and something connected with it. Surely you have something to say. Surely you have done something since I visited you last. Certainly some little incident happened that caused you to smile or perhaps to laugh. What you have done will be an encouragement to others and you can pass on your smile and laughter with your pen just as well as you can with your face.

So today I ask not for any birthday gifts that can be whittled out of earthly dross, but gifts that heavenly love showers in abundance, Fervor, Charity, Sacrifice. And I want them written on my pages because these pages are my very heart. I deem it my greatest privilege to be able to speak about the hallmark of those who have abandoned all that the abandoned of this world may enjoy the companionship of Christ.

And as I turn over once more this page to the editor, I hope that during the coming year your birthday gift to me will be to assist him in carrying out my wishes.

Sincerely yours in the Holy Ghost,

OUR PROVINCE, C.S.Sp.

LETTERS

MILITARY ORDINARIATE
UNITED STATES OF AMERICA
477 Madison Avenue
New York, N. Y.

September 26, 1940.

To the Right Reverend Abbots, the Very Reverend Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

Thanks to the kind cooperation of the hierarchy and the higher superiors of the religious orders, we have now assembled 200 Catholic Chaplains for work with the Army and Navy. These figures include Chaplains serving in the National Guard.

The War Department now tells us that we must have 150 more Chaplains by January 1st and an additional 100 by June 15th. All of these men are needed for **active duty.** Some of them will have to replace National Guard Chaplains who fail to qualify for federal service; others are needed for additional National Guard Chaplaincies; the remainder will serve to fill the needs of the conscripts.

All of them will be classed as Reserve Chaplains on extended active duty. Their time of service will be one year with the possibility of volunteering for an additional four years.

For your convenience I repeat that the age limit for Reserve Chaplains on active duty is forty years.

We fully appreciate that some bishops and some religious superiors can not spare a single priest. From them we ask a special gift of prayers for the Welfare of the Armed Forces. Let me repeat the expression of our gratitude for the splendid cooperation we have had.

With assurance of respect and esteem, I am, dear Father,

Devotedly yours in Dno,
(Signed) ✠ JOHN F. O'HARA, C.S.C.

* * *

U. of P. vs. D. U.
SAINT JOSEPH'S HOUSE
Sixteenth Street & Allegheny Avenue
Philadelphia, Pa.

October 2, 1940.

Dear Father Provincial:

We had our first brush with learning U. of P. style. Our first impression was that we were unimpressed. The system of registration is amazingly inferior to Duquesne's; College Hall doesn't hold a candle to Canevin Hall (except for the ivy), while the Profs (those so far met) have absolutely nothing on Duquesne's. Perhaps our loyalties to D. U. are already too strongly forged but we firmly believe that although we shall go back to Pittsburgh with a fancy degree, it shall be with a conviction that we could have learned as much at Duquesne. Of course, we appreciate fully the value of a U. of P. degree, but we want you to know that Duquesne is inferior to U. of P. in buildings alone.

Very respectfully in Sp. Sto.,
J. A. LAURITIS.

J. M. J. X.
ST. XAVIER HIGH SCHOOL
118 West Broadway
Louisville, Kentucky

September 30, 1940.

Reverend Father Collins:

May I say a word of sincere thanks to you for your hearty cooperation and the generous kindness of both Father Deer and Father Thessing.

Rest assured, we will take full advantage of both these opportunities, while praying to God that they may be fruitful in vocations among our "Don Bosco Club Members."

The boys have been informed of Father Deer's coming, and both they and I are awaiting his arrival with eagerness.

May I soon have the pleasure of reporting to you a most successful "Holy Ghost Night" on October 8th.

Also many thanks for the generous supply of literature.

Gratefully yours in Christ,

(Signed) BROTHER URBAN FRANCIS, C.F.X.

* * *

STELZ COMPANY, INC.
257 West 17th Street
New York

October 2, 1940.

Very Rev. George J. Collins, C.S.Sp.,
Holy Ghost Fathers
65 West 138th Street
New York, N. Y.

Reverend dear Father:

We are forwarding you under separate cover, via parcel post, a "Holy Ghost Display Card" which we recently completed, with 1,000 circulars, showing a complete package of what was sent to the Dealers throughout the country. Each thousand circulars bear the dealers imprint.

You can see from this the amount of effort and plugging we are putting behind these books in order to help create sales. The dealers we introduced these books to have them on hand, but at times they become a bit discouraged because they do not seem to be moving very much, i. e.; they like to deal with merchandise that there is a demand for. However, I know and feel if you get behind this matter and encourage the Fathers to talk on the value of this book, at both the Novenas and the Missions, I am sure this will help a great deal and encourage the jobbers to push this book.

Thanking you again for your kind cooperation and assuring you of our untiring efforts in helping to promote this book and your good work and always looking forward to your further suggestions, with kindest regards,

Very truly yours,

STELZ COMPANY, INC.
(Signed) J. Cavalero.

ARTICLES

AWAIT THE DAWN

There is something glorious about dawn. It brings to an end the darkness of night and announces the brightness of day. Many a person sick and suffering awaits the dawn and finds new hope and vigor in its appearance.

The greatest dawn of all occurs when man commences to see that he cannot get along without God. Such a dawn is always followed by a glorious sunrise, when the Light of Christ's teachings commences to shine once more on a tired and weary world wallowing in the darkness of sin.

We know some of the effects the Light of Christ's teaching had when, like a glorious sunrise, it commenced to shine from behind Galilean hills: Woman, that fair lily in God's creation long crushed in the darkness of night, began to lift a drooping head; the galley slave looked up from his oar and in the Light could be seen in dread delineation that the same Sculptor designed his face and the face of his master; the domineering class could see the wounds they had inflicted on their less fortunate brothers and so dreadful was the sight revealed that the scourge dropped from their greedy grasp. Under the rays of this Light all seemed brothers.

This Light prevented many from doing what they desired so they called for the return of night by shutting their intellects to the Light of the divine teachings. The Apostles were martyred. Their followers were martyred. It was a typical sunset of Christianity: the Light of Christ's teaching sinking slowly, bathed in its martyrs' blood that lay scattered across the Christian sky. But like all sunsets it was only apparent. By the year 330, the Light that was supposed never to rise again was shining brighter than ever. Since then there has been many a sunset on the Christian sky, many a time when the world called for the return of night and Catholics awaited another dawn.

At the present time we are passing through the darkest part of one of those nights, the hour before dawn. The dark hour when a small majority hold vast numbers in slavery and since it is impossible to keep rational beings in such slavery over a long period of time, hope of success rests on the de-rationalizing system of forced materialism.

The passing of such a civilization should cause us no tears. What is passing really is the dark night of intellectual blindness, false religions, and widespread materialism. Let us not confuse the crumbling monuments of such a night with the passing of civilization. Monuments which are a mockery to the truth of Christ's teachings. Monuments in which the robes of former kings stare at us in purple wise whose hue comes not so much from kingly dignity as it does from the blood of martyred Catholics.

They have had their night; we shall have our day soon again when the Church shall be burying the bones of the monsters of that night. History, that grand cemetery wherein the past with all its ambitions is buried, wherein freshly opened graves yelp in dog-like glee for the bones of the present persecutors of the Church just like they did for Nero's bones, will soon resound to the century's old victorious footsteps of the Church as she walks once more across that vast cemetery to take a conquering look at the tomb-stoned bones of her persecutors.

Let no tears be shed over the passing of a civilization that has tried to change the hearts of men into Babylonian pleasure palaces. Palaces of passion wherein men learn a so-called philosophy based not on reason, that would be too much to ask of this so-called intellectual age, but on passion. Wherein the intellect is confined in the insane asylum of base desires and man is taught how to become a more noble slave of his passions. These are they who call themselves the intellectuals of our time. Let us not dispute their right to call themselves by whatever name they wish no more than we would disagree in that respect with the poor woman in the insane asylum who thinks she is the queen of Sheba. In either case the intellect is strangled. In one by the rule of the passions, in the other by disease. In one case a divorced woman thinks she is a model of freedom and that her divorce papers are certificates of her purity. The other woman thinks she is the Queen of Sheba and mistakes an institutional dress for the robes of a queen.

So we await the dawn and we are glad to know that we are brothers and sisters of those who chose to have the impress of the blood-laden lips of martyrdom on their brows, rather than the stain of the lipsticked lips of an enchanting and enticing society. These, our loved ones, whose footprints red with martyrdom are stamped majestically across the pages of our church history, whose blood-stained cloaks are symbolized in the red vestments of a martyr's Mass, whose love is branded indelibly on our hearts.

We remember that glorious sunset; we await a more glorious dawn.

MOTHER EARTH AND WALL STREET

These are two great money-making institutions, that is, generally speaking. To be more specific: Mother Earth makes the real stuff; Wall Street makes the paper stuff. When the former makes some money we call it gold; when the latter does so, we call it dough. Of course, to most people the difference is not real in

any sense; they can buy a car, go on a vacation and do what they want as long as they have the right kind of paper. Now, I am not interested in discussing which is the better—one can buy all the real things he wants with the paper stuff, so why worry? What has captivated me is the similarity (maybe the dissimilarity, too) with which Mother Earth and Wall Street go about this money-making business.

It was in the study of geology that I was thus captivated. If you are not a student of this science, a member of the scientific rock snoopers, examiners of the earth's crust, investigators of the earth's changes, fifth columnists who go about their business backward by boring from without—call them what you will; they are all the same—you are in no way at a loss because I am not going to use geological terms or any unnecessary terms for that matter. I do not wish to lay down any smoke screens today either to hide a vague idea or to conceal my ignorance. If you want to hit me on any count I am just a plain unveiled bull's eye. Perhaps it would be all right to say that I am going to write about metamorphism of rocks and laying down of mineral veins, but that is not a safe way to start so I shall forget the little I know about the "slanguage" of geologists and use a little plain English: we shall see how the earth changes rocks and how it lays down deposits of minerals. At this point it may be well to state that I am not wandering. As you know there are plenty rocks and many deposits in Wall Street.

Far below the surface of the earth lies a mass of rock. This rock is by no means at rest. It is being constantly bent and warped by the crushing weight of the earth's crust, or as a poet would say, by the great pressure with which good Old Mother Earth hugs it to her bosom. But pardon me, this is no place to bring in poets. The pressure is, of course, terrific and the temperature is—well, red-hot with the heat of Tartarus. In fact, under these conditions it can flow in a thick, lazy, restless mass. Nevertheless it is real rock. But like anything in a hot place, it tries to get to a cooler place. This it does by pushing its way through every crevice of the earth's crust in order to reach the cool surface. On its way up this intensely hot, liquefied rock, comes in contact with the ordinary, everyday rock which we well know. Naturally the cold rock is affected by the hot so that the result is a piece of monumental marble where we had a piece of sand stone.

That is what happens when what is hot comes up to what is cold. What happens when something cold goes down to what is hot? Gold happens. The difference then between gold and marble is the difference between coming and going. The water which falls on the surface of the earth slowly seeps down through that surface until it reaches the hot molten rock. Then the water commences to boil. It finds the place too hot, so it heads for the surface again. This boiling water, when it comes in contact with the cold rock dissolves the rock and forces it to surrender its minerals, just as the sun forces a fat man to give up some perspiration on a warm day. As this water comes closer to the surface it becomes cold and therefore must lay down most of its load of minerals which it picked up when in its warm condition because cold water is a poor carrier of minerals. This it does at the zone of cementation as the geologists would say, but which is called here, the place in the earth's surface where hot water, coming from below, becomes cold. This is the parking zone for all the high class minerals, especially for gold, the aristocrat of them all. Of course this job takes millions of years.

Wall Street has its rocks too, as many know, but rocks which financial systems have failed to change. Wall Street got its hot, restless moving mass which sometimes under pressure heads madly upward and that is why we find hearts frozen and men who are walking slabs of marble. Sometimes the poor and lowly seep down to its depths but are shot back with great rapidity and bring with them at least a lot of paper deposit.

Well, it is tough to make money any way you look at it.

A SHORT TREATISE ON THE INTERIOR LIFE

By the Venerable Libermann

1) The Interior Life considered in itself:
An interior soul remains constantly present to itself and to Our Lord who dwells in it. It lives and acts under His influence and in dependence on Him.

2) Aim of the Interior Life:

An interior soul strives in all its works to deaden its natural life, so that Jesus Christ may live and reign in it.

3) The practice of the Interior Life:

It consists in a sweet and loving presence of God. An interior soul is habitually tending toward God in its works and it does this in a suave, simple and humble manner. It tries to act only according to the orders and the interior impulse of God. It expects everything from Him, and leads everything back to Him. It seeks God in all creatures and all creatures in God. In its relations with its neighbor, everything is full of divine love, peace, zeal, condescension, and humility. Its action is peaceful, recollected, full of meekness, modesty and sweet gravity.

4) State of an Interior Soul:

It is in a sweet repose in the arms of its Well Beloved. Its occupation is to look on Him in its interior, to listen peacefully to His voice, to be faithful to His holy inspirations. If at times it does not do this in a perceptible way, it does so nevertheless. It is calm, peaceful, sedate, and acts with a

holy deliberation. It enjoys great interior liberty, is strong and kind in its action and shows an even disposition and a uniform conduct.

5) Effects of the Interior Life:

A great love of God, which becomes the soul and the life of its actions. A strong satisfaction in divine things alone. Distaste and distrust for all that is not God. Indifference for self, for its own interests, its pleasures, tastes and satisfactions. A great peace in the soul, great calm in its action, humble confidence in its conduct, sweet and humble self-distrust.

6) Benefits resulting from the Interior Life:

A supernatural happiness in the midst of the greatest sufferings and contradictions. A life that is pure; hatred for the smallest sin, great assurance as regards its salvation. Works full of graces and of merits before God. Great strength in undertaking and fulfilling what God demands. A perfecting even of natural faculties, rendering us particularly capable of treating in a holy manner of divine things, in conceiving the mysteries of God, the life of Our Lord, and of His most holy Mother, the practice of the Christian virtues, and the ability to speak of them in a worthy manner. The Interior Life alone can teach us how to lead souls to God in the proper way, especially those who are called to a perfection above the ordinary. It procures for the soul, the gifts of the Holy Ghost, according to God's mercy, and renders it capable of glorifying Him on earth.

7) Virtues proper to the Interior Life:

Simplicity, humility, interior and exterior modesty, kindness, patience, support of one's own defects, and of those of others. Charity, zeal, prudence, the will to undertake and pursue what is for the glory of God, the salvation of souls and one's own sanctification. Love of sufferings, and perfect submission to the holy Will of God in all things.

8) Means of acquiring the Interior Life:

a) Internal means: Flight from whatever is dissipating: noisy society, people of the world. Sobriety in food and sleep. Avoid soft postures; avoid all that is fastidious, the keen pleasures of sense, all that is merely for the natural amusement of the mind. Perform some acts of mortification. Avoid, when this is possible, all that may flatter vanity and curiosity. Have a rule that is moderately rigid. Perform some spiritual exercise with fidelity. To declare oneself without fear or human respect—determined to serve God with the greatest perfection; not to do this with vanity. To have a spiritual director; to choose the one who can truly lead us in the way of perfection, and not merely according to our natural tastes or according to human views. Avoid studied elegence in the exterior; have simplicity in everything.

b) Internal means: Shun all sin. Fear it greatly, even the least imperfection and the slightest infidelity to grace. Death to all creatures: earthly goods, reputation, parents, friends, and to all that may interest according to nature, in order to be attached to God alone and to love nothing except in God and for God. Death to self; natural tastes, pleasures, ease, comforts and joys of life, natural desires and affections; all this must be sacrificed to the adorable Master, who desires to live and reign in our souls. To be detached even from spiritual taste and delights. Above all, war against our self-love in all its ways, but with all sweetness and confidence in God alone and in His grace, and solely in order to please Him. Faithful practice of careful meditation amidst distractions and difficulties. Frequent ejaculatory prayers; turning often to Our Lord. To seek to please Him in all one's actions. To watch over one's interior senses, especially over the imagination so as not to allow it to satisfy itself. To tend ceaselessly toward the virtues proper to the Interior Life and to overcome the obstacles; to make the particular examen on what constitutes the greatest obstacle to our Interior Life. To have Jesus frequently before one's eyes and to act out of love for Him. The most powerful means is frequent use of the sacraments, especially of the Most Holy Eucharist, preparing oneself with fervent care.

9) Obstacles to be overcome:

We must overcome the flightiness and mobility of our mind, sweeten the harshness of our character, master our stubbornness, moderate our haste and overactivity, calm our trouble, agitation and annoyance of mind, moderate our excessive violence of imagination or of sentiment, deaden our self-pity and our sensitiveness, break off the attachments of our heart to created objects, reject our desire for enjoyment, and all selfish self-regard and turning to self. All this must be done, not with stiffness nor by one's own powers, but for love of God who dwells in us, and in order to please Him in all our conduct and to attain the Interior Life.

10) Means of entertaining and increasing the Interior Life:

Have Jesus and Mary frequently before our eyes. Add to this, frequent acts of love, of humility, of oblation of self and one's tastes, of submission and abandon in the hands of Our Lord. Allow yourself to be carried along by the interior movements which He imparts. Act, as much as possible through this exterior movement of grace and dominate as much as possible the influence of natural movements in your actions, your thoughts, desires, tastes. Act more through love than through any other motive. Great assiduity in reading and meditation upon Holy Scripture which is the light that must guide and warm us, and which is a most vivifying food for our soul. To be greatly actuated by union of will and little by consideration of the mind. To be pliant, docile, humble, modest, peaceful, mild and supple in the hands of God, so as to

allow His will and His inspirations to do with us what He pleases. A conduct that is sweetly grave, moderate, peaceful and calm, and entirely devoid of affectation. To be master of all the movements of one's soul. To diminish as much as possible the spontaneous movements, called primo primi, especially those that are vicious, as well as spontaneous impressions.

11) Models for the Interior Life:

To have in mind the interior life of Jesus and Mary. To consider: a) the wonders that were constantly taking place in the sacred humanity of Jesus Christ, His intentions, sentiments, desires, views and dispositions in the mysteries and His entirely divine life; b) the interior and most admirable action of the soul of Jesus, His exterior actions, His words, His walk, His bearing, according to the various circumstances in which His adorable humanity was placed; c) His relations with His Father, with men, and the interior state of His soul; d) the mutual love of Jesus for His Blessed Mother expressed interiorly and exteriorly and the love of the Blessed Mother for Jesus; e) the state of Mary's soul in the various and wonderful circumstances in which she was placed: the life of Jesus in Mary and her life in Jesus. To form ourselves according to these great models with the help of grace operating in us.

12) Defects and dangers to be avoided:

Avoid contention and natural effort which cause the loss of the Interior Life. Be not attached to natural pleasures and sentiments, do not seek these with violence but attach yourself to God alone. Never worry nor become disquieted on account of dryness, distractions and other difficulties, but humble yourself, and strengthen yourself through faith and trust in God. Avoid ambition, the desire for great things and for spiritual distinction. Do not seek to act, think, feel differently than others, but apply yourself to love God in all purity. Neither seek nor desire high and sublime thoughts. The mind must lower itself and the heart must be great under the influence of divine grace. Avoid the imaginary views of perfect and of divine things; strive to quiet the imagination and act through the will and with love. Avoid a sort of enchantment and transport of the imagination, which exalts our thought. For the imagination will cause us to think that we are more advanced than we really are. Fear greatly a certain daring and confidence of thought and action in spiritual matters, which is not accompanied with and tempered by fear and self-distrust and that interior humility which are always the inseparable companions of true liberty of spirit and spring from trust in God. That daring arises often from presumption which ruins the Interior Life; it also prompts us to condemn those who do not think as we do and who condemn us. Avoid as very dangerous the esteem, the satisfaction and the complacency in our state of soul. When we notice a defect in ourselves, let us not cover it up trying to explain it favorably. We must not consider our good qualities for the sake of consolation. Let us remember that every time we judge another, we are immediately judged ourselves; when we condemn another we are immediately condemned. Always to judge oneself unfavorably and others favorably is a characteristic of an interior soul. Avoid excitement and annoyance, when another, who is better than ourselves, does not do what we think he ought to do according to the rules of perfection. We have not to render an account for others but only for ourselves. In general, avoid and calm temptations which tend to trouble us, to disquiet us, to rouse our activity.

13) Reading:

Read the lives of the Saints who are most distinguished and fervent. Read few spiritual authors and read little at a time. Our reading must be done more for the heart than for the mind. We must rather aim at becoming more fervent than more learned. Our great book should be the interior life of Jesus and Mary, which is written not by the hand of men but by the hand of God Himself, and our great Master, the Holy Ghost, speaking in the depths of our soul. Let us listen to Him, be faithful to Him and He shall sanctify us.

OFFICIAL

Certain property holders in Washington, D. C., are contesting in the courts the right of the Zoning Commission of the District of Columbia to grant us a permit to occupy the premises at 1615 Manchester Lane, N. W.

The civil action is directed against the Commissioners and ourselves. The case may not be called before a year and a half.

* * *

APPOINTENTS, CHANGES AND TRANSFERS

Father M. J. Sonnefeld, St. Joachim, Detroit, Mich.
Father T. A. Wrenn, Cornwells Heights, Pa.
Father E. C. White, Tulsa, Okla.
Father J. T. Hanichek, Holy Ghost, New Orleans, La.
Father J. A. McGoldrick, Holy Ghost, New Orleans, La.

EOUR PROVINCE

cial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME EIGHT
NUMBER TWELVE

DECEMBER
1940

OUR PROVINCE

DECEMBER, 1940

VOL. 8 No. 12

THOUGHT FOR THE MONTH

"Meditation purifies the source from which it springs—that is, the mind: it disciplines the affections, directs action, restrains excess, regulates morals, ennobles and orders the whole life. In short, it gives the knowledge of Divine as well as of human things. It establishes order where confusion reigned, it binds that which was loosened, gathers that which was scattered, penetrates hidden things, seeks out the truth, distinguishing it from false appearances, bringing to light falsehood and deceit. In meditation we forsee what has to be done, review what has been accomplished, and thus leave no defect in the soul which need correction. In prosperity it anticipates adversity, in adversity it seems not to suffer, showing in the latter case fortitude, and in the former prudence.

—St. Bernard.

OUR DEAD

DURING THE MONTH OF DECEMBER WE PRAY FOR:

Father Emil Knaebel, who died on December 9, 1933, aged 63 years.

Father Amos Johns, who died on December 10, 1914, aged 33 years.

Brother Celsus McCabe, who died on December 12, 1928, aged 101 years.

Brother Hieronymus Schneider, who died on December 13, 1931, aged 79 years.

Father Edward Schmitz, who died on December 16, 1901, aged 49 years.

Father Francis Olfen, who died on December 19, 1927, aged 63 years.

Brother Vincent Pietrucik, who died on December 23, 1938, aged 73 years.

Father Peter Breidenbent, who died on December 31, 1892, aged 29 years.

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TO ALL

Christmas Greetings

and

Best Wishes for the New Year

GEORGE J. COLLINS, C.S.Sp.,
Provincial

Your prayers are kindly requested for the happy repose of the soul of Father Joseph G. Noppinger's Mother, who died Nov. 15, 1940, at 6 p. m., in her home at Baltimore, Md. R.I.P.

OFFICIAL

We have received 57 manuscripts giving the bulletin reports of the various missionary works in the province covering the period from 1935-1940. They will soon appear in O. P. One manuscript is still missing: Our Lady of Lourdes, Abbeville, La.

* * *

Father Joseph L. Jaworski, Camp Upton, L. I.

November 12, 1940

Dear Father Provincial:

Yesterday I mailed the enclosed form with three questions in theology, to the following Fathers:

1936

Fr. J. Sheridan
Fr. Montambeau
Fr. Schillo.

1937

Fr. Frederick
Fr. E. Dooley
Fr. Zamborsky
Fr. McGoldrick
Fr. Wilson
Fr. Kletzel

1938

Fr. Connors
Fr. K. Dolan
Fr. Brooks
Fr. Mullen
Fr. Harcar
Fr. Milford
Fr. Baney
Fr. Wersing
Fr. Federici

1939

Fr. Supple
Fr. Eberhardt
Fr. D. Ray
Fr. F. Lachowsky
Fr. Therou
Fr. Pixley
Fr. Rondeau

1940

Fr. Lauritis
Fr. Curran
Fr. Leech
Fr. Donohue
Fr. W. Hogan
Fr. Ford
Fr. Muka
Fr. J. Moroney
Fr. John Walsh
Fr. V. Gallagher
Fr. Malek
Fr. Jas. Sullivan

Respectfully yours,

F. H. McGlynn, C.S.Sp.

1941 ORDOS

As it is obviously impossible to get our own Ordos for 1941 from the Motherhouse, a special supplement of a few pages giving our own feasts, will be printed and distributed in the province. This, used in conjunction with the local diocesan Ordo, will answer our needs.

EXAMEN NEOMISSIONARIORUM
1940

Monita a domo nostra primaria.

"Superior provincialis, incipiente anno religioso, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate praeparandi.

"Examen scripto conficientur (Const. 254). Unicuique examinandorum tres aptae quaestiones proponentur, scilicet una ad theologiam dogmaticum pertinentem, una de re morali, una de Scriptura Sacra; cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica."

* * *

Ferndale, Nov. 9, 1940

Dear Father:

In accordance with the regulations of the Motherhouse and the instructions of Very Rev. Father Provincial, three questions in the sacred sciences are now submitted for your consideration. On the enclosed sheet, taken from the folders sent from the Motherhouse for that purpose, you will find three questions or theses marked in red. Will you kindly send your solutions of these problems to the Very Reverend Father Provincial sometime before Dec. 15th of this year?

Sincerely yours in Sp. Sto.,

F. H. McGlynn, C.S.Sp.,
Provincial Prefect of Studies.

P.S. In order that you may have before you some program for a review of theology during the coming year, there is submitted below the Conspectus disciplinarum pro anno 1941, from the five-year series as prepared by the General Prefect of Studies for the Congregation.

Theologia dogmatica: De SS. Eucharistia, Poenitentia, Extrema Unctione, Ordine, Matrimonio.

Theologia moralis: De Extrema Unctione, Ordine, Matrimonio.

Scriptura Sacra: Actus Apostolorum et scripta paulina.

Jus Canonicum: Liber Quintus: De Delictis et Poenis.

Liturgia: Missale—Ritus servandus in celebratione missae.
De Defectibus.

Breviarum—Rub. Gen. XVIII—XXXVI

Rituale—Tit. VIII—XII.

"Had Stephen not prayed, the Church today would have no Paul." (St. Augustine.)

GENERAL BULLETIN

Since communications between Paris and foreign countries are now very difficult, this Bulletin, in understanding with the Motherhouse, is being sent out from the Missionary College at Cellule, Puy-de-Dome, France. The Reverend Father Provincials and Principal Superiors are requested to see to its circulation in their Provinces or districts. They are also asked to transmit to Cellule, where the General Secretary is at present, any news which may be of general interest in the Congregation.

OUR DEAD:

We have learned of the death in action during May and June, 1940, of:

Rev. Father Leon Gresser, (consecrated last year).

Mr. Louis Gouno, Scholastic Priest.

Messrs. Raymond Janin, Hibert Hemmerle, Emile Feliers, professed Scholastics.

Brother Basil Handidier (in his 39th year, and the 11th of his profession).

All these belong to the French Province, except Rev. Father Gresser, who had been appointed to the district of Guadalupe. Please have said for them the prayers prescribed by the Constitution. We realize, only too well, that the list of the dead is not yet complete.

WOUNDED AND PRISONERS:

The wounded belonging to the French Province, who were able to reach the unoccupied zone have, it seems, all recovered. They have arrived at Cellule. We have no definite word concerning the wounded of the occupied zone.

The wounded belonging to the French Province are numerous in the occupied zone, in Germany and in Switzerland. We hope that the confreres of whom we have had no reports are at worst, captured, and will be returned to us some day.

FREED AND DEMOBILIZED:

The German authorities have liberated the prisoners belonging to Alsace and Lorraine. They have gone home, and later on, for the most part, have gone to Saverne.

The demobilized have gathered at Cellule; some have set out for Allex and the other houses according as they were needed.

OUR HOUSES:

In Holland, the buildings have not suffered damage, except at Gemert, where the new wing of the Scholasticate was ravaged by fire (caused by an incendiary bomb) during May. We are assured that there has been no loss among the personnel of that country. The Ordinations set for July 21, took place on that date.

We have no precise news from Belgium, nor from Ruitz (North of France). On the whole, it does not seem that the buildings or the members there suffered seriously.

The houses in France did not undergo serious damage, except Neufgrange. This latter house had long since been evacuated and stripped of all its valuable objects (the printing press etc., had been moved to Saverne). The tide of invasion surrounded all the houses save Allex and Marseilles. The German troops soon withdrew to the north of Cellule and Verneuil.

ORGANIZATION of the French Province for next year:

The Novitiate remains at Pire. The Senior Scholastics are to be divided among Chevilly, Langonnet, Saverne and Cellule. No novices at Orly and no Scholastics at Mortain. We expect the Swiss Senior Scholastics at Cellule. Classes will reopen at Allex and Cellule for the young aspirants. We do not know yet what will be done with the Junior Scholastics of Brittany, Alsace, Lorraine, and the North (Ruitz).

THE FUTURE:

The future is in the hands of God. In France no one despairs of seeing better days. We are convinced that our confreres in Belgium and Holland share these sentiments. "Let us work" said Joan of Arc, "and God will work with us."

P. S.—We have no news from Germany or England. In the latter Province, neither the houses nor the members had suffered up until August. Father Monnier is still at Rome, in Vatican City.

"YOUR ARE THE BODY OF CHRIST"—by Reverend John Kearney, C.S.Sp. To be a child of the Church was, for St. Teresa of Avila, the fundamental favour, the greatest object of gratitude, the beginning of her assurance of possessing God in heaven. This book considers what the Holy Ghost has said in the Scriptures about the Church, since the words of the Holy Ghost express the absolute truth about her, while revealing to us the way God Himself looks on the Church. Burns, Oates and Washbourne, Ltd., or at any Catholic Booksellers.—$1.00.

* * *

"ELEMENTS OF ETHICS"—by Reverend James F. Carroll, C.S.Sp., S.T.D. A synopsis of subjects to be treated over a two year period. It presupposes much collateral reading. The development of the topics is left to the energetic teacher and keen student. Duquesne University, Pittsburgh, Pa.

* * *

"BY JACOB'S WELL"—by Archbishop James Leen, C.S.Sp. Translated by Rev. Edward Leen, C.S.Sp. This work is composed of twenty-eight separate conferences covering all phases of a complete retreat. It is designed both for religious and laymen. A perusal of several of Archbishop Leen's pastoral letters, already translated into English, indicates that his style is simple and combines the preciseness of French with the limpidity of English. America Press—$3.00.

LEST WE FORGET

BROTHER HIERONYMUS SCHNEIDER

All those who knew this good and faithful Brother will gladly testify that he was a true man and an exemplary religious, worthy of memory and imitation.

When entering the Congregation in 1885, Mr. Joseph Schneider was in his thirty-third year with a character well formed, having his own views in looking at circumstances and affairs. Although his views were generally based on justice and equity, yet he had opportunities to sacrifice them quite frequently for the sake of the peace and concord of the community, a thing which he did generously. He also had a hasty nature and a quick temper, but succeeded in controlling these defects admirably well.

The fundamental virtue of Brother Hieronymus was a deep spirit of faith. To this must be attributed his exactness in fulfilling his spiritual exercises, his fidelity to all the points of the Rule and Community life, his great love of poverty and, moreover, his charity and patience in bearing resignedly the defects of others. In his conversations he liked to speak on religious topics.

That he was penetrated with a thoroughly religious spirit was already manifested as a soldier in the Prussian army where the majority of the men were non-Catholics. On the feast of Corpus Christi, the commander, a non-Catholic, made this announcement to his division: "Those who are Catholics step forward!" The first one who stepped out of line was the private, Joseph Schneider; he was immediately followed by a good number of other Catholic soldiers, but some through cowardice, remained back, and these were ordered to do the cleaning in the barracks during the time the fearless Catholics took part in the solemnities of the Feast including the great procession. This interesting episode Brother liked to relate in later life to his confreres during recreations.

Some years after his military service, Joseph and his brother left their home directing their steps to Arkansas. The success of this hazardous journey, the Brother later on explained, was due to the great confidence they had in our Fathers. This confidence the Schneiders shared with the other Catholic people living around Marienstatt, one of our former communities in Germany, where the Schneider family resided.

It is a well known fact that our Congregation was banished from Germany through the "Kulturkampf," and that most of the members who had to flee their homeland came here to the United States to lay the foundation of the American Province. After having settled in Arkansas in 1878, Reverend Father Strub, the first Provincial, in 1880, had a pamphlet called "Leitstern" (Guiding Star) circulated in Germany inviting Catholic emigrants to come to "St. Joseph's Colony (under the direction of the Fathers of the Holy Ghost) in western Arkansas." Both Schneiders did not hesitate to seek their fortune there without previous inquiry or arrangements.

Before entering religion Joseph Schneider was a farmer. But as a novice he was assigned to the kitchen, and his application to this work was such that he not only became a good cook but was even admired by outsiders for his skill in preparing meals. After his profession in 1887, he performed this function in different houses: Holy Ghost College, Pittsburgh; St. Mary's Sharpsburg; Sacred Heart, Morrilton, Arkansas; St. Mary's, Detroit; and also in Cornwells.

Standing over a hot range for almost twenty years every day caused him to become sick in Cornwells in 1904. A change of duties, therefore, was judged necessary for him. He exchanged places with the head farmer and his success in this new charge was seen in the splendid harvest of that year.

From Cornwells, Brother was transferred to Holy Ghost College, Pittsburgh. There the charges of linen-keeper and disciplinarian were assigned him, and in both of these duties he gave entire satisfaction both to the members of the Community and to the resident students of the College or University.

After twenty-seven years of faithful service the final call came quite suddenly and unexpectedly. On December 13, 1931, Brother who as usual had assisted at the morning exercises of the community, was preparing for Holy Communion during Mass, but received a stroke before the time for Communion. He remained kneeling—rather leaning on the pew supported by his arms, as was afterwards explained by an eye witness. Reverend Father Hehir, his former superior, who happened to be in the University at the time, and who had said the Brothers' Community Mass, afterwards gave him conditional absolution and Extreme Unction.

Such was the death of Brother Hieronymus. What more appropriate place and at what better time to die than in the house of God and during the celebration of the great mystery of our Redemption!

"Prepare your sermons with one thought in mind, to make them acceptable and pleasing to almighty God. Let that be your sole rule and aim." (St. Chrysostom.)

"They shall be holy to their God, and shall not profane his name; for they offer the burnt offering of the Lord, and the bread of their God, and therefore they shall be holy." (Lev. 21, 6.)

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 8 DECEMBER, 1940 NO. 12

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 65 West 138th Street, New York, N. Y., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

EDITORIAL

CHRISTMAS CONTRAST

Bombs scream in destructive glee as they drop from droning hosts of bombers. Heavenly tidings of great joy for all mankind drop from the melodious lips of singing angels as God's messengers entone the greatest of all themes: "Glory to God on the highest and on earth peace to men of good will." When the chant of the angels died away God was with us on earth that we may have life and have it in more abundance. When the death drone of bombers die away there is less life among us. There is less peace. There is less love.

God makes Christmas, but man destroys it. That theme so appropriate to the occasion, having its divine and eternal melody: glory to God; and its earthly one: peace on earth, has been disrupted many a time in its earthly aspect by the chatter of the destructive element in man. But when war gods grow exhausted, above this dying chatter, this empty rattle of falling skeletons, we always hear that life-giving melody: "Glory to God on the highest and on earth peace to men of good will."

That theme cannot be drowned by the roar of war or cut from the human breast by the sword of persecution. It was in many a human heart when Herod, Nero and other persecutors died. It is human nature's victory march. Today when some think that everything Christmas stands for may be lost, it is practical to keep in mind what remains of past persecutors. In the corridors of history we find but the debris of their destruction mingled with the dust of their decayed bones and covered with the broken cobweb of their ideas. But we have the living Christ in every Catholic Church. When we pray before the tabernacle and there find our Christ in His Christmas humility, again that great melody of this blessed season surges in our hearts.

But the contrast I cannot avoid. It still gnaws at my soul: Not only did Christ come to live with us but He came also to be our very food and nourishment. He gave us His Body and Blood for that purpose. Yet, today man refuses not his own body and blood to hungry, thirsting peoples but with a grip of greed and with thongs of famine he binds and strangles his fellow man allowing him to die of hunger not far from glutted granaries. God pours down peace and joy on us who, in modern terminology can be classified as His enemies, because we nailed Him to a cross, yet carnage, suffering, misery and famine are rained down by man, not on his enemy, but on his own brothers. This destructive force is so real that its martial march is not drowned in the roar of the three thousand miles of ocean which separate us from Europe's battlefield. Man will dish but a daily, dreary, dole of destruction and hate, but God pours forth on this same man the gifts of the Mystery of the Incarnation, a mighty, overwhelming waterfall of divine Love.

God says peace, but man says war. Typical but sad is man's toying with the things God has made. Man always destroys when he trys to remake what has been designed so well by the great Carpenter.

This Christmas night will find shepherds watching their flocks, shepherds driven from their flocks and it will find the blood of shepherds mingled with that of their flocks. But Herod and other members of the brood of persecutors spilt many a Christian's blood only to find that within a few years the spirit of Christ was strongest where most of His followers were slain. Martyred Christians are forever returning to mark with the cross of their Master the spot hallowed by their blood.

We are among the shepherds who watch this blessed and holy night. We hear the strains of that eternal theme, but we must do more than listen. With a courage and zeal that is not ordinary we must tell the tidings to others, to the whole world. We must join our voices and our action to the song of the angels and give the keynote of that heavenly, life-giving harmony to a civilization listening with death's palor on her brow to war kicking the skeletons of men over the battlefields of Europe. We may go unheard and unheeded until with love for Christ and with the fire of our zeal we burn the words of that theme on the hearts of all men like a red-hot iron burns its image into wood. And when we find hearts as hard as marble we will chisel thereon with the courage of our indomitable will that great Christmas theme: "Glory to God on the highest and on earth peace to men of good will."

NEWS

FERNDALE HERALD

Greetings to you all! Take a few minutes out and see what has been going on here at your seminary. Best place in the world, you know! There are so many things to do here that the time flies by in startling manner. Here we are in November; but it seems as though we just returned from vacation. We are all well and happy here and are settling down to the long winter which confronts us. At present there are eighty-two of us. It is not likely that there will be any additions in the future; so it is safe to hope and pray that we shall, eighty-two in number, move right along to success and happiness during the whole year.

As for the news from the Dale: Volumes could be written, but we shall endeavor to compress it into the space allotted to us. October was a great month; one that shall be remembered by all of us for a long time. So much happened that it is necessary to divide it into several distinct phases in order to understand all that took place. Bear with me while I treat of them.

October, the Month of the Holy Rosary. Thirty-one days! An entire month! But how quickly that time went while we spoke to our Lady about—oh! about so many things! Our hopes and our desires; our worries and our cares; our plans for the future and our regrets for the past. A whole month to renew our promises and to receive anew the friendly assurance of our dear Mother. What would a seminarian do without her help? What would any of us do without her help? It does something to one when he tells her his plans and she listens to him and gives him courage to continue even when the going is tough. Yes, October, the Month of the Rosary, is a great month.

October, the Month of the Harvest. Beautiful weather finally succeeded the rains of the preceding weeks and enabled us to bring in the corn and the potatoes. The corn is for the cattle and the potatoes for the scholastics. The corn is always brought in before the potatoes; no doubt, on the principle, "first things first!" My vanity is tweaked by the realization that the corn comes first; but the corn is a good investment so we pass rather lightly over the thought of precedence.

Not all the work was in the fields however. That this is so will be attested to by the "intellectual harvest" which is to take place before Thanksgiving, namely, mid-semester examinations. Something new for us and so we all await with anxiety the outcome of it. Judging from the great success with which the recent Disputatio Dogmatica was presented we feel consoled. This discussion, by the by, dealt with a famous topic: "Christ Was Two Natures but One Person." It was, we feel, the first of a series of public discussions worthy of the time and energy of all concerned. Rumor has it that the next one shall deal with some radical philosophical thesis.

Work was interrupted to enable us to register in accordance with the Selective Service Proclamation of the President of the United States.

October, the Last Throes of Summer. Baseball season came to a close soon after the Maryknoll game. The local experts had been optimistic about the outcome of the game declaring that we would take it without any trouble. Take it we did—but not the game. Final score: Maryknoll 13; Ferndale 8. But we did win the tennis tournament.

Now football is in progress. The baseball diamond has been turned into a glittering gridiron whereon we romp and run. No stirring tunes are heard but excitement is not lacking at any time. There is the usual three-team league and on special occasions the Philosophers and the Theologians meet in battle. The big game of the year, the East-West Game, will be played on Thanksgiving. Then shall we see Ferndale Football at its best.

So much for sports. Fr. Schenning produced the first play of the year: "Brother Orchid," directed by Fr. Sweeney. It met with a warm reception from the hypercritical audience made up of the members of the community. Other fine plays are in the offing.

Soon the stirring strains of the "Juravit" will be heard at the Dale. As we go to press it has been learned that the belated ordination of four of our confreres will take place on November 11. Let us all join in asking God's blessing for these four chosen ones. May they be in truth "doubles of the God-Man, Jesus Christ."

ORDINATIONS AT FERNDALE

Tonsure, November 6, 1940:

Messrs. Conner
Flaherty
J. J. Gallagher
Hennessy
McElroy
McNeil
Nebel
Murray
O'Rourke
John Pergl
Schlicht
Schoming
Schuster
Zydanowicz

Exorcist and Acolyte, November 6, 1940

Messrs. Rengers
Pinard

Subdiaconate, November 6, 1940

Messrs. Grondziowski
Wolfe
McAnulty

Diaconate, November 8, 1940

Rev. Messrs. Grondziowski
Gallagher
Wolfe
McAnulty
*Connors, M.S.

Priesthood, November 11, 1940

Fathers Grondziowski
Gallagher
Wolfe
McAnulty

* Missionary Fathers of La Salette, Hartford

The ordaining prelate was Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford.

RIDGEFIELD

Events here in the Novitiate are so few and in between that all there is to be said could be summed up in a single item—"We are well and happy—the twenty-three of us."

Despite the lack of events, we have been kept busy with classes, road construction and raking leaves with the weather-man having the odds as to whether we work or have class.

However, October 16, is significant not only to the secular world but also to us. We who are oblivious of what is happening in the world and care less, have again perceived the far-reaching hand of Mars. First it was the cause of a delay in professions and in the case of two, their reception; now it has made us conscious of the need for a national defense. Like the millions country-wide, twelve of us and four brothers dutifully presented ourselves to be registered for Selective Military Service and Training. We trust that the registrars were duly impressed with the brawn of our "perfect specimens."

Mr. Edward Marley made his Profession on the 27th of September and then went to Ferndale.

KERNELS FROM CORNWELLS

By this time (Oct. 20) the college year has gotten well under way; it is true with an over-crowded house, but a student body abundantly supplied with scholastic quality and good will.

The most welcome change in many a day, and one news item which we enthusiastically place first, is the fact that we have now heat in the house. Let no one say that isn't news; if any man says so he has not wintered long in these parts. Right in the midst of a cold rainy spell the engineers set the machinery in motion to give it a trial. In half-an-hour the entire building was in warmth. Several of our community members, unaccustomed to such a sudden influx of prosperity, almost swooned with surprise.

We suppose that in past years the faculty here was never so well stocked with musical talent. Perhaps that should be modified, but we are sure that at no time in the recent past had we men teaching here simultaneously who attained the success in creating musical interest as have several of our men here now. They have divided the work conveniently into three classes; Father Leo Kettl has charge of chapel singing; Father Ed. Dooley that of the Schola; while Father Williams, living up to his merited reputation, has formed a Glee Club. In the Schola, Father Dooley is giving the theory of Plain Chant and Modern Music, as well as practice in singing. At the moment, it is not a regular feature of the curriculum, being held outside of class, and in recreation. But soon it will take its place among the subjects for which the students acquire scholastic credits. Already the boys are keyed up to a high interest. Part of the work is the training of the students in the art of directing. All the members of the class are being taught to direct a musical group. The purpose of this is twofold, viz., that each may be able to direct when circumstance demands, and that all may be able to follow a director intelligently. Father Dooley believes that the junior seminary is the place to train singers to sing in unison, and he believes it is impossible to do so unless there is someone to set the pace, just as in any symphonic group.

At present, Father Williams' Glee Club are in preparation for the Hallowe'en festivities. Sometimes his rehearsals resemble a dance-hall scene in a Wild West movie,—singing, shouting and laughter all blending in one glorious jumble of riotous harmony. The songs are now boiled down to four, and all the scholastics or fathers who were here under Father Williams' directorship will recognize them as old favorites: "The Goblins will get you," "Story of the Tack," "Fishing," "Two Flies."

Father Kettl has succeeded (after years of mild but persistent agitation) in bringing a more liturgical and monastic tone to our regular chapel exercises. The fathers now take their regular places in the choir stalls. We have also started the custom of having those on ceremonies bow to the choir. For a few days it was difficult to correctly adapt ourselves to the novelty; and we had the time-honored spectacle of everyone bowing in different directions. Once in a while the celebrant would bow to one side and the servers in the opposite (usually the servers were correct.) Another ceremonial feature, which is entirely an innovation to Cornwells, is the Sunday Vespers in choir. This plan is now in formative stage. It will give the boys an opportunity of becoming early acquainted with the liturgy; at the same time it will afford parents and visitors a chance to see and hear the carrying out of the Church's Office, something commonplace to us, but new and colorful to the laity.

When any man passes twenty-five years in the Priesthood, the day he reaches that milestone is a

sacred and personal event; when two men have given the best of that time to Cornwells, it becomes for us a house event; when two men in Cornwells reach that anniversary simultaneously, especially two such men as Fathers Francis Williams and Aloysius Roth, why then the event is raised to a double of the first class. It is still too far off (Dec. 3) to give the details. By the time that this is in print, everyone will know more about it than we do now. Many a scholastic and young father will recall the days of their youth, when the elements of Greek and the finer points of Latin classics were driven home with well-meant but resentless persecution.

Father Hoeger has had quite a few preaching engagements in the vicinity. He has just completed a Novena in honor of St. Teresa in St. Teresa's parish, Phila., and a Forty Hours in St. Bonaventura's. Father Duffy also engaged in similar activities—taking time out from his multiform duties as bursar, duties involving the heating system, boilers, mortar, lumber, contracts, telephone calls, agents, beggars, swindlers, etc.

Father Kettl has just returned from giving a confirmation sermon at the Dante Alighieri Orphanage at Concordville, Pa.

Father Dwyer's Sport's Programme, complete for the entire year, is meeting with quite a success, football being the current sport. The games are ideal; by that we mean lots of life with no great casualties or broken limbs. The boys have had plenty of exercise, between the sport and farm work. From picking potatoes to a study of the Great Symphonic Works and Operas is quite a transition and perhaps the boys of the Operatic Study Clubs here are unique in the country. The plan is only in its inception, and so more about it in the future.

DUQUESNE DOINGS

On October 28, an old custom was revived here, that of having the Alumni Priests as guests of the Community. About forty answered the call. A sumptuous dinner was served in the University Cafeteria, and Father Superior, having outlined or explained new policies, led an informal discussion which emphasized throughout a great spirit of loyalty to **Alma Mater.**

As a direct and practical result, a Priests' branch of the general Alumni was reorganized, and the ground work has already been laid for a large student-aid fund to be established in the very near future; and to insure its going into proper channels, it shall be managed by the secular alumni solely.

On Sunday, November 3, the first Layman Retreat was conducted at the University for fifty members of the Third Order of Saint Francis. Father Florian, O.M., Cap., recently of the Puerto Rico missions, conducted the Retreat. Music was furnished by the University. Many of those attending had been students of old Holy Ghost College in its cradle days at Wylie Avenue.

Ten confreres of the district were our guests at dinner on November 10. Loyal Duquesne fans, they came to listen to the Coast broadcast of the St. Mary's game. An exciting but pleasant evening followed.

On the occasion of a recent meeting with the Middle States' Association, Father Superior received more than two hundred valuable books, a collection of the noted Catholic historian of Pennsylvania, Martin I. Griffin, grandfather of Dean Griffin of the College of Arts.

Elaborate preparations are under way for the President's Ball, to be held at the William Penn Hotel on November 30.

The New York Times—November 12, 1940

REV. DR. JOHN McQUAID SUCCEEDS ARCHBISHOP BYRNE IN DUBLIN

Special cable to New York Times

Dublin, Nov. 11—Dublin is to have one of the youngest Archbishops in the world, it was learned today. The new Primate of Ireland, in succession to Archbishop Edward Byrne, who died last February, is the Rev. Dr. John Charles McQuaid, brilliant theologian, classicist and authority on education.

A native of Cootehill, County Cavan, and aged 45 years, the Archbishop-elect is a member of the Congregation of the Holy Ghost and has been president for many years of one of Ireland's most renowned secondary schools, Blackrock College.

Prime Minister Eamon de Valera and all his sons were educated at Blackrock. As chairman of the Catholic Headmasters Association, Dr. McQuaid played an important part in molding Eire's higher school education policies.

The news of his appointment reached Dublin from Rome today.

* * *

Upon receipt of the news in New York the American province cabled its congratulations and prayers to the New Archbishop-Elect. Ad Multos Annos.

LETTERS

SOCIETY OF CATHOLIC MEDICAL MISSIONARIES
Brookland, Washington, D. C.

October 16, 1940

. . . I know I was told that some of the Venerable Libermann's writings had been translated into English and published, but I haven't been able to find them. I'm particularly interested in Ecrits Spirituels and I'm wondering if you would take time out from the manifold duties of the busy Provincial and let me know if they are available in English.

I'm enjoying Fr. Carroll's "God, the Holy Ghost."

October 28, 1940

. . . I'll be patient—and I shall also be grateful for whatever you have that I may have of Venerable Libermann's writings. Since I am on a rather steady diet of the writings of your famed Irish confrere, and since he continually quotes the Venerable Founder, I'd like to read his Letters. I have a director—a Franciscan—

who thinks Dr. Leen is the only spiritual writer that ever was or will be!

So long as you have the necessary faculties, there is a nice task for the Provincial of the United States—have the founder's writings translated and published in English. I heard some one remark the other day, in connection with Father Carroll's book, that these "Holy Ghost Fathers are certainly doing things of late." And that, I think, is a compliment for the Provincial. As the superior—so the community!

November 3, 1940

. . . Thank you for the copy of The Spiritual Letters which came yesterday. I read some of it last night, and it is a gold mine. So, even more seriously than in my last letter—why don't you have all of his works published in English. This one is certainly excellent. But my conscience does trouble me at depriving the seminary of this copy when I am sure they must be scarce!

I'd like to get a copy of his life too, but I honestly don't want to be taking them from your houses. So perhaps you'd tell me if there is one published and by whom. Or are they out of print, too, so that you can have something else to do, having one written in your spare time?

November 15, 1940

. . . Thank you very much for the Life of Venerable Libermann. I really didn't mean to continue my robbery of your library. But I am glad to get the book and several of the Sisters have already asked if they might borrow it.

OPELOUSAS, LA.

Our poor colored folks here have been badly hit—nothing so bad in the memory of the oldest inhabitants. We are doing all we can for them, and hope to be able to tide them over the winter, with hopes that they will be able to recoup themselves next year.

VICARIATE APOSTOLIC OF ONITSHA-OWERRI

Catholic Mission,
Onitsha, S. Nigeria
August 31, 1940

Holy Ghost Fathers
Dear Father Collins:

Thank you very much for the beautiful little prayer book of Father Hoeger. I made extensive use of it during my Retreat last week and found it most instructive, interesting and devotional, and I congratulate Father Hoeger on his splendid achievement.

I am afraid I cannot send any money to the U.S.A. at the moment, otherwise I would order a few dozen for people here. Perhaps you could arrange to send us some and send us Mass Intentions to cover the amount. If you could do so I would be very grateful.

Please convey my good wishes and congratulations to Father Hoeger—and to yourself congratulations on your elevation to your responsible position and on your successes so far, particularly your new House in Washington.

Yours V. Sincerely in J.C.,
✠C. Heerey, C.S.Sp.

OUR MISSION BAND

Tiverton, R. I.

The Newport Mission was an unqualified success; the Church holds 1,000 and the sanctuary and aisles were packed.

Father Higney is delighted; these are some of his words to me: "high class," "nothing hackneyed in their sermons," "tremendous workers," "the best mission since I became a priest," "in the Rectory it was a pleasure and an education to converse with them they are so well informed on every subject."

TUSCALOOSA, ALABAMA

We have a house mother living at the Newman Center and four fellows. The house mother is a member of the Parish, and the first house mother on the Campus. The University authorities tell me that she is one of the best. Hence, life and activities at the Center run along smoothly.

The downstairs is used for the reception of the young men and women. Upstairs I have an office and rooms for ping pong, cards, library, etc. The Bishop is pleased and is going to call on us some Sunday afternoon. Father Cassidy goes to Reform once a month, teaches Catechism in school, and gives a course in Holy Scripture one evening a week to the Sisters. He also edits a weekly parish bulletin.

The interior of the Rectory looks a little brighter and a little more pleasant since we painted it and installed a new shower in the bathroom. If this friend of ours helps us further we expect to fix up St. Francis Chapel perhaps even by Christmas. The new road has been finished in front of St. John's and the city is now fixing the dirt road in front of St. Francis. I believe they plan to put a tar road there too.

J. M. J. X.
ST. XAVIER HIGH SCHOOL
118 West Broadway
Louisville, Kentucky
October 10, 1940

Reverend Father Collins:

Just a little word to inform you that we are particularly grateful to you for sending Father Vincent Deer to address our "Don Bosco Vocation Club," and to hope that God may grant some of our boys vocations to your Great Order.

I hardly know how to begin to explain Father Vincent's generosity to us. No matter how frequently we asked him to speak, Father graciously accepted every wish. Not only did we of the "Vocation Club" profit by his presence, but also a Sodality of Hospital Nurses,

and a Rally of Crusade Units were inspired by Father's talks.

Africa is no longer a "dark" subject for many of us. In fact, Father, I almost feel as if I could say the "Hail Mary" in Father's African tongue. Of course—I can't.

Please pardon me, Father, for not having as yet taken advantage of your Father who has the colored missions in Dayton. I promise myself every day to write to him, but I forget. I will write to Father this week.

Thanks a million, Father for your kindness and the generosity of Father Deer. May God bless our boys with vocations.

Sincerely yours in Christ,

Brother Urban Francis.

F. Ch. S.

October 25, 1940

Editor of O. P.

Dear Father and Confrere:

Attached is another copy of a letter, of one of our first Scholastics of the Province of the United States. It is indeed also a reminder of the fact that our Province has been built on sacrifice, in more than one way. God seems to have exacted victims; a sure guarantee of the good that would be accomplished. A proof too that the devil tries to hinder in every way such works; but God in consequence bestows more abundantly graces and blessings for the success of His works.

Only one of the very first Scholastics to join in the U. S. is still living, far advanced in years; but retired and living in New Palestine, in the Cleveland Diocese, Rev. Joseph Parth. The others, the First Fruits of the American Province have gone to their Eternal Reward, in the flower of their age.

John Brady was the first one to be called home; he had made his Profession on his death-bed. He died on Dec. 7, 1882.

The next one was James Fieser who died in France, March 16, 1887; he too had made his Profession in private.

John Carey, died at home in Boston, October 5, 1887.

John William Danner died in the Mercy Hospital, Pittsburgh, after having made his Profession in private, Oct. 24, 1887.

George Heilmann who had returned from France, died shortly after, quite suddenly, at home in the South Side of Pittsburgh, Jan. 11, 1888.

John Barth, died in France after making his Profession privately, June 5, 1888.

Jacob Dum, a postulant, is buried in Glenfield; was drowned in the Ohio River, during vacation, July 22, 1890.

This ends the list of the first who sacrificed themselves in America, for the Abandoned Souls. "The first Fruits of our Province," who though dead, are living still, praying for us and helping us to join them, in God's own time. The others of the same classes, Fathers: Fitzgibbons, Breitenbent, Boyce, Chas. Gruenwald, reached their goal, were ordained and worked in the Province, for many years; one more or less time, than the others, as you, no doubt, know or may learn from the records.

To Mr. John Danner.
Congregation
du
St.-Esprit et du St.-Coeur
de Marie

J. M. J.

Chevilly, July 26, 1886

Dear John:

'Tis just a year today since your old friends Mr. Fieser and myself have for the first time trodden the shores of France, and as the occasion of Father Murphy's departure for the College has dispensed me from the ordinary vacation walk, I thought it but just to send you a few lines, to let you know how things are running in the American quarter of Chevilly. But dear John, before you go any farther, I cannot but express my utter astonishment, that during all the year past, you have not once, I will not say thought of us, but at least not once given us a single word of news. This I must say gave rise to all sorts of doubtful questions, and could not but open the way to an amount of, what we call in French "jugements temeraires," such as,—Is John Danner still Scholastic, perhaps he is simply lay professor, or which is not impossible, perhaps he has joined Flinn in the brickyard, etc.

Yet, however this may be, after the little consultation which we generally have before writing letters, we came to the conclusion, that it might be best to address a letter to the illustrious young man in question, thus at least to have done our duty toward him, if it is this that kept him from writing. Well, little matters about all this, there is no use crying over spilt milk. Dear John, since last we parted many a change has likely taken place in our dear old Scholasticate of Pittsburgh. How I should like to spend a few days with you in your temporary home at Glenfield, (where this letter will probably find you), many an interesting story I would have to tell you; but as distance makes this impossible we might as well be thinking of something else.

The joy of our vacation time has been somewhat diminished this year, on account of a letter of Mr. Fieser from home, which informed us that Mr. John Barth will probably not join our number until the end of September. Yet we all expect that this shall not be the case, for as you very well know, there are two advantages in coming to Chevilly as early as possible; the first is, to spend a very pleasant vacation, the second, and the more necessary, to be able to pick up as much French as possible. For you cannot imagine how annoying it is to be sitting in class for a month or two, without being able to follow it. The news also came

to us from that letter of Mr. Fieser, that Fathers Schwab and Haas had left Pittsburgh for France July 9th; consequently we are awaiting their arrival here for the last few days.

Dear John, at present the number of Americans has been diminished to four, for, last Friday Messrs. Breidenbent and Fieser have departed on a vacation trip to Germany. Mr. Breidenbent has been rather feeble during the year, and moreover his parents asked for him. But as for Mr. Fieser, you might be wondering what he intends to do in Dutchland. I will not enlighten you on the question, for he will probably write to you himself, and thus inform you of all (you know **Blitz** and he are great friends). As for the other four they are pulling along slowly. Mr. Fitzgibbons has been performing great feats of ventriloquism all the year around, sending fellows mad with fear. The matter has often appeared in Chapter, but as yet Father Director has not come to the root of it. Mr. Barth is still in his old charge 1st Infirmarian, a very important post in Chevilly, and one in which he is succeeding admirably well. Mr. Boyce I dare say is rising daily in honor and renown; for just lately he has been elected 2nd Master of Ceremonies, amidst the cheers and acclamations of all the community. It is a sight to see young Bally marching along the altar calling fellows to order, like an old curate of fifty. As for myself, I have been appointed to the most difficult, the most disagreeable, and the most horrible of all functions, one which makes my blood shudder, when I think of it, perhaps you have already guessed it, it is that of barber or rather tonsure maker. Bloody heads, cornered tonsures, square circles are things of every day occurrence; yet, "que voulez-vous" as they say here, take what you get, and make the best of it.

Dear John, as you have probably heard, we have lately bought another house at Orly near Choisy-le-Roi (Father Phelan very likely knows the place well) which is destined to be the future Novitiate. But as there is an immense addition for the Novices of next year, consequently our Americans will be amongst the first who dwell there. But I must also inform you, that once the Novices have left Chevilly, there will probably be a separation between the Philosophers and Theologians, so try to be over as soon as possible next vacation, if you do not come this year. However I am not entirely certain about this question.

As both paper and time are wanting, I must come to a conclusion. Hoping soon to hear from you if not orally at least by letter, with kindest regards to all at the College, especially Fathers Strub, Phelan and Willms.

I remain as ever,

Your affectionate friend,

Geo. Heilmann.

October 28, 1940

Devotedly yours,

F. A. Danner, C.S.Sp.

ARTICLES

SOMETHING TO WRITE HOME ABOUT

(The Missionary Annals, Irish Province, Sept., 1940.)

I have always suspected those who write accounts of their first trip to the Missions. All the ships seem palatial; all the sunsets beyond expression; all the passengers of charming disposition. Feeling like Emile Zola when writing his "I Accuse" pamphlet, I thought I should put down some of my impressions about sea trips.

(1) The sea had no beauty for me on the first day, because I saw everything through the mists of mal-de-mer. The blinding rain was of merely secondary interest.

(2) Sunsets—unbelievably disappointing. The sun goes down, and that's all there is to it!

(3) Sunrises—definitely more promising. A beautiful sunrise is conducive to a prayerful attitude before Mass.

(4) Masses. Speaking of Holy Mass—there were six of us most mornings, including two priests among the soldiers we had on board (a Redemptorist and a French secular), two Lyons Fathers going to Cairo, Monseigneur and myself. I have most pleasant memories of the young Redemptorist pretre-soldat, and have heard much of his great influence among the troops. A really delightful character.

(5) Moonlight. Now that's something to write home about! Can quite understand now why poets and other such went into raptures about moonlight. The special brand that I saw on the trip was indeed wonderful. Waves, the few clouds, and even uninteresting decks took on a new beauty.

(6) Waves. Had never had time to examine them properly until this trip. Have almost too much time to do so at present, but do not complain. Waves are worth study! The conventional adjectives applied to them—filmy, foam-flecked, rolling, phosphorescent, etc.—have now a deeper meaning for me.

(7) French cooking—excellent!

(8) French tone of voice—ear-splitting.

(9) Those who (like me) write their opinions of above items on board ship—Not always to be believed!

Jeff-'En.
(Mauritius).

SOUTHERN EXPOSURE

For a class assignment the Sister had given the children the story of the journey of the Holy Family to Jerusalem. A few days later the story was again the subject but now it was to find out if any of the children had been paying attention. A little fellow in the front row put up his hand (This time to recite). He got his chance and here you have it: "After Jesus got lost He went into a church and began to teach them ole doctahs lots of things." Then the little fellow began to put words into the mouth of Jesus, so the Sister, seeing a Southern version in the making, headed him off with, "And what did Our Blessed Mother say when she found Him?" He replied: "Well, she say, 'listen heah boy, where y'all been? Me and yo' pappy's been looking fo' you fo' two days'."

A few weeks ago I thought it would be a good idea to take some of the altar boys on a little outing to Montgomery to see the famous city of Saint Jude. Everything went well and they were duly impressed. As we were getting into the car to return one of them said: "Father, Saint Jude's is the best church in the country." And his brother not wishing to be outdone asked: "Is that the one that hung himself?"

During the past month I conducted two funerals for Protestant children. This was, naturally, at the request of the parents and I believe it promises much for the future. It was just another opportunity to put across a few Catholic ideas and also to add another chapter to the ritual.

"PIE OBIIT IN BELLO NECATUS . . ."

'Way back in December 1917 Monseigneur Le Roy could sit in his room at the Motherhouse and hear the boom of big guns off toward Ypres and beyond the Marne. There were old men left at Langonnet and Chevilly to carry on. Death notices were printed and distributed with fair regularity. The significant, "Pie obiit in bello necatus . . . ," told the story behind most of them. Monseigneur wrote of his side of "La Guerre" in the Bulletin Mensuel and told us what was happening to the personnel of the French Province. Today, the Superior General cannot print the Bulletin. Death notices stopped coming with the capitulation of France. France fell almost six months ago. We can be sure that the war took its toll of our confreres in Europe. Men have not stopped dying during the intervening months of silence. Death knows no moratorium. The list of the dead who are unknown to us must be quite long by now. The Superior General, the men with him at Vichy, the Fathers and Brothers of the French Province are facing hard days. They have lean rations and an empty purse. They have a just claim to our prayers. Let the very absence of the customary death notices remind us to pray for our unknown dead.

"OUR JOHN"

Every day we Priests carry on our work in very close companionship with Our Lord. We belong to that great family who love Christ in a very special way, consequently our lives, our manners, our actions are all delineated with the characteristics of that family of priestly lovers. St. John the Evangelist belonged to this great family. It is a real happiness to know that we are his brothers in this special way. And when we examine our lives we find therein many family traits which shone in "Our John."

In the midst of the darkness of materialism we preach Christ Divine and point out "the true light which enlighteneth every man that cometh into this world."

With characteristic courage we show that there must be a First Cause and proudly we repeat the words: "Without Him was made nothing that was made."

When we celebrate Mass, just like "Our John" we are truly present at the table of the Lord: "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

In a world unclean we preserve that virgin treasure and when the spirit of impurity is doomed in its own debris we sow the seeds of purity in the bosom of barren humanity with all the characteristic simplicity and determination of "Our John."

On the day we pronounced our perpetual vows we addressed the Blessed Virgin as our most kind and beloved mother and asked her to be our support and strength. And as those words which linger on in eternity died away on our lips we experienced some of that joy that was St. John's when the divine lips uttered: "Son, behold thy mother."

We stand beside the deathbed of many a sinner and we repeat the meaning of those words of mercy heard so distinctly by "Our John" as he stood at the foot of the Cross: "This day thou shalt be with me in paradise." And like him we are thrilled to know another thief escapes from this world with his eternal loot.

We may be scoffed at, ridiculed, perhaps martyred, but no matter what happens there are always some members of our family who will come out of the cauldron of persecution unharmed to continue teaching that great doctrine of our family: "In the beginning was the Word and the Word was God . . ." To carry on like faithful brothers of "Our John."

LIVING IN HARLEM

From The Commonweal, October 11, 1940

New York, N. Y.

To the Editors: The picture painted by Miss Ellen Tarry (Sept. 27) is misleading. Moreover, it takes away from the very lesson that Miss Tarry seeks to teach. I would suggest that Miss Tarry approach Harlem from the greater angle of community disorganization. As a

part of Harlem for nine years (1925-1926 and 1933-1940) I have come to look at it more from the angle of landlords. I wish to argue again that Harlem is a general social problem of which housing is a small part. It is even worth while to point out that Negroes are no worse victims of bad housing than a half dozen other groups, immigrant and otherwise. The Negro "problem" is bigger than that.

(1) Harlem's Negro population, drawn from all quarters of the world, but mainly from the American South, the West Indies and northern South and Central America, is not yet a metropolitan, urban population by training and adaptation. It might be some day, but at this writing, the Negro population on the whole is of peasant origin. As peasants of the American and island hinterlands, for the most part, the New York Negro is still a tenant farmer and a dock-walloper without farm and water-front job. His growth in New York will be along the lines of other immigrant groups, but against greater handicaps: in the main, organized white labor which is still in terror of cheap Negro labor. This cannot be passed over lightly. The skilled Negro —and there are thousands of skilled Negro workers— is held back by the conditions of the many thousands of unskilled. The problem of Harlem is one of an unhappily displaced rural population. And the unhappiness is twofold: there is little for the Negro in New York, and there is even less down South and in the West Indies where he came from.

(2) Harlem's best young people, drawn from Southern and Northern colleges and English public schools, are militant, dynamic, on fire to do something. But on the whole, with poor leadership—of late, mostly fellow travelers or idealists whose feet never touch the ground—they consume a lot of alcohol, dance considerable "swing," and talk a lot of nonsense. There are more **artistes** in Harlem than ever walked the streets of Paris, some say; and it is difficult to make any of these dreamy folk **talk** much more than a revolution they do not intend to lie down to die in.

(3) Harlem abounds in political and radical cliches, among them housing, art centers, youth centers, and freedom. But in the matter of freedom, the Negro in New York has more freedom than the poor whites in Alabama; more good living than more than half of the South, black or white. It could be added, better housing, too.

The problems of Harlem are those of education (and I do not mean thesis writing and credit gathering in New York schools so much as group intelligence gained through intelligent, courageous Negro and white leadership for our masses) and employment. Perhaps **employment** should come first, and with it, training in skills which the world can find some use for. All this is a big community problem that calls for something more than sobbing over a woman who was too ignorant to demand a roof for her Harlem apartment. Certainly, the city does not allow a relief client to pay rent for Miss Tarry's bit of case history.

I have touched on things that the backward element of the Negro community "does not want white people to know" in the hope that now that the secret is out, something might be done. Let us sum it up in this way: face the Negro problem with less namby-pamby hokus-pocus about "this great misunderstood population" and go at it in the same way that the Catholic Church went to work on the great Irish problem that once discouraged New York City. A great part of the talk about the Negro is being done by elements with more than one ax to grind, and I regret that so many of my confreres are falling for disruptive "lines."

George Streator.

LIGHT FOR THE WORLD

The East pulls back her robes of nightly hue
In her own majestic way,
And bares her burdened breasts
To suckle well the new-born day.
The effulgent grey of these laden breasts
You and I call dawn;
The time when hope springs new again,
Oh, glorious dawn of day!

A star of brightness rare appears.
A jewel on the crown of the queenly East.
The kings all stir in their palace homes
As God reposes on a human breast.
It's dawn behind Jerusalem's hills!
It's dawn! Oh, God, it's dawn!
The earth is drenched with the dew of grace.
It's the dawn of Eternal Day!

THANKSGIVING

My heart has blessed my God for He has made
The loveliness of skies, the witchery
Of stars and moon, of light and shade,
Of mornings ushered in on rainbow wings,
The shy but eager beauty of the humbler things
That he with careful artistry
Beneath our heedless feet has laid,
Or set within the reach of you and me:
The jeweled carpets of the grass,
The wistfulness of flowers,
The friendliness of showers,
The laughter of the winds that pass,
The solemn stillness of the everlasting sea.
And blessed indeed be God,
For I have learned it is not in the skies,
Nor yet upon the sod,
Nor on the swinging sea,
In aught that lives or dies,
That I shall seek His sweetest grace
Or look to see His face.
It is not loveliness but love that is to me
The Lord God's greatest courtesy.

—M. A. K., C.S.Sp.
(Holy Ghost Almanac, 1931).

Catholic Mission,
Kilema, Africa.
May 1, 1940

Hello There:

Since I cannot relate all the interesting things which are bound to crop up during the course of a month when one is in a strange land—and as I may choose to pound out the least interesting tales—you will have to accept my African Digest for what it is worth (I might add: "Complaints may be registered at the above address").

To begin with, this month of "showers" found me napping, for, on the first one, the European Sisters wished me a hearty feast day greeting. Not catching on to her game I made all sorts of protestations that I was a namesake of Saint James but her insistence was overpowering. Finally it dawned on me that it really was my day (at least, I felt as though I had as much right to celebrate as any of you).

The day following this "April Foolin," Father Mangan and I assisted Bishop Byrne with Confirmations, when 200 youngsters were favored with an episcopal right to the cheek. Many summers have come and gone since this lad approached the altar rail to receive the Sacrament of Confirmation, but I still recall the little cards we held in our hands on which were inscribed our confirmation names. However, here at the Mission, seeing no cards, my curiosity prompted me to inquire into the matter. Don't quote me on this, but really I don't think the children were aware that they received a new name in Confirmation, and far be it from me to put them wise to the fact. It seems that each rail of youngsters received the same name as the sponsor who stood for them.

I daresay that 99 per cent of the people here on the mountain bid us, as they say, "the time of day." From the Christians comes a religious salutation while the pagans simply say, "Jambo" (Hello, or HoRUdoin). The next item of conversation generally concerns the news, which is **always** FINE (with an occasional "Fine, BUT . . ." as I have already mentioned in a previous letter). Then, strange as it may sound, the Fathers are accustomed to ask, "What is your name?" Now since only first names are in common use, we may not be any the wiser after they speak up, but the name of their Dad will generally give a clue as to who they are. In the official registers, we list the families according to the Dad's first name, of which there isn't too great a variety. Hence, with only first names to guide us, you can well imagine the mess we would be in if the Kids began assuming the names received in Confirmation, in preference to their baptismal names. So you see, the good and welfare of all being at stake, we have an excellent excuse for not laying too much stress on these new names.

I must mention April 10th, for I had been anxiously looking forward to this date—and for more reasons than one—as it was to be what I choose to call "a labour of love." The 10th you may recall was the Solemnity of St. Joseph and the feast day of one of the Missions on the other side of the Kilimanjaro Mount. The headman at this Mission of Mashatti, Father Hayden, had invited Father Manning to preach for the occasion while Father White was to sing the Solemn High Mass. Of course we felt highly honored, but there was a catch in it somewhere seeing that Mashatti was 25 miles away and we had to get there the best way we knew how. So this "labour of love" meant a good walk for Padri Manning and myself. The feast was to be celebrated on a Wednesday, so we had planned on getting an early start on Tuesday and walk the distance—rest and celebrate on Wednesday—then hoof it back on Thursday.

Fortunately enough the Bishop's car was summoned on an Episcopal errand the Friday beforehand, so Father Manning and I (taking adventage of this golden opportunity), packed our bags and were touring the country-side in less than 10 minutes. Leaving four or five days ahead of schedule may give you some idea of what is meant when they say "time doesn't mean much in Africa."

Needless to say, the conditions of the roads out here are terrible, especially during the rainy season. Hence, it wasn't exactly what an American would call a "joy ride." But it was much better than walking, even though the Bishop's car was only going a mere 17 miles of the way and halting at the Rombo Mission (headquarters of our Principal Superior, Father Marron). Well, after spending two days with the Fathers of Rombo, we went on to Mashatti where we met Fathers Hayden and Watkins (two more products of the "City of Brotherly Love").

We also met two Englishmen and their tale of woe ran as follows: Detailed by the Government to lead some 6,000 Abyssinians into the Kenya lowlands and entrusted with the task of making a permanent settlement for them beyond the foothills of the Kilimanjaro Mountains, they were anxious to make some road connections. So, one fine morning they started out, well armed and escorted by a half dozen native guides, to explore the surrounding country (they say they saw loads of wild game—but I wonder!). After traveling about 25 miles through the bush and arriving on the mountain as dusk was falling, they began to look for a place to spend the night. Finding the quarters of a native chief nearby, they were about to call it a day when the Vesper bell of the Mashatti Mission began to toll out the Angelus. In an instant they were bidding farewell to the chief and making a beeline for Father Hayden's station. After spending the night and thinking the Fathers for their kind hospitality, they were about to leave when Father Manning and I appeared on the scene. Greetings having been exchanged, the gentle and carefree banter of the Philly contingency came to the fore. So impressed were the strangers that they hated to leave and so sat down for a final cup of coffee. By the aid of field glasses we could view the Abyssinian encampment

from the Mission, and so it was agreed that the Missioners and the settlers would, by the aid of lamps, signal to each other on two consecutive nights of that week. And like children at play, we went out in the rain to fulfill our part of the contract, but it was one of those dark, dreary nights when you couldn't see 10 feet in front of you. The next evening we continued our songfest and didn't bother with the signals, as there was more rain. How the strangers are faring now, I know not—but this I do know, if an opportunity presents itself, I'd like to retrace their steps and see just what's going on down there in the lowland camp.

The Fathers' house at Mashatti struck me as a delightful little place, for a visit anyway. Its similarity to a seashore bungalow was so striking that I felt as though we were spending a rainy week-end at Atlantic City or Wildwood, when all one can do is sit around and enjoy the pleasures of home life. The unfinished appearance of the place plus the makeshift furniture made it all the more realistic. You may be assured that when a group of Philadelphians get together, a good time is had by all, for we had plenty to eat and lots of singing, not to mention an endless line of chatter. Father Hayden dragged out an old accordion which no one could play. Of course we all had a try at it, but Father Manning was so elated over the fact that he could play the first two notes of "Home Sweet Home" that he continued on until he had mastered a half dozen bars. He got the gong several times but didn't let up until the rest of us were set to slip the noose around his neck.

As a genial host, Father Hayden had apparently told his native cooks that "the sky was the limit." So the evening of our arrival, we found something like a huge peachcake on the table (size 12 inches by 24—weight, unmentionable). We hadn't finished this delicacy when on the following day a similar cake was set before us. But when No. 3 came from the cupboard, we couldn't hold in any longer; Giving credit where credit is due—we all agreed that the cake was good, but enough was enough—and too much was . . . well . . . Fortunately the cake didn't go to waste as the chief and his brother dropped in after the feast day Mass for a cup of coffee, etc. You should have seen these headsmen eat (they must have been preparing for this feast in a penitential manner—40 days fast).

I'm learning what this rainy season is like more and more every day, for to tell the truth, I don't think a day has passed within the past two months when we haven't had at least an hour's rain, while it sometimes continues for 12 hours at a stretch. If we weren't living in the mountains, we'd have been flooded long ago. One redeeming feature is the fact that the rain generally begins with the going down of the sun—when tired souls are wont to pray, "Here I lay me down to sleep, etc." I might say that an appropriate theme song for our stay in Mashatti might well have been "Stormy Weather"—for it was "raining" all the time. Yes! All the ti-ime" (you can hardly imagine the way it poured). The rains held us up an extra day before we could start for home, and we had no sooner arrived at Nombo when another day had to be checked off to bad weather.

But our trek back to Rombo in company with Father Hayden can't be passed over so lightly. Trusting that this renowned clergyman won't object, I'm mentioning this fact as a sort of advertisement for future African missionaries: To say that he tips the scales at 225 must be supplemented by the phrase, "Well, at least that." But you should see him walk—he'd put me to shame any day of the week. Well, as we were tramping those 7 miles back to Rombo, we came to a place on the road where an unruly stream had overstepped its bounds. It was only about 15 yards wide but the water was a foot deep. After looking to the right and left, we realized that we had to cross here or else . . . So, Father Hayden's boy, a punier lad than myself (which isn't saying a whole lot), suggested that he "piggy-back" us across. As I was the first victim to ride the waves, I had a chance to see all the proceedings: and let me tell you, this lad had a problem on his back when Pere Manning mounted. Well, you would think Father Hayden was a trim little figure of 118 when he very nonchalantly told the lad to bend down. We were a bit skeptical when his 225 pounds hopped on the little fellow, for we saw a pair of knees buckling; nor were we at all certain that he'd make the grade without plopping into the stream until all three of us were standing on the opposite shore. The lad proved to be a real husky, as this same procedure was gone thru three times before we reached Rombo. You should have seen Father Hayden's "dorg" trying to cross the stream. After the rushing current of water had washed him over the embankment twice, he scampered off to pick his own crossing; and it wasn't long until his detour brought him up with us all out of wind. (What I wouldn't have given for a snapshot of Father Hayden crossing one of those streams—it surely would have been a prize.)

OFFICIAL

Arrivals: Father Edward L. Duffy, on the S.S. Robin Hood, of the Seas Shipping Company, Inc., at Pier 2, Staten Island, N. Y., November 7, from East Africa.

Father George P. Rengers, on the S.S. Imboden, of the Seas Shipping Company, Inc., at Pier 2, Staten Island, N. Y., December 7, from East Africa.

* * *

An affidavit, prepared by our attorney, Daniel W. O'Donoghue, Jr., Union Trust Building, Washington, D. C., was filed on December 5th, 1940, answering allegations of certain property holders who are contesting our right to occupy premises 1615 Manchester Lane, N. W., Washington, D. C. The case is known as Civil Action No. 8611 in the District Court of the United States for the District of Columbia. Our attorney is asking for a summary judgment against the complainants.

OUR PROVINCE

ial Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



DEDICATED TO THE
MOST REVEREND JOHN CHARLES McQUAID, C.S.Sp., D.D.
ARCHBISHOP OF DUBLIN, PRIMATE OF IRELAND

VOLUME 9 JANUARY, 1941 NUMBER 1

OUR PROVINCE

JANUARY, 1941

VOL. 9 NO. 1

THOUGHT FOR THE MONTH

"Let us not revenge ourselves for these things which we suffer. But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord with which like servants we are chastised, have happened for our amendment and not for our destruction." (Judith 8, 26).

ON THE SECOND DAY OF NEXT MONTH, THE FEAST OF THE PURIFICATION, IS OBSERVED THE EIGHTY-NINTH ANNIVERSARY OF THE DEATH OF OUR VENERABLE FOUNDER.

OUR DEAD

DURING THE MONTH OF JANUARY WE PRAY FOR:

Father John Willms, who died January 3, 1914, aged 65 years.
Father Anthony Schmodry, who died January 5, 1936, aged 67 years.
Father Francis Roth, who died January 6, 1914, aged 72 years.
Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.
Father Henry McDermott, who died January 9, 1931, aged 68 years.
Brother Arnold Printz, who died January 12, 1907, aged 65 years.
Brother Burchard Thome, who died January 14, 1932, aged 81 years.
Brother Frederick Schmitt, who died January 16, 1916, aged 62 years.
Mr. Edwin Woll (Scholastic) who died January 16, 1918, aged 23 years.
Brother Leo Schuster, who died January 16, 1926, aged 89 years.
Father Joseph Sabaniec, who died January 17, 1937, aged 40 years.
Father Patrick O'Connor, who died January 20, 1917, aged 38 years.
Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.
Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.
Father George Lee, who died January 23, 1921, aged 68 years.
Father Joseph Strub, who died January 24, 1890, aged 57 years.

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OFFICIAL

Paris, October 7, 1940
Feast of the Holy Rosary

Dear Confreres:

I take this opportunity of getting in touch with our Provinces and our Missions, from which we have been separated for several months, to reassure them regarding the situation of the General Administration of the Congregation, and to send you the few news items which have reached the Mother House from our works in different countries.

The war has isolated us to an extent never before experienced. No doubt, the Missions have their Heads, the Provinces have their Superiors, but it is the Mother House which must be and remain both the head and the heart of our religious family, and it is for this reason that I sum up for you the conditions prevalent in it for more than a year as regards its life and its relations with the Congregation as a whole.

Early in September 1939, the invasion of Poland destroyed this youthful and promising Vice-Province. Once we heard an echo of the sufferings of those confreres, but no direct additional news was received since.

The entry of France and England into the war completely separated the Mother House from the German Province. Complications were feared for Belgium and Holland. It was then the Superior, in virtue of a Roman Indult, granted to each of the Provincials of the threatened countries, extraordinary powers for the administration of their Provinces, during the time of hostilities.

In France, more than 400 professed were mobilized from the beginning. Others were called later. At the beginning of September, the Senior Scholastics were still on vacation in Langonnet. The students in their fourth year were quickly ordained to the priesthood, so that they themselves and their comrades at the front might be benefited by the advantages of their priesthood.

The house at Chevilly, first requisitioned to serve as a military hospital, was later taken over by the Minister for the Colonies, and used as a Barracks for the Colonial Troops. Several members of the Community remained for special ministrations to these troops.

Mortain, Orly, Saint Ilan, were transformed into military hospitals. The novices of Orly took refuge at Pire. All non-mobilized Scholastics, Philosophers and Theologians, were assembled to take up their abode at Langonnet. The students of the Colonial Seminary likewise came to stay at the ancient Abbey.

In Alsace, our Junior Scholastics had to leave, most of the pupils were received at Cellule or at Allex.

In our French Colonial Missions, the Minister for the Colonies gave our missionaries special permission to remain at their respective stations. It was only later, and because of demands originating in France and in the Colonies, that our missionaries, under thirty years of age, and reserve officers, were recalled for military duty, namely for the instruction of native troops.

Besides, from the very start, our missionaries who were on leave in France, were allowed to return to their missionary posts, the Government being of the opinion that their presence and influence in those quarters were useful.

The first period of the war evolved rather peacefully. But then on the 10th of May came the invasion of Belgium and of Holland, and the battle of Flanders, followed by the disorganization of the French army, the seizure of Paris, and the occupation of three-fifths of France.

From the beginning of hostilities, the confreres of the Mother House, for whom the descent into the air-raid shelters was particularly painful, had been removed to other quarters. When the German advance was threatening Paris, the General Council demanded the departure of the Most Reverend Superior General and that of most of the members of the General Administration and of the community. Only two General Councillors were to remain in Paris, the others were to rejoin the Superior General. And so the Superior General left on Tuesday, June 11, with Father Le Retraite, for Verneuil-sur-Indre, where there is an annex of the Orphanage of Auteuil. But events were moving rapidly. Fathers Muller and Baraban, who had left Paris on Thursday, June 13, were soon reached by the German troops and forced to return to Paris where they arrived on Saturday. The Germans made their entrance into Paris on Friday morning, June 14, and their victorious troops continued the march southward up to the time of the armistice.

The Mother House remained relatively peaceful during the occupation. Unlike other Congregations, we have not yet received any visits or requisitioning from military authorities. Besides our important archives had been already transported to a place of safety to protect them against the danger of bombardment.

After the armistice, the Superior General reached Bordeaux, where he made his annual retreat with the members of the Congregation who were present in rather great numbers. From there he went to Cellule, obtained from the Ministry of Foreign Affairs a "Mission Order" and re-entered the Mother House on July 8.

But the separation of "occupied" and "non-occupied" zones prevented any communication with the south of France and with foreign countries, and therefore with our Provinces and our Missions.

A few letters, arrived by chance or through the Red Cross, gave us nevertheless some news of Belgium and Holland.

In Belgium, on May 10, our communities were evacuated, because of the invasion. 14 Fathers, 22 Scholastics, 8 Brothers, and 25 aspirants, amid the bombardment, took the road to France, and some reached Paris, or Mortain or Cellule or Verneuil, etc.

The Belgian Provincial wrote in July that "the house at Louvain has suffered considerably. But they are making repairs so as to be able to give lodging to 20 Scholastics. Gentinnes is plundered. The other houses suffered no harm."

After the return of the refugees, which took place by small groups and amidst many difficulties, it was necessary to make numerous changes before the re-opening of the classes. Bonsecours was left without provisions. The Junior Scholastics were assembled at Lier, except those of Secunda, Rhetoric, and Philosophy who went to Ingelmunster. The Theologians resumed their studies in Louvain.

We learned from the Provincial of Holland that Gemert had suffered considerably through a fire in the new building. The Scholastics, now with three in a room, continued their studies most courageously. There were even preparations for ordinations to the priesthood in the chapel at Gemert.

Already towards the end of June, the other houses "were continuing their work normally" and peacefully.

This news reassures the Mother House, which had feared more considerable losses.

Alsace is once more separated from France. The demobilized Alsatians were back home, but were forbidden to leave their country. Hence the necessity to plan the establishment in that country of two Senior Scholasticates, for the Philosophers and the Theologians. However, hope had to be abandoned for taking back the Junior Scholastics.

Chevilly, which was for a while occupied by German troops, was evacuated and left, at least in part, at our disposal, so as to allow the return of our Scholastic Theologians, and also that of our Novice Brothers.

From Rome we received one solitary but reassuring letter. Father Monnier had remained there with Father Delaire and a few Irish Scholastics. They were free to come and go as they pleased. But it remains impossible to foresee when the students will be allowed to return to the French Seminary.

This then is the situation at the beginning of the month of October.

In France, we have 107 mobilized Fathers, 275 Senior Scholastics and 84 Brothers. 20 Fathers, 56 Scholastics and 13 Brothers are prisoners. We are still without news from one Father, 33 Scholastics and 14 Brothers.

We have to record the death, caused by the war, of three Fathers: Father Leon Louillet, Jean Baptiste Forget, and Leon Gresser; of four Scholastics, MM. Louis Gouirc, Raymond Jamin, Hubert Humerle and Emile Feliers; of three Brothers, Brothers Constantinus van Gestel, Urbanus van Egmond and Basile Haudidier.

The German Province according to its Bulletin for January-February, had 152 members mobilized: 6 Fathers, 54 Senior Scholastics, 52 Brothers, and 32 Junior Scholastics. Two Scholastics had been seriously wounded in the campaign of Poland. The Province has not lost any member up to the present.

Hostilities are still going on, and no doubt, we must expect many more trials. Trials of our disorganized Provinces, because of the mobilization and the occupation, trials because of the bereavement caused by the death of Confreres, because of our prisoners, and of those from whom we fail to obtain news. Trials of hardship in our houses of formation which have to be reformed and reorganized. Trials in our Missions, where a certain number of missionaries have been mobilized, where there is no prospect for the lightening of their burden or chance of replacement. Trials because of the difficulties of obtaining provisions, especially in occupied countries. Trials of the future which threaten with the unforeseen.

This is a trial for all of us. But there is, in moments of trial, one attitude which is expected of Christians, religious Missionaries, as we are. It is an attitude of dignity, of the spirit of faith, of energy amidst suffering, of calm and courageous confidence.

Should not the aspiration of our heart tend Crosswards? Is it not our human lot on earth to suffer? But there is for us a higher and infinite suffering extending far and wide above our petty trials, and which elevates our sufferings, raises them above themselves, renders them fruitful, and makes them pleasing to our Father who is in heaven. It is the Way chosen by our suffering Master and Redeemer, and it is after Him and along that Way that His apostles must march.

Let us not be content with being resigned in our sufferings, accepting them merely as the inevitable. This would not be in conformity with the spirit of our Master, who has chosen and willed the Cross, "proposito sibi gaudio, sustinuit Crucem." (having joy placed before Him He underwent the Cross.) Let us put this suffering into the very program of our life, and if God gives us a more abundant share of it, let us accept it with joy, being certain that now as always, in the order of Providence, the Cross will constitute the condition and the cause of redemption.

Let us then trust and hope! Providence has not limited its scope. If our gaze cannot penetrate into the depths of Its designs, do we not at times find positive tokens of providential workings?

Without losing courage, let us accept the present situation without moanings and lamentations, examining always before God, after the manner of Venerable Libermann, what is possible for us to achieve, and trying with courage to accomplish the same, according to the circumstances and in the measure of our powers. If our present apostolate must be exercised under the sign of the Cross of trial, we must nevertheless remain always Apostles, faithful to our vocation.

I ask all of you that you remain strong in trial, united and courageous under the guidance of your God-given Superiors.

Keep up your hope and your trust. Continue courageously the work of your personal sanctification, and of the sanctification of the souls whose salvation is entrusted to your care.

Under the protection of the sorrowful Virgin who is so compassionate because she herself suffered so intensely let us continue full of confidence. Was not the Resurrection the fruit and the crown of the Passion?

My very dear Confreres, I wish to repeat to you my feelings of devotedness and affection, which have now acquired more depth because of our common trials, and blessing you with all my heart, I beg God keep

you in His peace and to shower upon you His most abundant blessings.

✠L. Le Hunsec,
Sup. Gen. C.S.Sp.

P.S. All correspondence with the Mother House should be addressed to Father Gay, General Secretary, Maison du Missionaire, Vichy (Allier).

NECROLOGY

Since our last Bulletin, the following list of dead, covering the period from May to August, 1940, has arrived from France:

May 15, 1940: Father Jean-Baptiste Forget of the Province of Belgium, who died at Gentinnes, at the age of 58, a victim of the war.

Brother Constantinus van Gastel of the Province of Holland, who died at the age of 52, a victim of the war.

June 4, 1940: Brother Urbanus van Egmond of the Province of Holland, who died at Gasselies, Belgium, at the age of 51, a victim of the war.

June 9, 1940: Father Prosper Lesnard of the Province of France, who died at Cutchi, Coubango, at the age of 62.

June 11, 1940: Father Joseph Cappe of the Province of France, who died at Teffe, Brazil, at the age of 66.

June 17, 1940: Father Louis Gourio (a scholastic priest) of the Province of France, who died at the age of 27, a victim of the war.

June 20, 1940: Father Leon Gresser of the Province of France, who died at the age of 29, a victim of the war.

June 23, 1940: Father Jean-Baptiste Barreau of the Province of France, who died at La Haye-Descartes, at the age of 63.

July 20, 1940: Father Victor Dubois of the Province of Belgium, who died at Cacuso, Lunda, at the age of 30.

July 22, 1940: Brother Edese Togno of the Province of France, who died at Langonnet, at the age of 68.

August 17, 1940: Brother Herve Gaonac'h of the Province of France, who died at Brazzaville at the age of 37.

OFFICIAL

Father Richard C. Wersing, pastor, Muskogee, Okla. (new parish).

Father Francis P. Trotter, pastor, Hato Rey, San Juan, Puerto Rico (new parish).

Father Kenneth Milford, Hato Rey, San Juan, Puerto Rico.

Father Edward L. Duffy, Charleston, S. C.

Father Charles F. Trotter, Arecibo, Puerto Rico.

Departures:

Father Charles F. Trotter on the SS. Coamo, Jan 9, 1941 from Pier 15, Maiden Lane, New York City, for San Juan, Puerto Rico.

Fathers Dennis J. Morley and Vincent de P. Deer, Feb. 1, 1941, on the SS. City of New York, of the American-South African Line, Inc., from pier 33, foot of Hamilton Ave., Brooklyn, N. Y., for Tanga, East Africa.

FERNDALE HERALD

On the Feast of St. Martin, November 11, the Most Reverend Henry J. O'Brien, Auxiliary Bishop of Hartford, ordained to the priesthood four of our confreres: Fathers John Gallagher of Philadelphia, Stanislaus Grondziowski, Edward Wolfe and Henry McAnulty, of Pittsburgh. The day was ideal in every respect. The weather was just cool enough to make traveling pleasant for the relatives of the ordinandi but not too cold to prevent them from having a tour of the property. From start to finish everything went smoothly. The ceremonies as usual were gone through with the exact precision due to such holy functions; they were enhanced by the beautiful music of our Choir. Naturally such affairs beggar description. How can one impress upon another the feeling of awe which is almost tangible; or how can one show the beauty and majesty of realizing what it means to be ordained to the priesthood? It is simple enough to tell of them, but to tell about them is another thing. "But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God."

"O blessed hands, by God's envoy
Cleansed with the holy oil of life
Enriched with power to hold with joy
The Body of God, of Jesus Christ!"

"Agimus Tibi gratias." How appropriate it was that Thanksgiving should follow so closely after the Ordinations. Due to conditions not unique we were puzzled as to which of the two days to pick, the 21st or the 28th. Well, it seemed the wiser thing to do and so we did it—we observed both days. Of course there was only one holiday and only one holiday dinner. The vacation came during the first week and the dinner came during the second week. On the first Thanksgiving Day (of this year) the annual classic of the local gridiron took place. A major meeting is the East-West Game. One that is always packed with thrills and flowing over with excitement. This year it was the usual mighty fracas of slaps and shoves for we still play "touch-tackle." Two mighty teams—the cream, as it were, of the country. They played well enough but it appears that the cream soured when it came to making the extra points after touchdowns, for the score at the final whistle was 12 to 12.

The mid-semester exams proved highly successful from the point of view not only of the faculty but also of the student body. It is quite certain that another profitable custom is in the making. It is another step forward in our drive to keep ours a thoroughly adequate house of studies.

"What is the use of a flawless sermon if your hearers have not the intelligence to follow it?"

—St. Augustine.

* * *

"Everything he says the priest should refer to the fundamental authority of God, building upon it the structure of his word."—St. Bonaventure.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 9 JANUARY, 1941 NO. 1

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

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"AD MULTOS ANNOS"

These words are sung thrice by every newly consecrated Bishop at the end of the ceremony of consecration.

Many are the good wishes that come to our mind, but such an important occasion is a time for prayer rather than for good wishes. Therefore, we ask Almighty God to grant to our beloved confrere, Archbishop McQuaid, all those graces and blessings that are mentioned in the oration, **Hoc Domine,** said at the consecration of a Bishop. Some of these graces and blessings are: an abundance of faith and constancy therein; zeal for preaching the good tidings of peace and for making known the Eternal Truth; a ministry rich in reconciling lost sheep to the true fold; the gift of preaching that is convincing not because of human eloquence but because of holiness of life; the grace to sanctify his flock; the strength never to be overcome by fear. In short that he may be a true and faithful shepherd, a champion of Christ.

"Forward then, champion of Christ," says St. Basil, "and let your attention be engrossed by the thought of the eternal blessings." The thought of these blessings is encouraging and consoling amidst the cares and anxieties of this world. The thought is a beacon light in a world whose outlook stretches not beyond earthly horizons, a light that attracts the eye heavenwards to God.

We are confident that the people of the Archdiocese of Dublin have such a light in their new Archbishop. As a result they will continue to enjoy the blessings and happiness of the true Faith so that with true joy they can apply to their new shepherd the words spoken of Tobias: "The light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity" (Tob. 10, 4).

As a final request, we ask God that our beloved confrere can one day sincerely pray for himself in the words of Holy Scripture: "Remember me, O my God, for good, according to all that I have done for this people" (2 Esd. 5, 19).

"All the words of God, no matter how plain and simple they may be, are fraught with life and engender life, because they contain the power of God."
—"St. Chrysostom.

ARCHBISHOP OF DUBLIN

On Monday of this week a letter came to the Editor of The Transcript. It opened with these words:

"After your trip to Ireland I remember an editorial which you wrote on your visit to Dublin and to Blackrock College. The priest who escorted you through the grounds was a quiet little man, a Father Charles McQuaid, who happened to be President of the College. These facts you mentioned. It now happens that the Archbishop-Designate of Dublin is the same Doctor McQuaid and will be consecrated by Cardinal MacRory on December 27, 1940, at St. Mary's Pro-Cathedral, Dublin."

Our correspondent, who writes from 65 West 138th Street in New York, signs himself George J. Collins, C.S.Sp., Provincial. He is evidently proud of the great honor that has come to Doctor McQuaid, and to the Fathers of the Holy Ghost, in New York, in Ferndale, Connecticut, and here and there throughout the Catholic world.

The Hartford party who met the future Archbishop of Dublin on the college grounds were most cordially received and were charmed by their learned host. He informed us that President De Valera lived in one of the neighboring houses, and that together they had discussed the conditions which were confronting their nation in those troubled times. We asked him: "How about President De Valera?" He responded with conviction: "He is the biggest man of them all." We continued: "Are the people with him?" His reply came in these words: "They are, in a fast-growing majority."

The great question of the hour was then the annuities. He answered: "President De Valera is an honest man. His moral sense is not only developed, but it is enlightened and formed on a just appreciation of the rights of others and his own obligations." As we had asked specifically about the Annuities he responded by informing us "that England had no right to them either moral or legal." As the man under interview was a professor of moral theology, we were forced to conclude that he knew whereof he spoke . . . When we asked him respecting England's legal right, he at once told us that the President of the Irish Free State was prepared to demonstrate that "no law requiring the annual payment of those millions is in existence." He then volunteered to obtain for us an interview with President De Valera.

He did so, and at five minutes to four we were ushered into the presence of the President of the Irish Free State.

On leaving President De Valera's office we had to apologize for taking one hour and five minutes of his precious time.

No two men that we met in Europe were as straightforward, as non-apologetic, and as learnedly intelligent as Mr. De Valera and his friend at Blackrock College. That friend will be consecrated Archbishop of Dublin tomorrow. He is a scholar and a ripe and good one; exceedingly wise, fair-spoken and persuading. To meet him is to fall in love with him. He will make a great Archbishop, whom Ireland will love.

The Catholic Transcript.
Hartford, Conn.
Dec. 26, 1940.

THE SHEPHERDS OF DUBLIN

One Bishop is a limited hierarchy for any country. When his episcopal residence is a prison a very limited situation becomes more limited. That was the state of the Irish hierarchy in 1705.

But to say that an Irishman is a prisoner means nothing. It must be determined whether the Irishman is really a prisoner or whether he has his jailer a prisoner. To determine then the real state of affairs from an Irishman's viewpoint is not as easy as many writers would have us think. Ofttimes these writers conclude from a certain state of affairs that an Irishman is so and so. Such procedure is easy and very superficial. It is comparatively easy to fathom a state of affairs but very difficult to point out exactly where an Irishman stands in a given situation simply because an Irishman is not to be found in a situation: he is merely outside of it looking in. Were it not necessary that he use his hands so frequently he could be said to have the situation well in hand. What the superficial observer sees is merely the reflection of an Irishman. That is why it is extremely difficult to write accurately about the Irish. An Irish surrender may mean a defeat for the so-called conqueror. At various times the Irish have been pronounced as "tamed"—to use a word dear to the vocabulary of civilization—but the Irishman was completely outside the situation that was set in motion to "tame" him. He usually enjoyed such a state of affairs from a ringside seat. The cessation of his shouting symbolic slogans of revolution may have been due to the fact—as in one case it was—that his mouth was too full of the cream of the English nobility, and so rapidly was the assimilation going on—without any signs of Celtic indigestion—that Parliament was compelled to pass those measures known as the Statutes of Kilkenny. Barriers supposed to keep the loyal English colonists safely distant from the Celtic saliva. Many of these colonists had to imprison themselves behind "the Pale." That was their only safe remedy of not falling in love with an Irish girl with the infallible result of marriage, a name soaked in brogue, and children who began to talk by lisping unholy comments about His Majesty. This paragraph is not a digression; if you want to know the truth about an Irishman you must know where to find him.

When the authorities cast the Bishop of Dromore into Newgate Prison, Dublin, no doubt this act was considered the end of the Irish Hierarchy. In reality it was the beginning of a new Irish Hierarchy. The authorities made the terrible blunder of not chopping off that lone Bishop's head immediately. They added blunder to blunder when they permitted a certain priest by the dangerous name of O'Rourke to get in touch with the Bishop at Newgate Prison, in those days the episcopal palace for all Ireland. It was not long before Father O'Rourke was Bishop O'Rourke. In all seriousness it can be said that the Irish Hierarchy won the race with the execution block by a mere head. When the "last" of the Irish Bishops died in Newgate a new Irish Hierarchy had taken his place. Bishop O'Rourke had consecrated Edward Byrne, as Archbishop of Dublin.

The Archdiocese of Dublin includes all the County Dublin, most of Wicklow and parts of Kildare and Wexford, with three suffragan sees; Kildare, Leighlin, Ferns, and Ossory.

The City of Dublin grew up around a fortress built in 852 by the daring Danish invader, Olaf.

Palladius is said to have first preached the Faith in that part of Ireland now called County Dublin. In 432 he was succeeded by St. Patrick, who established a bishopric at Kilcullen, within the territory that is today a part of the Archdiocese. It is on this account that such a great person is considered as the founder of so great a See.

Whether or not some early bishops who are listed as "Bishops of Dublin" could have been such in the strict sense of the word is difficult to determine. Certainly it seems some of them did not spend much time at home. However, if they were really the bishops of Dublin, they may have been forced to flee on account of persecutions. Among them we find the names of St. Livinius who traveled into Belgium and died a martyr there in 663; Disibod who spent some forty years in Germany; St. Wiro who in 700 went to Holland, and others.

After the invasion of the Norsemen in 852, it was a blackout for Christianity in the area now occupied by Dublin. Thor and Woden were the gods worshipped by these Norsemen. However chroniclers tell us that most of the Dublin Danes were converted by 948. King Olaf Cuarann, brought a group of monks into Dublin from Northumbria. He was also king of that territory and was converted there. That is perhaps the reason why monks were brought from Northumbria to evangelize the Danes in Dublin. Certainly not because the Irish considered them not worth converting, for no people can be thus classified in the eyes of the Irish whose mission spirit is proof of this. More likely it was a case of the Danes not desirous of having anything to do with the Irish. No doubt the Irish were desirous of having much to do with the Dane.

In 1014 the Irish and the Dane met in deadly conflict at Clontarf. Brian Boru led the Irish to victory. The Danes, however, were allowed to occupy Dublin on condition that the Irish would have free access to the

city. The Danes remained there for a century and a half until driven out by Strongbow, another invader. This move on the part of Brian seems to indicate that he was a judge of good blood. Perhaps he saw that the strong current of the dynamic Danish stream when mixed with that of his own would result in a very happy and useful combination. Irishman that he was, he did not believe that his type of blood was the only kind suitable to run in man's veins. An Irish outlook on—I will not say blood, because some friends of mine sometimes talk about "the Irish outlook on blood" as if the Irish always managed to keep their supposedly bloody hands high above the cleansing onrush of the torrents of civilization—but I will say an Irish outlook on things in general. An outlook which perhaps helps in no small measure to keep fresh the bloodstream of the Green Isle in sharp contrast with some other bloods stagnant with the pride of isolation or because of deification are about to burst from their natural course to kill the 20th Century Idol of blood. It seems to me that the Irish outlook on blood is better for the world in general.

About twenty years after Clontarf King Sitric, the Danish King of Dublin commenced to organize the Church in that city on an hierarchical basis. He founded Holy Trinity Cathedral (Good Queen Bess was good enough to change the name to Christ Church.) He had a man by the name of Donatus appointed and consecrated. May I say that this was the formal founding of such a great See?

King Sitric looked to Canterbury for the spiritual government of his new diocese perhaps because his ancestors had received their Christianity from that fertile source. Donatus was consecrated there; his successor, Patrick, in St. Paul's London. In 1084 Donat O'Haingley, a Benedictine, was consecrated in Canterbury for Dublin. His nephew, Samuel O'Haingley, another Benedictine, succeeded in 1096. St. Anslem was his consecrator. Gregory, successor of the Benedictine from St. Alban's, became the first archbishop of Dublin.

It happened when Cardinal Paparo, legate of Eugene III, called the Synod of Kells in 1152. Armagh, Dublin, Cashel and Tuam were created archiepiscopal sees, and all dependence on Canterbury was brought to an end.

Laurence O'Toole followed Gregory. He was abbot of Glendalough at the age of twenty-five; and a few years later he became Bishop of Glendalough. Laurence was Irish through and through. He received the blazing blood of the O'Byrne family from his mother's side. He was an Archbishop of Dublin about whom there can be no doubt of the fact that he was all Irish. He died in 1180, in Normandy, where he was trying to get an interview with Henry II of England in the interests of the Irish. Henry was at this time King of Ireland; Strongbow had taken the country for him in 1171. From this time Ireland became the little green gem that sparkled conspicuously and with no small amount of trouble on the English crown. But Henry wanted to avoid the Archbishop, so he went to the continent totally unaware of the pursuing qualities of the great ecclesiastic from Dublin. That renowned archbishop who is so dear to the hearts of the Irish was canonized in 1226. What more can be said of any man!

The Irish had very little to do with the government of the Archdiocese of Dublin up to the time when Laurence O'Toole was elected. With the passing of that great shepherd they had less to do with ruling the See. Ireland belonged to England and the English wanted their own archbishops in Dublin. However, Strongbow, was kind to Archbishop Laurence O'Toole. In fact the Archbishop was aided in his plans to beautify Christ's Church by the gallant conqueror. But when Laurence died, the English rulers appointed English men to the See of Dublin—four centuries were linked together with an unbroken chain of twenty-five English archbishops. A government post, such as that of lord chancellor, was connected with the archbishopric, a system that was garlic to the leadership tastes of the native families of O'Byrnes and O'Tooles. On that account they did not relish the spiritual leadership of Canterbury. These archbishops from England did fine work. One monument standing to their memory is St. Patrick's Cathedral built in 1191; reerected in 1228, as we have it today. Perhaps it would be more correct to say: as our dissident brothers have it today.

It was not until the time of Henry VIII that Dublin, like many other places, became shepherdless. A man by the name of Browne was intruded by that monarch who deftly dealt his cards to Venus from a packed deck. Browne was of the brood of Henry's hirelings, a lickspittle who licked up the crumbs that fell from the grabbing hands of Henry. He was consecrated by Cramner and arrived at Dublin in August 1536. He crossed the stormy and dangerous Irish Sea to discover that the angry and surging Irish blood when capped white with the foam of fury is more treacherous than a hundred Irish Seas.

He started out in true reformer fashion—rather "disformer" fashion. He ordered the Pope's name struck from all the liturgical books. The clergy of Dublin refused. His servants did the work. They scrawled out the name which was also written in the memory of the Irish clergy and people; a memory, whose pages were never touched by the smearing quills of Henry's sycophants. Then he had all the relics he could find, including the crosier of St. Patrick, burned. The Book of Common Prayer was introduced—to use a mild word. Finally, like all the reformers, he gave the unmistakable token of what reform meant to him, by taking a wife. What I think the Irish would have done to Browne, had he not been so well guarded I must refrain from writing here even in these times, blood-spilling as they are.

There were some short respites, especially under Mary, but to be followed by a renewal of the persecution under Queen Elizabeth, the Good Queen Bess who was good in many ways, especially in that rather difficult task of persecuting Irish Catholics. She introduced the Act of Uniformity, intended to obliterate the Faith in Ireland. The Irish took her at her word and the Faith of the clergy and people remained uniform.

Still clinging doggedly to the Faith, Irish Catholics saw the seventeenth century come. In that century six archbishops were elected to the Archdiocese of Dublin: two never entered the archdiocese, two died in exile and two died in prison. However the Metropolitan Chapter never died. In real die-hard fashion it assembled at various times during the persecution to do as best it could the work of a prisoned or exiled shepherd. Towards the end of this century a meeting of ecclesiastics held at Dublin gave rise to the discussion about the primacy of Dublin over Armagh.

During the long persecutions many letters of the Dublin archbishops are headed: "E loco refugii nostri . . . " a very significant phrase which tells its own story.

Restoration came under Archbishop John Troy, O.P. He arrived at Dublin on December 9, 1786. He could with pride look back on a great victory for the Church in Dublin and in Ireland. The Irish had managed every situation admirably well. They remained in the midst of a crisis as long as possible and then stepped aside to leave the forces of persecution exhaust themselves on mere shadows of the Irish: their churches, their schools and their lands; the persecutor being forgetful that the Faith of Ireland was as deep as the life of the Irish and just as hard to kill. Archbishop Troy did not find it necessary to commence instructions in the Faith—he merely continued them. This advantage coupled with the thirty-seven years he was archbishop helped considerably in the restoration. He saw the beginning of the Christian Brothers; the restoration of the Jesuits; built schools and churches; took part in the foundation of Maynooth and laid the foundation stone of the pro-Cathedral on Marlborough Street. His successor, Archbishop Murray, saw the Catholic Emancipation of 1829, and the career of the Liberator, Daniel O'Connell. Archbishop Murray received the red hat in 1866; his successor was likewise honored. In 1885 Archbishop Walsh was elected to be succeeded in 1921 by Archbishop Byrne. And in 1940, our own honored confrere, Archbishop McQuaid, is elected one of the Shepherds of Dublin. Ad multos annos! Ad fructuosissimos, plurimosque annos!

NEW YORK

The Catholic News, December 14, 1940

Archbishop of Dublin's Consecration Dec. 27th.

Dublin—The Most Rev. John Charles McQuaid, C.S.Sp., D.D., Archbishop-designate of Dublin, will be consecrated in St. Mary's Pro-Cathedral on Dec. 27, the Feast of St. John the Evangelist.

His Eminence, Joseph Cardinal MacRory, Archbishop of Armagh, will be the Consecrator. The Most Rev. Francis J. Wall, Auxiliary Bishop of Dublin, and the Most Rev. Patrick Collier, Bishop of Ossory, will be the Co-Consecrators.

His Excellency, the Most Rev. Pascal Robinson, Papal Nuncio to Ireland, will assist at the ceremonies. Members of the Government, the Dail, the diplomatic corps and the Dublin Municipal Council also will be present.

RIDGEFIELD

Enclosing the porch here at the Novitiate is always a good indication that winter will soon be upon us. Already the novices are beginning to don warmer clothes to stave off its nip and sting, especially during Office and Rodriguez. But there is a kind of happy anticipation which accompanies it—undoubtedly to try out the home-made toboggans and ice skates. The latter to glide gracefully over the fast enlarging lake which for the past few months has been in the process of construction. So, let the hearty winds blow.

Last time we mentioned that twelve novices and four brothers registered for the "Draft." Since then, only one novice has "won" in Uncle Sam's lottery (he had the honor of filling out the eight-page questionnaire).

November the 13th has always been a red-letter day for Novices. This year, despite the rain, the Feast of St. Stanislaus was duly celebrated with turkey and trimmin's plus a handful of "Tu Autems." Now all eyes are fixed on Thanksgiving Day.

During the past month Fr. Collins, Fr. Guthrie and Fr. Walsh and four Scholastics from Ferndale paid us a visit.

Hardly had our Thanksgiving repast been consumed when thoughts began to stimulate the joyful associations of Christmas. This, you know, is almost inevitable. Since then, preparations for it have been the motive of most assiduous activities.

In this salutary disposition our promenades were converted into veritable expeditions. The Novices have been observed scouring the neighboring arborial patches for laurel, holly and other greens with the result that many beautiful wreaths adorn the entrances of this spiritual rendezvous. Every evening witnessed the Schola zealously rehearsing a new Mass in four parts to be sung on Christmas Eve. Even the manual labor crews were converted into potential interior and exterior decorators. Our Christmas will be certainly a happy one.

It has not been all work, however, Time out was taken to enjoy the few snowfalls that turned our hillsides into a virtual winter wonderland which, in our opinion, would rival that of St. Moritz. Strange to say, it took the snow to elicit the latent mechanical abilities of some. The art of assembling a few boards with a few nails—Presto! a flying sled—must be seen to be appreciated.

But, in the midst of all this the spiritual side has not been neglected, you know. The Christmas Retreat with its sublime conferences, meditations and General Confession which have been warmly anticipated is now preparing us to experience and appreciate the true spirit of Christmas.

A holy and happy Christmas and a joyous New Year to each and every one is not only the wish but also the prayer of this Community.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done. —F. W. Bourdillon.

KERNELS FROM CORNWELLS

The writer craves the patient indulgence of the readers of this column when he makes the first paragraph about himself. One day last week he was compelled by law to go to a U. S. government office to be fingerprinted. No, do not start to make rash judgments; his conduct is unblemished, his past life an open book. But it happens that he was born and brought up somewhere in the wilds north of N. Latitude 45, which makes him technically a British subject. We say "technically," because he yields to no one in his devotion to the Stars and Stripes, and loyalty to the Constitution of 1789.

On Thursday, Nov. 21, Cornwells was honored when another of our alumni came back to celebrate one of his first Holy Masses here. Father John Gallagher's presence on the altar brought back to the faculty gratifying memories of his services in student days. Father Williams acted as deacon and Father Stanton as subdeacon. Father Roth gave the sermon. The preacher dwelt on the subject of this first act of the Priesthood in its relation to aspirants in training for this same Priesthood. The sermon in more detailed form appears elsewhere in this issue. During the Mass the Schola Cantorum, under the direction of Father Edward Dooley, rendered Cardinal O'Connell's "Juravit Dominus," Father Dooley himself singing the solo parts.

Even though the twenty-fifth anniversary of Fathers Roth and Williams is still to come, the spirit of Jubilee is in the air here. It manifests itself in the expressions of good will which, in spite of the privacy of the preparation, have come percolating in from outsiders. It is shown also in the preparations; the tidying of the grounds, the cleaning of the front yard, the scrubbing of corridors, the washing of windows, and all the variegated forms that a Cornwells house-cleaning takes. But we shouldn't detail it too much, lest the reader get the impression that we clean the house only when there is a celebration. We do occasionally scrub the floors, even when there's no jubilee. We expect a good crowd of confreres, and the students' Choir and Schola and Glee Club are tuning themselves up to enliven and also solemnize the anniversary.

Duquesne's triumph over Villanova on Nov. 23, was a Cornwells' Day also. The entire student body, and as many of the Fathers as possibly could manage it, were there to add to the cheers for the boys from the Bluff. There was not a play that was not talked about and played over again in conversation for several days afterwards.

We have a new and welcome addition to our community in the person of Father Tom Wrenn, until recently assistant pastor of Holy Ghost parish, New Orleans. Before going to New Orleans he had been for a number of years pastor of Marksville, La.

Father Hoeger attended the Catholic Charities Convention in Chicago, Nov. 17-20.

After months of painstaking preparation on the part of Father Kettl, a new feature has appeared on the list of College chapel services; Cornwells is henceforth to have Vespers in choir. The three attempts which we have had already all indicate a big success. The training in Plain Chant and the beautiful chapel both combine as a foundation for any monastic ceremony. Of course, a little clumsiness was to be expected, such as when one father in choir gets one single incensing and the next one gets four triples.

The college theatrical group, at least that part of it constituted by the First and Second years had quite a workout last week. Their first production, "The Black Draft," was such a success when played before the rest of the house that their reappearance was demanded. They repeated the play before the Students' Auxiliary also at Mother Katharine's.

Under the impetus of Father Dwyer, a large group of students have organized a Club of Classical Music, for a study and appreciation of the more famous operas, Their objective is not only to attain an understanding of the opera, intrinsically, but to learn more about the circumstances underlying its composition, the life of the author, etc. About 30 students belong. The results accruing from such a movement are apparent in other studies as well; it was the lack of these cultural studies that accounted for the difficulty in getting students to take an interest in classical reading.

Father Duffy has added to the almost numberless improving changes by a transformation of the Fathers' dining room. By a few deft strokes with the paint brush, he elaborated some very fine imitation of panelled oak, even a few hand-made knots. The basement of the main building is becoming a recreation hall again as it was in the "good old days" of not so long ago; the barber shop has been moved to the old scullery; the locker-room is now the former recreation room.

During the corn, potato and vegetable harvest, the boys were bogged down with work on all sides. Brother Matthew reports with triumph that the all-time record for potato picking was set at 350 bushels a day, not to mention 1,500 bushels of corn husked.

We had a Hindu magician who gave us a glimpse into the mysteries of necromancy, magic, conjuration, hypnotism, etc. What he couldn't do is just not written in the books.

Father Bryan has succeeded in instilling into his Greek classes such a love of Grecian culture, art and literature that several of the students wished to enlist in the Greek army for the defense of Koritza.

For a while we had hopes that the senior classes would be able to enjoy the treat afforded last year to the soph class of seeing Maurice Evens in another Shakespearean role, this time, "Twelth Night." But our hopes were doomed when we learned that all the theatre seats were taken. A fairly good compensation, (though by no means a substitution for Evans) was afforded by a trip to the Summer Play House at New Hope, where the same play was given. The sophomore English class, now pretty thorough Shakespearian scholars, under the double tutelage of Fathers Baney and Stanton, enjoyed the day.

The old clock on the tower, which has rung the hours and quarter-hours for generations of scholastics since time immemorial, had by this summer almost disappeared beneath a coat of rust and age. Its face and

hands have been restored to visibility by brush and paint applied by the deft hand of Father Charles L. Diamond. Father Diamond's service to the historical time-piece leaves the community so much the more his debtor.

* * *

Your prayers are asked for the repose of the soul of Brother Austin Tobin, C.S.Sp., who died at Rockwell College, County Tipperary, Ireland, October 28, 1940, R.I.P. He was one of the long line of famous cooks at Cornwells. Remember?

DUQUESNE DOINGS

On November 30th, there appeared a new edition of the President's Reception at the William Penn Hotel. It was by far, the biggest social event of the University in its long history, breaking all previous records for attendance, glamour, finances, and entertainment. Over one thousand couples filled every available bit of room on the spacious 17th floor. For two hours the University officers were greeted by the milling throngs. Three orchestras supplied excellent music, of which the two headliners were overshadowed by the Duquesne University Tamburitza Ensemble. Six colored couples drew rounds of applause by their "jitterbug" specialties. Father E. A. Malloy was general chairman of the affair, and must be credited with its sparkling success.

A beautiful tableau of Bible history is now on display in the Chapel foyer of the University. The story begins with the Garden of Paradise and ends with the tomb of Christ.

Here are seen various statues, detailing the prophecies and their fulfillment—Melchisedech, Moses, David, Goliath, St. Joseph, the Blessed Mother, the Shepherds and Wise Men. The Stable of Bethlehem is the connecting link of the sacred pageantry. In the background arises the dome of St. Peter's supporting a statue of Pope Pius XII. The appropriateness and artistry of the pageant bespeak the work of the University classes and their teacher, Mr. Pierce.

On Sunday, December 8th, the Catholic Nurses League of Pittsburgh held a day of Recollection at the University. The conferences were given by Father Carroll.

In the process of an alumni reorganization, the Clerical Alumni Association has been formed with a very practical and praiseworthy objective, the creation of an endowment fund of at least $25,000 within a period of ten years, to be known as the Father Hehir Memorial Endowment Fund. The principal of this fund will accumulate untouched. Only the interest will be given to the University to be used for the best interests of Catholic education.

The preamble of the appeal is worthy to be quoted in full:

"Every priest who attended Duquesne University in preparation for the priesthood is conscious of a debt of gratitude to the University and to the Holy Ghost Fathers. Some of the policies of the University which were, perhaps, only half understood during student years, should be more clearly seen and appreciated now. One such policy was the setting of the tuition fee for students for the priesthood at the lowest possible figure, to enable poorer boys to continue their studies. That made it impossible to save for future expansion. Furthermore, Duquesne University has no endowment of any kind. These conditions present to the clerical alumni of the University an opportunity to express their gratitude in a manner that will materially assist the officials of the University in fulfilling a long-range program of Catholic education."

KILEMA (Cont'd.)

Back to Kilema once more—and back to the books. What! Still studying Kiswahili? Yep, and it sure is a great language.

After a few days we were honored with a visit from His Grace, Archbishop Riberi, the Apostolic Delegate. We didn't take exception to the fact that he arrived a few days behind schedule, as Africa and its hazards are no respectors of persons. On arriving at the Mission we learned that his car had broken down 15 miles from "nowhere" and his secretary was forced to walk back to town for help. The Archbishop had a long wait and it was dark when his secretary arrived in a mechanic's car, the headlights of which pointed out a leopard in the middle of the road, not five yards in back of the Delegate's car. Luckily he wasn't aware of the danger lurking in the darkness.

Repairing the Delegate's car caused a forced stay at Kilema, at which we were very much pleased, for being a very democratic gentleman, we had the pleasure of his company for the better part of a week. The fact that he had a very fine radio made things all the more enjoyable, as we had a chance to brush up on world affairs and the war in particular. However, it wasn't as much fun as I had hoped seeing that we had to sit around each evening and listen to the news items in foreign languages (one of which I understood, and that was but a 15 minute program from London). The Delegate being Italian, had a grip on four or five languages, so I do hope he enjoyed himself. As for myself and the other American lads—well, we just sat and twiddled our thumbs, feigning interest.

Running a radio on an automobile battery makes one very chary in selecting programs—hence our entertainment was restricted to news broadcasts (you folks back home don't realize how fortunate you are with all your electric buttons and new fangled gadgets). But despite the miserly use of this particular battery, "yours truly" stole in one bright morning, spun the dials and picked up New York. It was music to the soul to hear one of those American Swing Bands break into their version of a tune entitled "Scatterbrain"—or possibly it was a bit early and I was hearing things (maybe the scatterbrain was the fellow at the dials).

The departure of the Delegate found me with camera in hand—I'll let you know later if my attempt was successful. I'll also tell you later on of the evening the hierarchy had me on the edge of my chair as they swapped animal stories about Africa. The Archbishop seemed intent on going the Bishop one better every time, until finally the Delegate related a fantastic story

which brought the house down and broke up the party.

I've a lot of sights in my short travels but for natural beauty one has to travel a long way before finding anything to surpass the scenic beauty here in Tanganyika. Most of the Missions are on the mountains and command an excellent view of the surrounding country. Looking off in the distance one feels as though one has reached the floor of the sky where those fluffy masses, called "clouds," float about and often envelop one. Viewing the land from such heights one may see huge blotches of shaded country, where the clouds have obstructed the sun's rays from reaching to earth. Then at noonday you can tell exactly where it is raining when a single cloud is seen dropping down dew while the rest of the country is bathed in the radiance of Old Sol. Getting down to earth, one finds swelling streams coursing down the mountain, cutting their way through the craggy rocks and forming picturesque waterfalls. That "distance lends enchantment to the view" I cannot deny, for on closer inspection I discovered that all this seeming grandeur was simply "nature in the raw." I've seen all these sights with my own eyes, and so I'm convinced that one who likes to feast his eyes on the beauties of God's handiwork would find a haven here in East Africa. It sort of stirs one's aesthetic sense, beautiful is the word for it—and being "a joy forever" one can drink in its loveliness most any time (at least when it's not raining). But like everything else, one gets tired of it, as I've also discovered, because the Fathers who have been out here for years are immune to all these picturesque scenes.

God bless you all.

HOT SPRINGS, ARKANSAS

Offered Holy Mass for the first time this morning, December 1, 1940, in St. Gabriel's at 6 a. m. There were eight at Holy Communion. I shall have to say Mass at 6 o'clock for most of the parishioners have to be at work at 7 o'clock in the bathhouses and hotels. Four are under instruction and I hope to baptize two on the vigil of Christmas so that they can make their First Holy Communion on Christmas Day.

I did not meet Mr. Hughes but Senator McCall of New York is staying at the Arlington and is visiting the Church today. I also met Edward Sneed, a County Commissioner of Chicago (a colored Catholic) and he promised to send me some help. He is also a democratic ward leader and on the Game Preserve Commission.

HELENA, ARK.

December 1st, 1940.

Things are going fairly well. Perhaps I expected too much. There is a great difference in the Negro here and in Louisiana. But I will get used to it. We have forty in school this year. Thirty of this number are non-Catholics. The Sisters are doing wonderful work.

HOLY GHOST FATHERS
65 West 138th Street
New York, N. Y.

Office of the Provincial December 1, 1940

Reverend dear Father:

Circumstances in these trying times have cut off our Fathers working in the foreign missions from their European headquarters. They have no recourse left but to appeal to the American Province for their essential needs.

The requests from most of them to date have been for Masses. With a daily Mass stipend they are able to maintain themselves and keep going.

We have over 700 missionaries in Africa alone, besides many in the French and British West Indies and South America. In the African colonies some entire communities have been interned because of nationality.

Would you have any surplus Masses to send us for them? If you have Masses that are urgent we can arrange to have them satisfied immediately as it is still possible to communicate by cable with these missions.

We shall be deeply grateful for any help you may be able to send. Asking your prayers for our missionaries, we remain,

Respectfully yours,
THE HOLY GHOST FATHERS,
George J. Collins, C.S.Sp.,
Provincial.

PROPAGATION OF THE FAITH OFFICE
49 Franklin St., Boston, Mass.

December 10, 1940.

Rev. George J. Collins, C.S.Sp.,
65 West 138th St.,
New York, N. Y.

Dear Father Collins:

I have your letter of December 7th requesting stipends. Every month for many years we have been sending Masses to Bishop Byrne, of Kilimanjaro, Br. E. Africa. Other Holy Ghost Missions Superiors have received Masses from this office at varied intervals. In view of the fact that these alms go directly from our office to the missionaries, I will be pleased to serve you if you will give me the names of two or three Holy Ghost Bishops or Superiors in barren sectors of the Vineyard. I could send them occasional Mass alms. If this suggestion is not in accordance with your plan, I would be pleased to enter you on our monthly Mass list and send you 100 stipends a month to be sent to the most needy of your brethren. In any event I want to help you in every possible way.

The above constitutes my most practical suggestions that fit in with our organization.

Wishing you every blessing of the Christmas season, I am,

Your devoted friend in the Lord,
(signed) ✠R. J. Cushing,
Diocesan Director.

FRIBOURG

November 25th, 1940.

Our Scholasticate is reduced in number. This year there are only eleven: 4 Irish, 3 Swiss, 2 Portuguese, 1 Dutch, 1 English. Of the few French who were here, one is a prisoner of war in Germany, we do not know where. He has not been able to write. There were two Poles who were taken by the Polish army in France. One was Fr. Mientki, a young priest, who was ordained in July, 1939, with Fr. John Walsh, Fr. Moroney, etc. He did splendid work for the soldiers in the training camp. Later he was appointed Chaplain with the rank of Captain, and left for the front last May. There were terrible fights in the North of France and Belgium. Fr. Mientki disappeared. Nobody knows whether he is living. The other is Mr. Gordon. He has not written, but we have heard that he must be with some unit of the Polish army in Scotland.

The Superior General is in Paris with the Council, I have just received a letter from him dated Nov. 16. The letter came through Fr. Gay, Vichy. You have been informed that all correspondence must be sent to Fr. Gay, **Maison du Missionnaire,** Vichy, Allier, France. He remained in Vichy, and he is able to forward letters, demands, etc., and to receive answers.

The Superior General says that the number of those who have disappeared is now smaller: 14 Scholastics and 4 Brothers of whom there is no news.

We get news from Portugal, Holland, Belgium, Rome, but it has been impossible to receive anything from our confreres in unfortunate Poland. In Rome the Seminaire Francais has been reopened with two Fathers (Monnier and Delaire) 4 Scholastics (3 Irish, 1 Swiss) and about 15 Seminarians, none of whom is French.

At last I am able to write to you, thanks to Father Provincial of the English Province, from whom I obtained the address to your Provincial house. My news of the rest of the confreres is scant, but I know that the English Scholastics from Langonnet reached their native land safely.

As to us, we are here in Scotland, Mientki, Gordon and Brother Roman. Brother Philip remained in France. We are well cared for here. If Father Federici returned to the U.S.A., kindly remember me and Gordon to him and to all of the Scholastics with whom we made acquaintance.

Rev. Francis Mientki,
P. O. Box 260/75
c/o G.P.O., Glasgow,
Scotland.

HARTFORD, CONN.

. . . Thank you very much for the new Holy Ghost prayer book. Its arrival for the opening day of Advent is opportune and suggestive of a year of richer prayer and confidence. The Holy Ghost Fathers will share my intentions as I use it.

With sincere gratitude,

Austin F. Munich.

BOSTON

December 13, 1940

Supplies on Way to Stranded French

Prospects of a drab Christmas for 1,500 war-stranded French fishermen on two tiny islands off Newfoundland were alleviated today as the British schooner Robert Esdale plowed toward them with supplies from Boston.

The two-master left yesterday for the French possessions of St. Pierre and Miquelon with food, warm clothing, 55 tons of coal and such gifts as cigarettes, pipes and tobacco. Francois Briere, French Consul in Boston, planned the expedition.

PROPAGATION OF THE FAITH
Perkins, Mich.

December 16, 1940.

I am very glad to be able to send you 140 Mass Intentions for your Missionaries in Africa and check for the same amount.

I have a brother belonging to the Holy Ghost Fathers' Society, Father Joseph Coignard, Superior of the St. Martin's Mission in the Diocese of Libreville, Gabon. I am worrying about him and so is my sister who is Superioress of a convent in Rome, as we have had no news of him for the last two years. I wonder if it would be possible for you to get me some information about him. He has been in the same mission for 36 years, since 1904. I would be very grateful to you.

Sincerely yours in Sp. Sto.,
Alphonse C. Coignard.

ST. MONICA'S CHURCH
369 23rd Avenue
San Francisco, Calif.

December 6th, 1940.

Dear Father Collins:

I was very grateful for the Holy Ghost Prayer Book, which I like so much that I am sending to the Stelz Co., for a copy for each of my seminarians. I had a long letter from Bishop Byrne last week. I sent him a clipper-letter and a Christmas remembrance. The picture of his native Sisters in last months "Catholic Missions" was splendid. With good wishes for Christmas, I remain,

Gratefully yours,
(signed) Wm. J. Cantwell.

SOCIETY OF CATHOLIC MEDICAL MISSIONARIES
Brookland, Washington, D. C.

November 30th, 1940.

Thank you for the Holy Ghost Prayer Book which come this morning. Now I know I am being spoiled! It's really beautiful—and I'm glad to have it because, as you no doubt know, it's almost impossible to find any prayers to the Holy Ghost. I've been holding on, all these years, to one—Consecration to the Holy Spirit—that you sent me **years ago** from South Norwalk, and I find it is included in the volume also. I think the editor is to be congratulated on the book . . .

SACRED HEART RECTORY
481 Sandford Avenue
Newark, New Jersey
December 6, 1940

Dear Father Collins:

At the suggestion of Mr. John Henderson of South Orange, N. J., I am writing to you, extending to you, or a member of your Congregation whom you may be kind enough to designate, an invitation to address our Holy Name Society on Thursday evening, January 9, 1941.

The discourse will concern itself with the founding, history, and progress of the Congregation of the Holy Ghost.

The Reverend lecturer, if possible, should appear before the Society attired in the habit of the Holy Ghost.

I am also extending to you, or the member of the Congregation whom you may designate, an invitation to have dinner with me at the Rectory on Thursday evening, January 9th.

With best wishes for a happy Christmas and in anticipation of seeing either you or a member of your Congregation on January 9th, in union of prayer, I am,

Sincerely yours in Christ,
(signed) Rev. Thomas H. Reilly.

SHREVEPORT, LA.

The Sisters moved into their new convent last Friday. The Bishop is coming to dedicate the building on November 27th, 1940. I wish you could be here for that occasion. The Jesuits at St. John's are going to have a Pontifical Mass the day before commemorating their four-hundredth anniversary.

The mission was quite successful. Many who had been away from the church for years came back and the non-Catholics came in great numbers to the services. They seemed well impressed. I took Fr. Howard to the high school where he addressed a group of the children; he also spoke to the children of a grammar school. He was well received everywhere. Many of the local clergy came to hear him and were well impressed by his talks. However, we have no signs of conversion. We announced convert classes but not one came.

NEW ORLEANS, LA.

Everything is going along nicely since the arrival of Fathers Hanichek and McGoldrick. Both are doing excellent work, and are very willing. They are at present taking up the census of the parish and making a visitation of every family. Father Hanichek has charge of the CYO, senior and junior; the Sodalities, senior and junior, and Father McGoldrick has the Altar Society, the Altar Boys, the Legion of Mary, and the Holy Name Societies. Both teach Christian Doctrine in the schools. So there is plenty to keep them busy. I have the Knights of P. C., The Women's Auxiliary and the Confraternity of Christian Doctrine. The latter is in the process of formation, with study clubs, etc.

We shall be looking forward to a visit from you sometime in the future.

OPELOUSAS, LA.

December 20, 1940

I have been here for ten months and have visited about 800 families and I am sure there are 600 or 700 more. There are four missions, and we go to each mission twice a month. Just imagine people living 14 miles from Opelousas, and just think that there are **fourteen** schools within the limit of the parish. This year, unfortunately our poor parishioners have met with the greatest disaster they can ever remember. Talk about destitution and misery! I never saw the like. The floods came here just at the time when all their cotton and corn was destroyed. We are up against it, and the social helpers only come to the aid of Negroes when the whites have been taken care of. It is all sad in the extreme . . . We had a great celebration at Marksville for Father Dodwell. The Bishop, three diocesan priests and 21 Holy Ghost Fathers . . .

OKLAHOMA CITY, OKLA.

December 7, 1940

We had the formal opening of the hall last week, and over three hundred were present. I erected the Stations of the Cross at Luther and will try and make a night a week there during Lent. I am now going to Langston U. twice a month for Mass, and lecturing there and at the college in Guthrie on Negro history every week. I have great hopes for Langston. We opened school on December 11th and of course being so late in the year, we have only twenty students; we will do better next term. Because I have a new building I can't expect a miracle; I think the building is one in itself. Total cost so far $20,642.00 and there are many things we need. We will have new pews and carpet for the aisles for Christmas and a new Crib. I have baptized ten since we left Laird Street.

CARENCRO, LA.

December 7, 1940

Our immediate wants would include two albs, six altar boys' cassocks and surplices. The Tabernacle association of Philadelphia sent us a lovely Benediction set including a cope.

Bishop here December 3, 1940. Confirmed 247.

Our weather is good, but rainy. $4 or $5 is our limit on Sundays now since the harvests are over.

MUSKOGEE, OKLA.

December 18th, 1940

Everything is progressing nicely in Muskogee. Instruction classes usually number about 20 each Tuesday and Thursday, and this despite decidedly cold weather. Last Tuesday I had 19 and on Thursday there were 22. Friday morning I got into Tulsa, said Mass at St. Monica's and left for Pittsburgh. Classes are being taken this week by a competent, elderly white woman of Muskogee. Next week and the week following there will be no classes due to the holidays so it seemed as decent a time as any for me to come east and try to raise some money from my friends for the mission and for my personal support.

Because the priest in Muskogee couldn't see his way clear to take me in I had to resort to the very cordial welcome of the Brothers' at St. Joe's Prep School. Before leaving I saw Bishop Kelley and received his permission and also a letter which has not proved so effective as I had hoped.

Private contacts haven't been very successful so far but I'll keep trying since I won't get anything if I don't ask for it.

A colored funeral parlor will be available for me to use for Sunday Mass about mid-January and by that time I hope to have rounded up a presentable group to attend Mass. Constant checking Tuesday nights reveals that no more than a dozen folks attend Mass at the 2 "white" churches Sundays.

PHILADELPHIA, PA.

December 2nd, 1940

I met a Father Boyle, rector of St. Joseph's Church, Girardville, coming down on the train the other night. He professed himself "a devotee" of Father Kelly's and went so far as to rank him head and shoulders above Msgr. Sheen. An important bit of information (unless you have it already) is that Father M. A. Kelly's 1919 or 1920 Lenten course in the Cathedral was published in the Standard and Times of that era.

December 30th, 1940

Word from Europe tells us that Fathers Tomaszewski and Rydlewski are still in the same place, that is in an old monastery, and that they are well.

ARECIBO, PUERTO RICO

December 25th, 1940

I got a letter last night saying that a house we looked at last week will be vacant and ready for us on January 1, 1941. It rents for $55 a month, and is at 14 McCormick Ave., Floral Park, Hato Rey. When we get in there we will get a P. O. Box and will send you the number at once.

SERMON

Occasion—Father J. P. Gallagher's First Mass in Holy Ghost Chapel, Cornwells Heights, Pa.
A. J. Roth, C.S.Sp.

The consecration of a young man to the priesthood instills into God's intellectual beings varied degrees of happiness and of expectation. The blessed spirits of heaven, the angels and the saints, rejoice because God will be supremely honored by another daily sacrifice of the Mass; the souls in purgatory regard with holy longing their release from confinement by the Masses and prayers to be offered in their behalf by the newly-ordained; his parents and relatives are speechless with gladness, because one of their blood has been elevated to an incomparable dignity; his instructors and teachers experience a blessed satisfaction because their efforts have been rewarded with an issue so momentous for aiding in the preservation and augmentation of the work of our Lord; and in the soul of the newly ordained there is an exaltation of spirit akin to that which settled upon the soul of the Blessed Virgin Mary at the angelic announcement of God's choice of her to be the Mother of the Savior.

A priest is another Christ. Such is the sublime language in which the Church pictures to us one consecrated to the office of priesthood. And every priest is another Christ in his function of offering sacrifice for the living and for the dead.

Yet every priest has also another function; for he communicates in the office of the Holy Spirit. As the Redemption is the work of our Savior, so sanctification of souls is the work of the Holy Spirit. To Him is attributed the completing and perfecting the work of our Lord; He, the Spirit of sanctity, completes and perfects by the bestowal of an ever-increasing sanctity in souls the work begun by the Savior. And this is according to the words of our Lord Himself, Who promised to the Apostles and to the Church the abiding presence of the Holy Spirit to guide and to enlighten the Church and to lead it into all truth. This truth, the members of the Church, under the action of the Holy Spirit, embrace by faith and mint into action by love.

Yet the members of the Church are not only to be freed from sin and have sanctifying grace conferred on them, but they are to possess a rich measure of the grace of God. For our Lord came that we might have life and have it more abundantly. The conferring of the grace of God in abundant measure is the work of the Holy Spirit. By His inspirations, by His suggestions, by manifold other operations, and thru the sacraments, He makes the individual member of Christ's mystical body rise from a state of soul in which the grace of God is only maintained to the lofty eminence of sanctity which verifies our Lord's desire that life be had more abundantly. The calendar of the saints, the countless millions in every age of the Church, whose high sanctity, for the most part, was and is known to God alone, attest the power of the operation of the Holy Spirit upon the souls of men.

The priest shares in this office and function of the Holy Spirit; for the work of the priest is not only to offer the sacrifice of the Mass, but also to be instrumental in completing and perfecting the work of Christ in the souls of men, who are not only to be absolved from sin and established in a state of grace, but are to be animated to have an abundant life of grace. The book of Genesis pictures the world on the first day of creation as in a state of darkness and emptiness. Then, according to the sacred writer, the Spirit of God moved over the waters, and there appeared successively light and order and richness of life and beauty of form and of color. The Holy Spirit, thru the instrumentality of the priest, produces a similar effect in the souls of men. The emptiness and darkness of the human spirit are, by the operation of the holy Spirit and thru the agency of the priest, replaced by light and life and richness of life—a life not dormant like that of vegetation in the chill of winter, but a life that is surging, intensifying and expanding into the flower and fruit of excelling sanctity.

The office of the priesthood is a communication to a certain degree, it is true, of the office of the Holy Spirit. The Holy Spirit is the sanctifier of souls; yet He effects this sanctification thru the instrumentality of the priest

who administers the sacraments, who preaches the word of God, who counsels and stimulates his fellowmen to a greater and more abundant possession of the grace of God. And so, as the priest is called another Christ, so, too, he may be called another Holy Spirit.

Since the priest, by his ordination, has a communication of the function of the Holy Spirit, he is bound to be a deeply spiritual man. He is taught in his seminary days to practice a spiritual life of a higher order than that of a layman. He is called upon to possess, not only the theory but also the practice of the more abundant life which our Lord desired us all to have. On his ordination day the priest becomes another Christ for offering sacrifice; and by his commission to be instrumental in the sanctification of others, he is another Holy Spirit. To aid him in fulfilling these divine-like functions and to be deeply spiritual and sanctity-minded, he receives on his ordination day, in addition to the powers granted to him, a rich infusion also of the seven gifts of the Holy Spirit, and of these, Wisdom exercises the most potent influence; for it creates in the newly-ordained a profound liking and attraction for, and a deep love and relish of, spiritual things.

To remain an eminently spiritual being amid the allurements of the things of sense, the priest needs to fortify himself daily by communing in spirit with the Invisible Spirit of God. Like the Apostles, he ascends with our Lord the holy mount to pray, where he enjoys a glimpse of heavenly things; and the beholding of these sheds its influence upon him in his daily work as another Christ and as another Holy Spirit.

Though the priest finds it good for him to be upon the holy mount, he does not remain there. Like Moses, he also ascends the mount to converse with the Lord, and like Moses, he descends from his morning conversation with His heavenly Host to be mightily instrumental in assisting others to become more intimate friends of God.

The influence of the priest in accomplishing his work as another Holy Spirit, is, in part, determined by the loftiness of his own spiritual life. When he is endowed with an abundance of spiritual treasure, then virtue goes out from him, not only by reason of his office of priesthood, but also by reason of the attractive beauty of the heaven-like manner of life with which he is graced. And so is fulfilled the two-fold function of one in the priestly state—that of being another Christ and that of being another Paraclete.

WANTED

Splendid use can be made in our Scholasticate of cast-off habits and breviaries. Fathers who have discarded habits or extra sets of breviaries are invited to send them to Ferndale.

JESUS, MARY, JOSEPH

Three powerful names! The beautiful and majestic strains of love and sacrifice flow in soothing symphony from a consideration of these names. Names which can change the world into a vestibule of heaven!

JESUS ,who can shed light on present-day difficulties, still unsolved because He was not invited to the council chambers of the nations. He is not allowed in many schools and universities, yet these same schools and universities claim to teach truth and openly exclude the Truth. The teaching of Christ, if listened to, would have the same effect today as it had on that day in the Temple when He gave answers to the leaders of Jewish thought so that ". . . all that heard Him were astonished at His wisdom and His answers." The nations at war are in that death struggle because they have failed to acknowledge Christ as their leader and head. ". . . we being many are one in Christ, and every one members one of another . . ." A real basis for true love but a basis not considered by the warring nations.

MARY, the Queen of all Catholic homes. Such a vital organ of society as the home needs her protection, especially at a time when there is a dangerous, cancerous growth in that vital organ. Mary brought Eternal Life into this world and through her intercession we may hope for an abundance of fresh human souls especially among Catholics so that Catholic life may receive a new impetus. She can restore to their rightful queenship those women who have lost that dignity in the home because they have refused to wear the crown of motherhood. Mary can speak to them of the difference between pleasure and happiness and explain, too, the words of the Psalmist: "Let her rejoice that bore thee."

JOSEPH, the working man's friend, who can be called upon to win back to the Church a very important body of men. They need his just protection at the present time. He is the true union leader of all working men.

With these names of the Holy Family playing an important part in our daily lives the end of this year may find the stagnant water of indifference that is found in so many Catholic hearts changed into the good wine of Christianity—the good wine that brings true joy and happiness.

JESUS, MARY, JOSEPH, makers of a happy home, of a happy society, of a happy world!

OFFICIAL

Apostolic Consecration at Ferndale December 13, 1940, Father Charles F. Trotter.

* * *

Perpetual Vows: January 2, 1941, at St. Joseph's House, Philadelphia, Pa. Brother Dominic Reardon.

* * *

On January 17, 1941, the Province took title to the property at 1615 Manchester Lane, N.W., Washington, D. C. The Civil Action was decided in our favor on January 6, 1941.

OUR PROVINCE

A Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 9 FEBRUARY, 1941 NUMBER 2

OUR PROVINCE

FEBRUARY, 1941

VOL. 9 NO. 2

THOUGHT FOR THE MONTH

"Generally speaking, we ought to look to God acting in us, and aim simply at being agreeable to Him. By this desire and this love, we shall tend to make Him reign in souls. It must be this interior movement that impels us and not our own movement; consequently our great care should be to entertain and nourish our souls in these holy relations with God, and to count the rest as accessory."

—Venerable Libermann.

OUR DEAD.

FEBRUARY THE SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FATHER FRANCIS MARY PAUL LIBERMANN

DURING THE MONTH OF FEBRUARY WE PRAY FOR:

Father John Quinn, who died February 7, 1895, aged 47 years.

Father Louis Ward, who died February 7, 1935, aged 63 years.

Father John Otten, who died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, who died February 17, 1930, aged 63 years.

Brother Jacob Immekus, who died February 25, 1899, aged 70 years.

Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

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OFFICIAL

CONGREGATION
DU SAINT-ESPRIT
30, rue Lhomond
Paris v

SUPERIOR GENERALIS
Congregationis Sancti Spiritus,
SUPERIORI Provinciae
AMERICANAE
R. P. COLLINS

Superior Generalis Congregationis Sancti Spiritus, ex Indulto a S. Congregatione Negotiis Religiosorum Sodalium praeposita concesso sub No. 471/39, die 14 Octobris 1939, attentis gravibus conditionibus praesentibus et difficultate communicandi cum Provinciis et Missionibus, concedit Superiori Provinciae Americanae et eius Consilio, facultates omnes quae de iure Superiori Generali vel Consilio generali reservantur, ita ut supradictus Superior Principalis Provinciae Americanae et eius Consilium, tuta sed graviter onerata conscientia, facere queat pro suis subditis ea quae Superior Generalis vel Consilium generale facere possunt quoad membra totius Congregationis.

Praesentibus valituris pro tempore quo perduraverint circumstantiae extraordinariae, servatis ceteris de iure servandis, et postea fiat relatio de peractis.

Datum Parisiis, die 10 Octobris 1940.

SUPERIOR GENERALIS CONGREGATIONIS
SANCTI SPIRITUS
(Signed) ✠Ludov. Le Hunsec,
Episc. Europen.
Supr. Gen.

Received in New York
Jan. 8, 1941
(Signed) George J. Collins, C.S.Sp.
Provincial

OFFICIAL

Father Thomas A. Wrenn, Spiritual Father, Cornwells Heights, Pa.

Father John L. Gorman, Waterbury, Conn. (convalescing).

Father William J. Keown, Chaplain, Reserve Corps, U. S. Army, 156th Infantry, Camp Blanding, Jacksonville, Florida (one year).

Father George P. Rengers, St. Mary's Detroit, Mich.

Mr. Robert McGrath, Cornwells Heights, Pa.

Brother Raphael Powers, St. Joseph's House, Philadelphia, Pa.

* * *

The regular meeting of the Mission Band took place on Jan. 16, 1941, at St. Peter Claver's, Philadelphia, Pa. Present were Fathers Collins, Guthrie, Hyland, T. McCarty, T. J. Wrenn, P. McCarthy, J. McCaffrey, K. Dolan.

* * *

Brothers' Retreat, Cornwells Heights, Pa., Jan. 26-Feb. 2. Preacher: Father K. Dolan.

"Watch you in the charge of the sanctuary and in the ministry of the altar, lest indignation rise upon the children of Israel." (Num. 18, 5)

A SECOND LIST OF MEMBERS OF THE CONGREGATION WHO DIED SINCE MAY, 1940

June 19, at Gabon, Father Joseph Coignard (61 years), of the Province of France.

October 3, at Bordeaux, Father Paul Fouasse (61 years), of the Province of France.

October 15, at Fraiao (Portugal), Brother Antonino Pereira (68 years), of the Province of Portugal.

November 4, at Majunga, Father Albert Pichon (28 years), of the Province of France.

November 5, at Silva (Portugal), Brother Frutuoso (76 years), of the Province of Portugal.

November 10, at Langonnet, Father Leon Dubois (72 years), of the Province of France.

November 4, at Lambarene (Gabon), Father Samuel Talabardon (31 years), of the Province of France, killed in battle.

LEST WE FORGET

FATHER JOHN WILLMS

Father John Willms came of a very large family. He was born in Nideggen, near Cologne, Germany. Four members of this family joined our Society: Father Willms, Brother Marie Antoine, Brother Damase, and another who died a scholastic. One of his sisters, stationed for some time in Morrilton, Ark., and later transferred to Port-au-Prince, Haiti, had the honor of being the recipient of one of the greatest favors received through the intercession of the Venerable Anne Marie Javonhey, the foundress of the order of the Sisters of St. Joseph of Cluny, to which order she belonged. Brother Damase died a missionary in Zanzibar on December 18, 1875. Brother Marie Antoine spent fourteen years of his life at Cornwells and died there March 31, 1922.

As a young man John Willms made his preparatory studies in Marienstatt, Germany. After the expulsion of our Fathers from that country he continued his studies in France. In 1876, or perhaps the year after, he was sent to this country where he fulfilled several charges: Pastor at Morrilton, Ark., at Sharpsburg, Pa., and at Millvale, Pa. He was also President of what was then known as Holy Ghost College, Pittsburgh, Pa. In 1896 he was one of the two delegates from this Province to attend the General Chapter. In this mission he was accompanied by Father John T. Murphy who was then president of the College in Pittsburgh, our Provincial from 1906 to 1910, and six years later Bishop of Mauritius.

In 1897 Father Willms was appointed to the office of National Director of the Holy Childhood Association. He made his headquarters at St. Stanislaus Rectory, Pittsburgh. He had the "Annals of the Holy Childhood" published in English, German and French.

One one occasion his love of poverty saved him from a tragic death. In those days the heads of the Association of the Holy Childhood occasionally held a general meeting in Paris. Father Willms was called in 1898 to attend one such meeting. He secured a second class passage on the "La Bourgogne" of the

French Transatlantic Line. The day on which he was supposed to sail he arrived at the pier but found that no cabin of that class was available; the cabin assigned to him was allotted in error to someone else. He was offered a first class cabin at a higher fare, but he refused to take it because he considered it not in accordance with his vow of poverty. He decided to wait for a steamer sailing at a later date. The "La Bourgogne" moved from her dock leaving him behind. It was her last voyage. On July 4, 1898, she collided with the British ship "Cromartyshire" and sank almost immediately—not a passenger being saved. The sad tidings of this disaster were soon made known. Father Willms was listed among the unfortunate victims. Masses were offered for the repose of his soul, but his love of poverty had saved him from being among the victims of this disaster.

In 1908, at Chicago, he attended the first Catholic American Mission Congress. At this gathering he delivered a discourse on the Holy Childhood Association, his strong point being the notable increase in receipts since 1893, when our Fathers were given the direction of this organization.

A Polish prelate from Rome visiting this country, decided to give a talk to the congregation at St. Stanislaus Church, Pittsburgh. He did so during Mass on a Sunday. After this visiting prelate had begun his talk a locomotive arrived on the railroad tracks near by. The engineer began his work of going backward and forward shifting cars. The noise completely drowned the words of the speaker in the church. Father Willms left immediately and took up a firm stand on the track refusing to allow the engineer to pass with the noisy locomotive. There he remained until the sermon was finished.

Towards the end of his life he suffered from a diabetic disease. When his toe became gangrenous his doctor informed him saying: "Your Reverence, your big toe has to be amputated in order to save your life." Spontaneously came the answer: "Father Willms will die with his toe!"

On January 3, 1914, in his 65th year, he died at Mercy Hospital, Pittsburgh. We pray that he was received by our Lord with the greeting: "Well done good and faithful servant."

FERNDALE HERALD

In early December we heard an interesting talk by Dr. Edward E. Best of St. Mark's Parish, N. Y. Dr. Best is a member of the Interracial Council. He appealed for a better understanding of the problems of the Negro. It was an enlightening discourse, well received and enjoyed.

A very happy and holy Christmas has just passed. We feel that the spiritual benefits received during this holy season will remain with us during the coming year. All the old customs were observed: Matins on Christmas eve; rising at eleven o'clock to the strains of "Silent Night," and then meditation in the darkened chapel before the illuminated replica of the stable; the midnight Solemn High Mass followed by the reception of Our Lord, Thanksgiving and early morning collation: The choir sang Andre Sala's "Messe du Tres Saint Sacrement," in four parts. This Christmas saw one new custom: the cross on top of one of the towers was illuminated by a flood light—a brilliant welcome to our Divine Guest.

The Novices paid us a visit after Christmas. They played a wonderful football game and so manipulated the pigskin that they succeeded in holding our touch-tackle experts to a 0 to 0 tie.

On Monday night, December 30, James Hilton's "Good Bye, Mr. Chips," was presented by Mr. Paga on the stage at "The Theatre of the Dale." It was a performance that reached the high standard set by some of our artists in their famous productions of the past.

We have a paint crew constantly on the job. They keep the interior of the house bright, clean and cheerful. God bless those hands that scatter this form of brightness and cheer through God's house.

A Novena of Masses has just been completed. It was our Christmas gift to our benefactors.

As we go to print the bells are ringing in the New Year. We hope it will be a happy and a holy one for you all. Every day after the Community Mass an added prayer ascends to heaven for you and for the Province. We have confidence that during this year those prayers will be answered.

KERNELS FROM CORNWELLS

The Christmas vacation began this year at Cornwells in the same manner as it has begun since time immemorial. At 5.30 A.M., Dec. 18, every student was primed to go. 8.30 was the signal to start, and at 8.45 the house was as deserted as the Cornwells Methodist Church on a rainy Sunday. There was never such a quick getaway since the British evacuated Dunkirk. The Christmas season this year brought more than the usual demand for the services of our fathers on ministry; the day found the fathers scattered over New Jersey, New York, Connecticut, Philadelphia and other places.

Of the activities around the college during December, the Jubilee of Fathers Roth and Williams ranks first. On the morning of Dec. 3, the house was in its most receptive hospitable mood to welcome about fifty of our confreres and friends. Space will afford us room to give only a brief inadequate account of the festivities. Perhaps a fuller account will appear elsewhere. The Solemn High Mass was celebrated by Father Williams, with Fathers Stanton and John Baney deacon and subdeacon. The Students' Schola once again reflected credit on the directorship of Father Dooley. Father Carroll's sermon brought to the Fathers present a deeper appreciation of their Priesthood. Among the confreres present were: Fathers Collins and Guthrie, New York; Richard Ackermann, Pittsburgh; Joseph Pobleschek, Frederick Lachowsky, Chester Malek, Mount Carmel; Anthony Lechner, Francis Fitzgerald, Ferndale; J. J. O'Reilly, Tiverton; F. J. Smith, Ridgefield. William F. P. Duffy, James Kilbride, Patrick McCarthy, Phila. Among the seculars were: James J. Vallely, Phila.; J. A. McDonald, Pottstown, Pa.; John J. Nugent,

Cornwells; John Mahoney, Deal, N. J.; Thomas F. Blake, Ocean City, N. J. The Christian Brothers as well as two communities of Sisters were also represented. And as the Martyrology says "Et alibi aliorum . . . etc."

Father Hoeger has quite a schedule of Lenten sermons, retreats, etc., awaiting him during the winter months. The ministry has kept the fathers fairly well occupied during the Sundays so far.

The students and fathers attended the Forty Hours at St. Francis Industrial School, Eddington. They also partook in the Golden Jubilee celebration of Rev. Brother John. Our boys of the Third and Fourth years played the most prominent part by presenting a "Ballet-Comedie." Brother Edwin, in a letter to Father Hoeger, expressed the gratitude of the Brothers for all favors their community has received from the College during the years he has had the directorship of the institution.

The December tests are now over, and we look forward, not without trepidation, to that week of nameless horrors—the mid-year exams. Do the archives of history contain the name of the man who invented examinations? Is it "contra caritatem" to wish that he had been chloroformed two years before? The procurators and bursars in our homes of study should endeavour to stop examinations, and save doctor bills. Perhaps some future pharmacologist will concoct a drug enabling a pedagogue to find out a student's knowledge without wading through twelve sheets of illegible scribbling. The following household hint is for teachers and students only.

Recipe for an Examination Stew

1 cup of Latin nouns
1 cup of Greek verbs (2nd aorist)
1 cup of French adjectives
1 headache
Some boloney, spice, etc.

Take the Latin, Greek and French verbs and mix thoroughly. Add English, and mix again. For History and Literature, take boloney and spread thick, disguised with sugar. Add spice, or a bit of vinegar will do. If the result is not a first-class flunk, then it is an accident. The headache comes spontaneously.

The really educated person cannnot be a snob. The more we learn, the more we must realize how small is our knowledge. A realization of this not only makes us modest, but it also increases our respect for the knowledge of others. Almost everyone we meet knows something that we do not.

—(Anon.)

"The just is first accuser of himself." (Prov. 18, 17)

"It is the Devil, who has shrewdly blended art and folly and pleasure, the better to beguile the soldiers of Christ to his side." (St. Chrysostom)

THE FORCE OF TRUTH

Our Holy Mother the Church is termed "old fashioned" by many, but after all, when one seeks for virtue and truth he finds is usually under the form of something that is old fashioned.

Some weeks ago a long-seeker after the "old fashioned" was baptized in Uganda Martyrs' Church, Okmulgee. During an instruction class I asked her what feature of the Church attracted her most. She replied: "I like the Catholic Church because of its viewpoint on marriage and divorce." If the Church would lower some of her high standards of good living, she would attract many, but not so many seekers after truth as those who desire to get to heaven by way of the easiest road possible.

To a newcomer, the Holy Sacrifice is a mysterious spectacle. With bewildering eye, he compares the Divine Service with his own prayer-meeting. His minister wears street clothes, perhaps a "swallow-tail," on special occasions, but the priest wears all kinds of paraphernalia: a skirt tied with a rope, a queerly cut coat. His minister prays in English, but the priest prays in Latin. Close upon this frank narration of his first impressions, the prospective convert claims a charm, a solemnity, a reverence surrounds the Mass which captivates him and fills him with respect and awe at it. He admits witnessing a holy drama in which holy business is transacted, consecrated things are handled, and God honored and adored in a manner pleasing to Him. Many have been drawn into the fold by this attractive feature of the Church—this appeal of the ceremonies of the Mass. "There is nothing to prayer-meetings except a lot of singing and long preachings, but the Mass is solemn and full of prayer." This is the usual blunt manner in which our Colored converts voice this appeal of the Mass.

The solid and substantial truths of the Church are in themselves appealing, perhaps her most attractive feature, in as much as these truths influence the majority who come into the Church. Truth is ever appealing to the mind. The Colored are fast becoming more literate. Higher education is sought by an ever-increasing number. The educated are severing relations with their tradition and their past. These seekers of truth are cracking the shells of their respective religions, finding the food-stuff contained therein inedible. Turning to the Church, they find in her storehouse, true meats which satisfy their hunger. This doctrinal appeal attracted a prominent teacher to the Church, whom we baptized a few weeks ago.

The organization of the Church and the efficiency with which she spreads the Word of God is a source of wonder and admiration to those outside the fold. How, in a poor community, a school of 200 children (including the high school) can be maintained, how the salaries of five Sisters can be paid, how a school bus can be operated, buildings constructed and repaired, how attendance at Mass can be equalized in stormy and pleasant weather, constitute a semi-mystery to our Protestant neighbors, including the preacher who lives across the street.

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 9 FEBRUARY, 1941 NO. 2

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LET US PRAY FOR NON-CATHOLICS

Faith is a free gift of God. The gift of faith is granted in answer to prayer. Catholics who wish to see others converted must pray for this intention.

Grace is a decisive factor, and prayer for this grace is more important than preaching, writing, or other external works.

We bemoan the fewness of our converts. We wonder why more souls do not avail themselves of the blessings which the Church has to give. But Catholics, as a rule, do not pray for conversions.

Is there a single parish in Canada or the United States where the Church Unity Octave or the Novena to the Holy Spirit is the best attended devotion of the year?

The writer has examined thousands of Novena petitions, and has only once met a congregation where prayers for conversions were as numerous as appeals for the sale of property or cures for physical ailments.

The Catholic is exceptional who grieves deeply at the plight of all those denied the blessings of the true faith, and who prays constantly that they may be illuminated.

It is extraordinary for a Catholic to consider the religious state of his Jewish dentist, the Mason for whom he works, as a personal responsibility, and one that has a claim upon his charity and his prayers. Until this attitude becomes the normal thing among Catholics, we shall not make converts in any great numbers, nor shall we deserve to make them.

The case of Catholicism has been ably presented in hundreds of books. We circulate our pamphlets by the millions. We have answered the old objections. Can it be that we have been more concerned with external works of zeal than with fervent prayers for God's grace?

Many priests have formed the practice of making a daily memento at Holy Mass and in the recitation of the Divine Office for this intention. They stress the importance of those devotions appointed by the Church to win grace for non-Catholics: The Church Unity Octave and the Novena at Pentecost. They are not discouraged if these services are poorly attended. They are content to make a beginning, and realize that the fervent prayers of five people are often of more avail than the selfish petitions of five thousand. We shall be blessed with converts to the extent that we pray for conversions.

You have just read a digest of an article that appeared in "Our Sunday Visitor" of December 1, 1940. We could, with immense profit to souls, mention the need of such prayers to our various congregations; not alone mention the need but do something to get our people praying for converts—something to get our Catholics convert-conscious.

YOU'VE GOT THE STUFF

When you can appear at the breakfast table always with a smile and a cheery "good morning" on your lips.

When you can politely blunt the "community axe" that is always chopping up superiors and confreres.

When a dollar-stuffed wallet cannot insulate your conscience against the spur that drives you on to be a man of principles.

When you do not grunt and growl and groan at the new assistant, but make his initiation that of a co-shepherd and not that of a co-lion.

When you can pray the Office instead of reading it.

When you take time out early in the week to write a good, positive, instructive sermon for Sunday.

When you have a habit of study and can give some time every day to a review of dogma and moral.

When you can "give" and "take" equally well.

When you can say a plain "I don't know" when you don't know.

When you are accessible for confessions at any time.

When you do not restrict holy Communion to certain Masses.

When you always welcome a baptism—usually the easiest way of making a convert.

When you can think for yourself but are wise enough to submit your judgment to others for a consideration of its soundness.

When you make your meditation every day—the time when all good soldiers of Christ appear at G.H.Q., to receive from the Great Commander instructions for the battle that day.

When you can do what you don't like to do.

When the gold of the rich cannot draw you magnetwise from the love you owe to the poor.

When you measure your achievement not by the number of buildings you have erected but by the number of souls you have saved.

When you feel you are slipping and can pull harder on the oars in order to make real progress—movement against the current.

When you take the little ones of the parish under

your special care in order to make sure the seed of a future Catholic generation will be sown well.

When you can celebrate every Mass with the dignity and ease that becomes that august Sacrifice.

Then you've got the stuff and it's the stuff that those great men whom we call saints are made of.

THE ANSWER

1. What are the correct dates of the founding of our Society referring of course to both the Society of the Holy Ghost and that of the Immaculate Heart of Mary?

The Society of the Holy Ghost was founded on the Feast of Pentecost, May 27, 1703 (Bulletin Mensuel, page 138, May 1929). The date of May 20, as given in the Ordo is incorrect. The Society of the Immaculate Heart came into being with the opening of the Novitiate at La Neuville, near Amiens, on September 27, 1841, just a century ago this year.

2. At what date was the union of the Societies definitely concluded?

On November 3, 1848, the union was definitely concluded when the Holy See sanctioned all the demands of both parties. An oral approval had been given to Father Libermann a few days previous. The Second Order of the Holy Ghost was abolished by decree of the Holy See dated July 10, 1850, and the practice of Poverty as existing in the Society of the Immaculate Heart of Mary was confirmed by this same decree.

3. What is the origin of the text which appears on the coat of arms of our Congregation?

The motto, Cor unum et anima una, expresses the spirit of the first Christians. Of them it is written: "They had but one heart and one soul." This, too, is our spirit. At one time the co-founder, Father Frederick Le Vavasseur, was so violently tempted to disagree with the Venerable Libermann that he wanted to abandon the Congregation. For a long time he was unable to free himself from this temptation. After continued prayers of both Fathers to the Holy and Immaculate Heart of Mary, Father Le Vavasseur suddenly changed his mind and on October 1, 1846, wrote to Father Libermann saying: "We now are one heart and one soul."

THE VENERABLE LIBERMANN AS MISSIONARY

The conversion of Africa a hundred years ago would seem to anyone slightly acquainted with the conditions a hopeless undertaking. For besides the murderous climate, the chaos of languages and the frightening perversions of savage superstitions there had to be faced those unspeakable crimes committed on a large scale by baptized Europeans, whose greed led to the murder, starvation and enslavement of millions of Negroes.

Before such a situation we can understand that God would choose extraordinary means to begin the work of conversion of these unfortunate people; that He would select a man who would have to conform to His unusual designs in an heroic degree; that He would lead this man through situations, humanly speaking, as hopeless as the conversion of Africa, so that the very correspondence of this man to the forsakenness of his situation may become the attraction, model, inspiration and guidance of that small group of missionaries who were to form the foundation of a congregation devoted to the conversion of the Negro. And it is not without significance that the two men suggesting first to the Venerable Libermann the work of converting abandoned Negroes, Father Le Vavasseur and Father Tisserand from a natural viewpoint, were failures.

But the work at hand required men ready to die immediately after arriving at the mission field, whose confidence, under the severest trials, was to rest on God alone. For every trust in self in apostolic work is presumption, an endangering of conversions, and a compromising of Calvary. Our Lord did not come down from the cross and force by stupendous miracles His executioners to their knees. To compel people by means of natural superiority or through servile fear to submission to Jesus Christ would be to give in to the three temptations of the devil, who proposed to Our Lord to bring the world into subjection by bread, magic, and servile fear. Instead of bringing true freedom we would establish slavery to Satan. The Venerable Libermann was aware of this danger, when in his writings he seems almost to oppose initiative by insisting on a perfect abandonment to the divine will.

It is here that we see the great lesson we are to learn from the obscure ways the Venerable Libermann was led by God—ways apparently so inefficient. It is here, too, that we find the spirit of St. Paul who said: "Let us run by patience to the fight proposed to us: looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God."

When the Venerable Libermann said again and again that all must be done in Jesus and through Jesus, he meant that, when we conform to the will of God, it is God who acts through us. And this being a condition of sanctity we so become not only like Christ, but we become other Christs who do not speak like other men because we speak with the power of the Holy Ghost.

It is ordinarily because of this sanctity that the unbeliever will begin to recognize, through the aid of grace, the Church as divine, and will finally correspond to the urgings of the Holy Spirit.

There are people who do not wish to think of Purgatory, because the subject is unpleasant, and small is the number who like to think of unpleasant subjects. The many think of Purgatory as a place of pain, a place to which they must go if they escape worse. They say they cannot help going there, and, therefore, the less they think of it beforehand, the better. They are forgetting that souls go to Purgatory because of sin. If, in all our works, we remember our last end, we will be more careful to avoid sin.

—(Anon.)

COURSES OF STUDY IN PHILOSOPHY AND THEOLOGY—FERNDALE

PHILOSOPHY

First Year—Logica: 10 cr. hrs. Ontologia, 5 cr. hrs. Cosmologia 5 cr. hrs. (Hickey).
Second Year—Psychologia: Rational, 6 cr. hrs. Experiment. 4 cr. hrs. (Donat).
Psychologia: Educational 3 cr. hrs. (Praelectiones).
Ethica: Generalis, 3 cr. hrs. (Hickey).
Socialis (Sociology) 4 cr. hrs. (Praelectiones).
History of Philosophy—4 cr. hrs. each year. Lecture course.
CHURCH HISTORY—Stebbing—First year—Apostolic Times to Middle Ages (13th cent.) 4 cr. hrs.
Second Year—Renaissance to Modern Times. 4 cr. hrs.
LITURGY—Wapelhorst—Philosophers, I, II, Theologians cover a 4 yr. cycle: 2 cr. each year.
1. History of the Mass.
2. Ceremonies for Minor Ministers at Mass, Vespers, Benediction.
3. De Sensu Literali et mystico singularum partium Missae.
4. The Hierarchy: costumes and prelatial ceremonies.

ENGLISH—Advanced Composition, 4 cr. hrs. First year.
Catholic Literature, 4 cr. hrs. Second Year.
Speech, 2 cr. hrs. each year.
LANGUAGE—4 cr. hrs. in French or Spanish may be elected with the approval of the Director.
Review in Latin for no credit; likewise, Polish, German, Italian, etc.

English—One year of Adv. Composition; one year of Catholic Literature. Total 8 credits.
Language Sat. morning period for optional German, Polish, Italian, etc. No credit.
French and Spanish may be taken by Philosophers who are able to carry the extra period.
Philosophy—1st year: Logic; Dialectics, 5 credits, Epistemology, 5 credits.
Metaphysics; Ontology, 5 credits, Cosmology, 5 credits.

2nd year: Psychology; Rational, 6 credits, Experimental, 4 credits, Educational, 3 credits.
Ethics; General, 3 credits, Sociology, 4 credits.

THEOLOGY

I YEAR—Dogma—Herve—De Revelatione; De Ecclesia, 10 cr. hrs.
Moral—Noldin—De Principiis, 10 cr. hrs.
Ius Canonicum—Codex—Normae Generales (1-86) (Cicognani), 8 cr. hrs.
De personis (87-486); De Locis & Temp. Sacris, (1154-1254).
(Vermeersch-Creusen) De Cultu Div. (1255-1321); De Magisterio Eccl. (1322-1408).
Liturgia—as above, 2 cr. hrs.
Language—4 cr. hrs. in French or Spanish; Speech—2 cr. hrs.

II, III, IV Years follow a three year cycle covering:
A. Dogma—Herve—De Sacramentis; De Virtutibus, 10 cr. hrs.
Moral—Noldin—De Praeceptis Divinis, 10 cr. hrs.
B. Dogma—Herve—De Deo Uno et Trino; De Deo Creante, 10 cr. hrs.
Moral—Noldin—De Sacramentis (excepto Matrimonio) 10 cr. hrs.
C. Dogma—Herve—De Verbo Incarnato; De Gratia; De Beata; De Sanctissimis, 10 cr. hrs.
Moral—Noldin—De Praeceptis Part.; De Poenis Eccles., De Vita Religiosa, 10 cr. hrs.
Note: Special course in De Eucharistia is held for those who would not see De Sacramentis until their IV Yr. (Moral).

SACRA SCRIPTURA—Seisenberger.
II Yr.—General Introduction; Special Introduction to Books of Old Testament. 4 cr. hrs.
III Yr.—Special Introduction to the Books of the New Testament. 4 cr. hrs.
LITURGIA—II Yr. as above.
III Yr. De Officio Div.; Ceremonies for Deacon and Subdeacon. 2 cr. hrs.
De Ritu servando in celebratione Missae.
DE RITUALI ROMANO—IV Year, 4 cr. hrs.
LANGUAGE—4 cr. hrs, in French or Spanish, I and II years.
1 cr. hr. each year for III and IV yrs. in Kiswahili.
Sacred Eloquence, II, III, IV yrs. One period per week.
Gregorian Chant; all except IV yr. have two periods per week.

1st PHIL.

	M. Philos.
	T. "
9:00	W. "
9:50	Th. "
	F. "
	S. Lang. (Opt.)
	M. Ch. Hist.
	T. Hist. of Phil.
9:55	W. Phil.
10:45	Th. Ch. Hist.
	F. Hist. of Phil.
	S. Speech
	M. ——
	T. ——
10:50	W. Chant
11:40	Th. ——
	F. Liturgy
	S. Chant
	M. Philos.
	T. "
1:30	W. Free
2:20	Th. Philos.
	F. "
	S. ——
	M. English
	T. ——
2:25	W. Free
3:15	Th. English
	F. ——

		2nd PHIL.	2nd THEOL.
	M.	Philos.	Dogma
	T.	"	"
9:00	W.	"	"
9:50	Th.	"	"
	F	"	"
	S.	Language	Language
	M.	Ch. Hist.	Scripture
	T.	Hist. of Phil.	"
9:55	W.	Philos.	Moral
10:45	Th.	Ch. Hist.	Scripture
	F	Hist. of Phil.	"
	S.	Speech	Speech
	M.	——	——
	T.	——	French, Spanish
10:50	W.	Chant	Chant
11:40	Th.	——	French, Spanish
	F	Liturgy	Liturgy
	S.	Chant	Chant
	M.	Philos.	Moral
	T.	"	"
1:30	W.	Free	Free
2:20	Th.	Philos.	Moral
	F	"	"
	S.	——	——
	M.	English	——
	T.	——	——
2:25	W.	Free	Free
3:15	Th.	English	——
	F	——	——
	S.	——	——

		1st THEOL.	3rd THEOL.
	M.	Moral	Dogma
	T.	"	"
9:00	W.	"	"
9:50	Th.	"	"
	F	"	"
	S.	Language	Language
	M.	Canon Law	Scripture
	T.	" "	"
9:55	W.	Dogma	Moral
10:45	Th.	Canon Law	Scripture
	F	" "	"
	S.	Speech	Speech
	M.	——	Liturgy
	T.	French, Spanish	——
10:50	W.	Chant	Chant
11:40	Th.	French, Spanish	——
	F	Liturgy	Kiswahili
	S.	Chant	Chant
	M.	Dogma	Moral
	T.	"	"
1:30	W.	Free	Free
2:20	Th.	Dogma	Moral
	F	"	"
	S.	——	——
	M.	——	——
	T.	——	——
2:25	W.	Free	Free
3:15	Th.	——	——
	F	——	——
	S.	——	——

4th THEOL.

	M.	Dogma
	T.	"
9:00	W.	"
9:50	Th.	"
	F	"
	S.	Language
	M.	——
	T.	——
9:55	W.	Moral
10:45	Th.	——
	F	——
	S.	S. Eloq.
	M.	——
	T.	Ritual
10:50	W.	Pastoral
11:40	Th.	Ritual
	F	Kiswahili
	S.	——
	M.	Moral
	T.	"
1:30	W.	Free
2:20	Th.	Moral
	F	"
	S.	——
	M.	——
	T.	——
2:25	W.	Free
3:15	Th.	——
	F	——
	S.	——

SAINT ELIZABETH'S

Convent of the Blessed Sacrament
Cornwells Heights, Pa.

January 20, 1941

Very Reverend George J. Collins, C.S.Sp., Provincial,
Holy Ghost Fathers,
65 West 138th Street,
New York, N. Y.

Very Reverend dear Father:

February 12th of this year marks the Fiftieth Anniversary of the foundation of our Congregation and with the approval of His Eminence, we are planning to celebrate the event with a Triduum of Thanksgiving. Because His Eminence could not be with us in February, we are postponing the observance until April and the dates will be the 18th, 19th and 20th. His Eminence will close the Triduum on Sunday April 20th with a Pontifical Mass at ten o'clock. We have asked Bishop Lamb to open the Triduum on Friday, April 18th, with a Solemn Mass. It would give us very great pleasure, dear Reverend Father, to have you with us for this celebration, but the purpose of this letter is to ask if you will be good enough to honor us with your presence and serve as deacon to Bishop Lamb at the Solemn Mass on Friday, April 18th.

As we are desirous of getting our plans completed, I shall be very grateful, dear Reverend Father, if you will let me know promptly whether it will be possible for you to be with us on April 18th and if you will be able to act as deacon to His Excellency, Bishop Lamb.

Hoping that your reply will be a favorable one and begging a remembrance in your prayers, I am, dear Reverend Father,

Very sincerely in the Blessed Sacrament,
M.M. of the Visitation.

Very Rev. Mother Mary of the Visitation,
Superior General,
Sisters of the Blessed Sacrament,
Cornwells Heights, Pa.

January 21, 1941

Very Rev. and dear Mother:

I consider it both a duty and an honor to assist at the 50th anniversary of the foundation of the Sisters of the Blessed Sacrament and I shall be very pleased to act as deacon to Bishop Lamb at the Solemn Mass on Friday, April 18, 1941, opening your Golden Jubilee Triduum.

The Holy Ghost Fathers have many reasons to rejoice with you and your devoted, noble, self-sacrificing, self-effacing religious and missionary Sisters, whom they have been privileged to know during this half century of apostolic work amongst God's most abandoned peoples, the Indians and the Colored.

It goes without saying you have our good wishes, our blessing, our cooperation and our prayers at all times.

On the occasion of the Triduum of Thanksgiving we shall hold solemn services in our College, our Novitiate, our Scholasticate and also at Duquesne University, uniting our prayers with yours in a common cause too little known but most dear to the Heart of God. In our other missionary houses special exercises will be held commemorating your fifty years of Christ-like labors in the most abandoned portion of the mission field in the United States.

I am also writing our Most Rev. Father General, Bishop Louis F. Le Hunsec, C.S.Sp., D.D., a prisoner in Paris, France, asking him to announce this historic event to all our provinces and missions so that our entire missionary family may rejoice simultaneously with the illustrious company of the Sisters of the Blessed Sacrament.

If there is anything further you would care to suggest your word will be a command.

I know you will be pleased to hear we have at last taken title to the property in Washington, D. C., on Jan. 17, 1941, after a court fight lasting ten months. Our Lady of Victories did not fail us. On March 1st we hope to open the provincial residence at 1615 Manchester Lane, N. W., Washington, D. C.

Again expressing our profound appreciation and gratitude to you and to all your large religious family for the generous help, the understanding sympathy and the splendid cooperation we have always experienced at your hands, many times undeserved, and asking the Holy Ghost to strengthen your purpose in the years ahead and to guide you in the paths of God so ably traced by your venerated founder and Mother, Sister Katharine Drexel, with my blessing, I remain,

Very Rev. and dear Mother,
Gratefully yours in the Holy Ghost,
George J. Collins, C.S.Sp.,
Provincial.

SAINT ELIZABETH'S
Convent of the Blessed Sacrament
Cornwells Heights, Pa.
January 27, 1941

Very Reverend George J. Collins, C.S.Sp.
Provincial, Holy Ghost Fathers
65 West 138th Street
New York, N. Y.

Very Reverend and dear Father:

I wish to thank you most heartily for your gracious and magnificent response to our invitation to join with us in celebrating the Fiftieth Anniversary of our foundation. Your letter is, indeed, an inspiration, dear Father, and words are really inadequate to express how very deeply grateful Reverend Mother and all of us are for the very generous way in which you are going to join with us in this celebration.

Of course, we felt that this celebration, or in fact any celebration of the Sisters of the Blessed Sacrament, would not be complete without a representation of the Holy Ghost Fathers, with whom we have been so closely associated during all these years, and we felt it would be an honor to have you as the Provincial act as deacon to Bishop Lamb at the Solemn Mass on April 18th. However, your magnanimous response has far exceeded our expectations of the recognition you are going to make of this event, but at the same time we are deeply touched and rejoice that the entire missionary family of the Holy Ghost Fathers will be united with us in thanking God for all the graces and blessings of these fifty years.

We appreciate all your kind wishes and reciprocate the sentiments expressed in your letter, dear Father, with regard to the relations which exist between the Holy Ghost Fathers and the Sisters of the Blessed Sacrament. I take this opportunity to assure you that we feel privileged in being associated with the Holy Ghost Fathers in the missionary work and thank you for the splendid cooperation which we have always experienced.

We are delighted to know that you have at last taken title to the property in Washington and that you hope to open the Provincial residence on March 1st. We pray that this victory which Our Lady has obtained for you is only the beginning of many more victories and blessings which you will receive from her dear hands as the years go on.

Again thanking you, dear Father, for your inspiring letter and for your magnanimous cooperation in connection with our anniversary celebration, begging your blessing and your prayers, I am, Very Reverend dear Father,

Very sincerely in the Blessed Sacrament,
(signed) M. Mary of the Visitation.

BISHOP PAUL LEQUIEN, C.S.Sp., D.D.

Fort de France, Martinique, Jan. 6—Bishop Paul Lequien, C.S.Sp., D.D., of Martinique died here yesterday at the age of 69. He had been bishop for twenty-six years.

Bishop Lequien, who was born at Merville, France, had served as a missionary in Senegal and Haiti.

SILVER JUBILEE OF FATHER DODWELL

Two religious ceremonies were held in observing the Silver Jubilee of Rev. John F. Dodwell, C.S.Sp., Pastor of the Holy Ghost Church, Marksville, Louisiana, Our Lady of Prompt Succor Church, Mansura, La., and Saint Catherine's Chapel, Hickory Hill, La. The first of these took place in Marksville on Thursday, December 19, at ten o'clock, when a High Mass of Thanksbiving Coram Episcopo was celebrated by the jubilarian. Seated in the sanctuary as chaplains of the Most Reverend Daniel Desmond, D.D., Bishop of Alexandria, Louisiana, were Rev. James Howard, Chancellor, and Rev. M. P. Nothofer, pastor of St. Paul the Apostle Church, Mansura. Rt. Rev. Msgr. Henry van der Putten, pastor of St. Joseph's Church, Marksville, Rev. M. L. Plauche, pastor St. Alphonsus' Church, Hessmer, La., Rev. A. M. Chenevert assistant St. Joseph's Church, Marksville, and the following Holy Ghost Fathers were present, Fathers Lundergan, Cronenberger, Baumgartner, McGurk, Cooney, and Schillo. Father Lundergan delivered the sermon. The Most Rev. Bishop spoke at the conclusion of the Mass.

Shortly after the Church ceremonies the pupils of the Holy Ghost School presented an appropriate Jubilee Program, under the direction of the Daughters of the Cross.

Dinner was served at the rectory. Present at the Jubilee dinner were the following: Bishop Desmond, Rt. Rev. Msgr. van der Putten, Rev. J. Howard, M. L. Plauche, and A. M. Chenevert, secular clergy, and the following Holy Ghost Fathers: Fathers Baumgartner, Callahan, Campbell, Cooney, Cronenberger, Donahue, A. Hackett, Hannigan, Lavin, Long, Lundergan, McGlade, McGurk, Murnaghan, Pixley, A. Ray, Rodgers, Schillo, A. Sheridan, and Vorndran. Father Donahue was toastmaster.

A similar religious ceremony took place on Saturday, December 21, the actual day of the anniversary, when Father Dodwell celebrated a High Mass of Thanksgiving at Our Lady of Prompt Succor Church, Mansura. Father Schillo preached the sermon.

The previous afternoon the school children at Mansura entertained Father Dodwell with a program of songs and recitations, the entertainment being under the direction of the teachers of Our Lady of Prompt Succor School.

4428 FIFTH STREET, N. W.
Washington, D. C.
Rec'd Jan. 13, 1941

Dear Father Collins:

Very many thanks for your kind letter of the 2nd of January. I was very glad to learn that you have succeeded in getting a house here in Washington. My brother with whom I am staying had already told me that you had acquired a house, as a matter of fact he had received a sort of circular from some group asking him to join in preventing the place from being occupied by a Religious Society.

I was up to see the house the other day and I think you have made an excellent choice and a very good bargain.

I am living at the corner of 5th and Allison Street about a mile and a half from Manchester Lane. As my brother is engaged in the Real Estate business he would be only too glad to give you any help he could. So if you think there is any service he could render you in any way just drop a note to me.

With every good wish,

Yours sincerely in J. C.

(Signed) D. Walsh, C.S.Sp.

ARCHDIOCESE OF BALTIMORE AND WASHINGTON
Chancery Office
408 North Charles Street
Baltimore, Md.

January 21, 1941

Very Reverend George J. Collins, C.S.Sp.,
65 W. 138th Street,
New York, N. Y.

Dear Father Collins:

This will acknowledge your letter of January nineteenth advising that you have taken title to your property in Washington at 1615 Manchester Lane, N. W.

We shall be glad to inform the Catholic Directory of the establishment of your Provincialate in the Nation's Capital and give them the names of the Personnel.

His Excellency is presently away. I shall be glad, however, to bring this matter to his attention immediately upon his return.

With every good wish, believe me to be,

Yours sincerely in Our Lord,

(Signed) Joseph M. Nelligan,
Rt. Rev. Joseph M. Nelligan,
Chancellor.

N. C. W. C.
1312 Massachusetts Ave., N. W.,
Washington, D. C.

January 21, 1941

Dear Father Collins:

I am delighted with the good news of your letter of January the nineteenth, and I extend a hearty welcome to Washington for the Holy Ghost Fathers. I am pleased indeed that we were able to be of assistance.

When you are ready to release the information of change of headquarters, our N. C. W. C. News Service will be glad to carry it.

With every good wish, I remain,

(Signed) Michael J. Ready,
General Secretary.

The Very Rev. George J. Collins, Provincial,
Holy Ghost Fathers, 65 West 138th Street,
New York City, New York.

BAY CITY, MICHIGAN

January 7, 1941

We had a solemn High Mass at midnight Christmas which we broadcast over our local station WBCM. The Catholic Evidence Hour is broadcast direct from the church here every Monday evening. Father Parent has charge of the musical portion and Father Kenney of Saginaw has the speaker's bureau.

ST. JOSEPH'S CHURCH
El Paso, Texas

January 8, 1941

I wish I could intimate to you how very, very grateful I am to you for your kind thought of me when you sent me the very attractive copy of the Holy Ghost Prayer Book. I keep it on my desk to pick it up now and again for one of the truly helpful prayers in which it abounds. Unless the Lord build the house they labor in vain who built it. This is the thought it is easy to harbor when we are face to face with difficulties that demand more than mere human strength to endure.

P. A. Ryan, S.J.

BISHOP'S RESIDENCE
Kingston
Jamaica, B.W.I.

January 16, 1941

Very Rev. George J. Collins, C.S.Sp., Provincial,
Holy Ghost Fathers,
65 West 138th Street,
New York, N. Y.

Very Rev. and dear Father Collins:

Many grateful thanks for your letter of January 4th. I enclose herewith the slip for Masses duly signed by Msgr. Kirsten. It will be a great help to the Fathers. They are as well as can be. Father Grossman was somewhat indisposed after an anti-typhoid injection but he is much better now.

We are doing all we can and shall keep you informed from time to time and know you will help in any way you can. Should you have the opportunity to call at Jamaica on your visitation trip, I shall be pleased to welcome you.

With kindest personal regards and every blessing,

Sincerely yours in Christ,

(Signed) Thomas A. Emmet, S.J.,
Vicar Apostolic.

FROM THE SOUTHWEST COURIER
Oklahoma City and Tulsa, Oklahoma

November 3, 1940

Several hundred persons gathered at 1115 N. E. Seventh Street on Sunday afternoon to witness His Excellency, Bishop Kelley, dedicate the new Blessed Martin de Porres School and St. Peter Claver Church. A bright sun in a cloudless sky and warm south wind made the day perfect for the ceremony.

It was the most important church ceremony ever held here for the Catholic Negroes of Oklahoma City.

The colorful procession on Seventh Street was witnessed by hundreds of persons who lined the march and watched the parade from their porches. Starting at the rectory and led by the Cross-bearer, there followed the Stars and Stripes with attendants, Catholic Boy Scouts, 33 Knights of Columbus in full regalia, the Douglas High School Band, 24 members of the clergy in surplice, and His Excellency with Very Rev. George J. Collins and Rev. Regis C. Guthrie as attending chaplains. The Knights stood at attention as the Bishop entered and blessed the rooms, hall and church and then circled the building to bless the walls.

Addressing the large gathering from the balcony, Bishop Kelley told of the beginning of the Negro apostolate in Oklahoma, the progress of the work in several cities and the success that has crowned the effort to interest the Colored layman in the Church. He then used the occasion to explain the Catholic Church, particularly its four marks.

The service was closed with Benediction by Msgr. G. Depreitere, assisted by Rev. Francis Cooney, C.S.Sp., and Rev. Francis McGoldrick, as Deacon and Subdeacon.

The first public service ever held in the church was the Solemn High Mass at 10 a. m., celebrated by Rev. J. Mason Connor. Very Rev. George J. Collins, C.S.Sp., the provincial, was present.

Following the dedicatory rites, a splendid dinner was served the clergy in the St. Peter Claver rectory at 937 N. E. Seventh. The following attended: Bishop Kelley, Rt. Rev. Msgr. G. Depreitere, Very Rev. George J. Collins, C.S.Sp., Very Rev. Edward Meade, C.SS.R., Very Rev. Father Evarist, O.C.D., and Fathers J. M. Connor, E. Van der Grinten, James McNamee, John J. Walde, James A. Garvey, John Garvey, Frederick Beckerle, Francis McGoldrick, Raymond Harkins, Edmund Von Elm, Sylvester Luecke, George Kroupa, L. Hugo, Paul Weller, O.C.D., and the following Holy Ghost Fathers: Clement A. Roach, pastor, Regis Guthrie, Daniel Bradley, Wm. Strahan, M. Therou and Francis Cooney.

Importance of the ceremony was shown by the presence here of two distinguished Holy Ghost Fathers, Very Rev. George J. Collins, provincial, and Very Rev. Regis C. Guthrie, treasurer, of the Holy Ghost Fathers, from New York. They expressed admiration of the fine structure and at the progressive work of the pastor, Father Roach, who has accomplished so much since his coming here on February 18, 1940.

The Catholic Negroes of Oklahoma City are happy over their new church and school built at a cost of $20,000. The structure is made of brick and steel with Asphalt roof. Walls are tile. It contains four large, light classrooms on the second floor. The first floor is divided into the church, which seats 200 persons, and a commodious hall where parish meetings will be held. Hot air is used for heating. The only wood used in construction is in the doors and windows.

Father Roach stated that he expects to open the school within a fortnight with 40 pupils. The Dominican Sisters of Sinsinawa, Wisconsin, will staff the school. There are 150 persons in the parish which takes care of the Catholic Negro population of Oklahoma City.

This structure is one of the most modern of its kind in the State and a proof of the interest of the whites in the spiritual welfare of the Negroes. Part of the fund was raised among the white parishes in Oklahoma City through collections.

The hall will prove valuable for bringing about contacts with non-Catholic Negroes as it will be used as a place for social meetings. No provision for this phase of the apostolate was present until now. Many have expressed the opinion that Sunday marked a new day for the Colored Catholics of Oklahoma City and the beginning of an upward surge in conversions. Already Fr. Roach has set a local record in this regard but looks forward to a much greater number now that he has the facilities to create interest in the Church. Oklahoma City Catholic Negroes, under Father Roach's zealous leadership, now have reason to be duly proud of their place of worship.

ST. LOUIS

January 16, 1941

Very Reverend George J. Collins, C.S.Sp.,
Provincial of the Fathers of the Holy Ghost,
65 West 138th Street,
New York, N. Y.

Very Reverend Father:

With respectful thanks we beg to acknowledge receipt of your kind letter of January 5th, regarding Msgr. Kirsten and his Missionaries.

We feel very sorry, that all these good Missionaries had to leave their field of labor, and we hope and pray, that soon they may be allowed to return. In order to help them a little in this time of exile, we sent $50 to His Excellency Bishop Emmet, for the purchase of wine and candles. We are sorry we cannot help with mass intentions, because all the intentions we receive, must be sent to the Missions in Africa for whom they are destined by the benefactors.

Asking a memento in the Holy Sacrifice, we beg to remain,

Very Reverend Father,
Your humble servants,
Sodality of St. Peter Claver,
3624 West Pine Blvd.,
St. Louis, Mo.

No. 894/40

INTERNMENT CAMP

Baviaanspoort, Transvaal
South Africa

25-11-40

Dear Father Collins:

Your kind lines and the Intentions came to me as a delightful surprise. They were very welcome and are highly appreciated by me and all Confreres. I shall inform the Bishop as soon as I am able to do so. Hearty thanks!

We are keeping fit, life here is rather monotonous, but what can't be cured must be endured! Taken in the right spirit it is a kind of second Novitiate. God's providence will lead us on in spite of difficulties, o. f. i.

Thanking you for your kind sympathy and with best wishes for a happy Christmas and New Year,

Yours fraternally in Christ,
(Signed) R. Winterle, C.S.Sp.

P.S.

Convey, please, if possible, my best regards to Rev. Father General, telling him that we are all well—16 Fathers and 7 Brothers—and in good spirits. And forever: cor unum et anima mea.

Padres Capuchinos,
P. O. Box 456,
Rio Piedras, Puerto Rico.

January 3, 1941

Dear Father Provincial:

Just a line to let you know that Fr. Milford and myself moved into the new parish on the 1st as instructed. Yesterday and today were spent in shopping. On Tuesday next we will be well established in our new home. The people here are still in fiesta and it is hard to get things done. For example no gas or water can be turned on until after "Los Reyes." We are the guests of the Caps at present. The one chapel at "Quintana" is almost completed. Perhaps by the time the Bishop arrives it can be blessed. We have walked around the place which is quite big and think that we will have more poor than rich on our list.

Enough for the present. From now on all mail should be directed to P. O. Box 259, Hato Rey, P. R.

Best wishes to all. Asking a big remembrance in your daily prayers, I remain,

Yours in the Holy Ghost,
(Signed) Francis P. Trotter, C.S.Sp.

NEW YORK, N. Y.

January 9, 1941

The Editor,
The Ecclesiastical Review,
1722 Arch Street,
Philadelphia, Pa.

Rev. and dear Father:

For the sake of the record and for accuracy in BOOKS RECEIVED, top of p. 96, BY JACOB'S WELL, was written by Archbishop Leen and translated by his brother, Father Edward Leen. Both are members of our Order. The proper initials are C.S.Sp., not C.S.P.! I hope you won't put me down as a crank.

Wishing you fewer inaccuracies in 1941, and every other blessing, I remain,

Sincerely yours,
George J. Collins, C.S.Sp.,
Provincial.

ST. FRANCIS INDUSTRIAL SCHOOL
Eddington, Penna.

December 13, 1940

Very Rev. Frederick T. Hoeger, C.S.Sp.,
Rector, Holy Ghost College,
Cornwells Heights, Pa.

Dear Father Hoeger:

I wish to express my thanks to you and to the other Rev. Fathers and the students who helped us to celebrate the golden jubilee of Brother John last Wednesday. Everything went off well, due a great deal to what was done for us by the Rev. Fathers and the students.

We also take this opportunity to tell you that we appreciated very much having the Rev. Fathers and the students here for the closing of the Forty Hours Devotion last Tuesday. The services and the procession made an impression on all present, especially on the boys.

We have reasons to be grateful to your Fathers for many favors, such as hearing our confessions on the first Thursday of each month, the weekly confessions and other extra help. So we want you to know that we are most thankful for everything.

With best wishes, I remain,

Yours very sincerely,
Brother Edwin.

BIG CITY APOSTLE

When the Plunketts of Bregia of Denmark loaned themselves to the Irish in 980 A. D., they, as did many foreign clans before and since, quickly changed the transaction into a gift, contributing immeasurably thereby to the building of a great people. In later years, their devotion to the cause of Ireland earned them the then accepted recompense from the English: outlawry, confiscation and martyrdom. Even more striking was their fidelity to the Catholic Church. Mr. Vincent de Paul Fitzpatrick lists eight martyrs Plunkett with Blessed Oliver, Archbishop of Armagh, Primate of Ireland, hung, drawn and quartered at Tyburn on July 1, 1681, heading the list. The family history sparkles with names of Bishops, Abbots, Priests and Religious. That it achieved material success likewise is noteworthy. They became earls, lords, barons of Fingal, Killeen, Dunsany, Louth, Clanbretny, Balrath, Fathmore, etc. "In modern times," an Irish newspaper, with a mischievous bulge in its cheek, wrote of the Plunketts, "the tribe has become pretty thoroughly conciliated (sic!) and is reduced to about 1,400 survivors, most of whom dwell in Dublin and the counties adjoining."

The Plunkett with whom this biography has to deal may well be called at first glance, the antithesis of his spectacular, swashbuckling forebears. Neither his life nor his passing from it were marked by strange signs in the heavens. He and his career were normal; so normal, as a matter of fact, that at second look, one involuntarily breathes the prayer, that if this be normality, O Lord, give us more!

Christopher John Plunkett was born in Dublin, July 1, 1867, the anniversary of the martyrdom of Blessed Oliver. Biographers of another day would unquestionably interpret this coincidence as an augury of future greatness for the new infant Plunkett. This biographer, in the light of later happenings, cannot look upon it but as the initial indication of Christopher's utter disregard for dates, times and age. He'll be born on July 1, in despite of a sacred anniversary; he'll launch upon an apostolic mission to a torrid, tropical isle at the mature age of 64; he'll reluctantly but obediently accept a Provincial's responsibilities at an age when many priests are beginning to say the "Missa de Beata!" Dates, times and age, ordinarily the backbone of biography, are practically worthless in his life. Places and people, usually merely complements in a run-of-the-mill biography, make up the foundation of this life, not because Christopher Plunkett was an opportunist but rather because people's souls were

his business and in whatever place there were souls to save, there Christopher Plunkett went regardless of invitation. The people of 12th and Lombard Sts., Philadelphia, West 138th St., Harlem, and Arecibo, Puerto Rico, will testify to the truth of it.

The fact remains that people do things and have things happen to them at definite times. Posterity, it seems, demands that it be informed exactly and ancestry is powerless to decline.

Christopher's parents, Christopher Plunkett, Esquire, of Castletown, Delvin, County Westmeath, and Catherine Hughes, of Kensington Place, Dublin, were married on July 16, 1836. The couple was blessed with seven children, four boys and three girls (all of whom entered religion). Christopher, the sixth child, was born July 1, 1867, and baptized four days later in St. Agatha's Church, Delvin, County Westmeath. For his godfather, Christopher was honored in the eminent Irish scholar and archaeologist, William Maunsell Hennessy, Esq., M.R.I.A. (Years later, Father Plunkett proved his devotion by collecting and studying the scholar's works.)

Christopher began his primary schooling at Blackrock College in October, 1882, and continued there until ready for philosophy in 1889. In that year, heeding the call to the religious life and the holy priesthood, he was transferred to the Holy Ghost Fathers' philosophical house at Langonnet, in France. He took his theological studies successively in Langonnet, Chevilly and Grignon, being ordained at the latter place on October 28, 1893. He attracted no particular attention by his academic record—he was quite normal.

In 1894, Father Plunkett received his first appointment. Whatever explanation there may be for the change remains a mystery, but we do know that instead of landing at Nigeria, in West Africa, Father Plunkett came to Pittsburgh, Pa., in October, 1894, and assumed the position of professor at Pittsburgh Catholic College (now Duquesne University). Not till years later, upon digging through old records, was he to learn (as much to his amusement, no doubt, as to his amazement) that his position had officially been that of subdirector of scholastics—so zealous were the Directors of those days and so altruistic!

That he did not relish his stay in Pittsburgh we may reasonably surmise. Even in later years, his pity and sympathy for confreres "doomed" to parochial or educational works, was actually moving in the recital. He considered unfortunate the priest who was denied the challenge of open spaces and pagan peoples, his sole compromise being the noise and the squalor that is the lot of the big city's colored populations.

After six months in Pittsburgh, to his great joy, Father Plunkett was transferred to St. Peter Claver's in Philadelphia. Here, at least, he had his compromise, a vocation: the big city Negro. The Philadelphia of 45 years ago speedily learned to love and respect the assistant and later, pastor, at 12th and Lombard Streets. The unassuming "normal" student and seminarian (to the astonishment of his superiors, unquestionably) slowly unfolded an array of mental and psychological resources undreamed of in Blackrock and seminary days. In his seventeen years' stay at St. Peter Claver's, Father Plunkett built and saw fully solvent a beautiful granite school and a shrine to Our Lady of Victories (a Holy Ghost Fathers' devotion which he adopted for his own and made popular throughout Philadelphia, partly by the aid of his 54 page booklet on the Shrine).

Quick upon his organization of them, his Holy Name Society, Parish Band and Parish Basketball team attracted the attention of the city.

As a confessor, Father Plunkett slowly dawned upon the consciousness of both clergy (high and low) and laity. A ranking dignitary often spoke of him as being possessed of an uncanny "sensus animarum," i.e., he could tell if you were in trouble, and frequently came to visit you when least you thought of calling him. Perhaps he hadn't visited you for months, but today, when you were most in need of him, there he was standing in your doorway, panting from his climb, covered with dust and perspiration, but with a smile and a word to sweep away the darkness from your mind and the storms from around your heart. You felt that he was unafraid to go down to the depths for you; that he had the strength to lift you up and the courage to sail with you into the blue again.

The litterateur who could interest the lights of the day (among them Eleanor Donnelly, Mary Agatha Gray); the promoter who became a familiar figure at the Academy of Music's concerts and grand opera, especially those for the benefit of St. Peter Claver's; the man who couldn't string two balanced oratorical sentences running, but who gave his parish and the city the leading orators of both Church and State of that day; the painstaking pastor who kept his records and census consistently up-to-date and in his own hand; the confessor who hadn't a minute's respite from wandering, hurt souls—you'd hardly expect to keep near his people, near to each and every one of them. Yet he did. He had no truck with gabby evenings or silly confidences. Despite his daily commerce with people and the infinity of problems of a large but poor parish, there was always a certain reserve, a startling silence, an almost pathetic shyness, a disconcerting reticence about him. He remained to the day of his death an enigma to all who knew him. He spoke his mind to you with incredible naivete and expected you did likewise. Subtle minds never came to understand him (just as they will not understand this portrait of him), but to the simple and straightforward, his reserve, silence, shyness, reticence and naivete constituted that special charm of his character of which they never speak without feeling.

In August, 1912, Father Plunkett was named pastor of St. Mark's Church, in the heart of New York City's Harlem. He took up his duties on September 1, and among his papers is a letter of mourning (edged in black, yellowed with time but still legible and accessible to the incredulous) and dated also, September 1. It is from a suburban Philadelphia friend and runs in part:

"I am truly heart-broken to find you will no longer

be at St. Peter's... just now (I) feel hopeless... my dear little daughter left me for God... then Mother Pardin of the Sacred Heart Convent has been called away and now this last cross has been followed by your flight and so I must try to re-adjust my life and it is difficult when one grows old—the changes are so radical.

"I do not see why you had to go. You were just in the right place, doing so much good—understanding the people and bringing light into darkness... Mr. --- unites with me in kindest regards and deep regret that you are no longer with us. I am afraid I will now have to go to my parish church as it will be lonely at St. Peter's. Do pray for me..."

The so-called **masculine** mind may smile at the sentimentality of the above letter. True, it is nothing other than that rather familiar lament at the departure of a loved pastor but to the biographer it is just the document required to put finis to a foregone conclusion: Father Plunkett left a definite void at St. Peter Claver's which is sufficient indication he had made himself part of it, and what further criteria are necessary, after that, to measure success?

At St. Mark's, Father Plunkett inherited a staggering indebtedness of $122,500, the more staggering when it is considered that such a monumental sum must come from the pockets of the poor Negro. It required but a few weeks for Father Plunkett to obtain the following letter from the Archbishop of New York:

November 26th, 1912.

This is to recommend to the courtesy of the Reverend Rectors of the churches of this city the Rev. Christopher Plunkett, C.S.Sp., now pastor of the Church of St. Mark, West 138th Street. Father Plunkett and other members of his religious community have been assigned to the parish of St. Mark for the special purpose of caring for the colored people in that section of the city. Their property is encumbered with heavy debt and they are obliged to seek aid from outside sources. Father Plunkett has my permission to solicit collections in the parishes of the city **and my warmest good wishes for his success.**
(The bold are in the Archbishop's own handwriting.)

JOHN CARD. FARLEY,
Archbishop.

The campaign to remove the parish's indebtedness brought out new phases of this remarkable man's personality. He made huge capital of the Archbishop's recommendation and came to be widely known for his tirelessness, artfulness and ingenuity in money matters. At the outset he was met with bitter opposition from some of the clergy, who were later to learn the power and the charm of this simple beggar—and of his hair-trigger sensitiveness, his dauntlessness and delightful Irish stubbornness. His success in handling lawsuits resulted in the following score: Plunkett, 100 per cent; opponents, 0.

First Harlem, then the whole Archdiocese awoke to his worth. As in Philadelphia, he gradually stole into the hearts of clergy and laity. Before the ascendancy of degreed social service workers who have since invaded this field of the pastor's closest contact—the homes of the poor—he literally haunted the most hideous cold water tenements, trudging the many flights daily, so that in later life he seemed, even when walking across a room, to have the gait of a person climbing a stair.

The modern scientific approach to the social question amused him. "Sure they're bound to stumble onto something right if they only keep their heads," he used to say. He knew the colored people as few others did, and admitting a natural antipathy for the peoples of the yellow race, he sympathized deeply with those who could not abide the Negro. Never defending them extravagantly or with an eye to publicity, his rule of the colored was a policy of law and order, gentle yet firm. "Those who know little or nothing about the colored people," he said, "are endowed with a felicity of expression that is appealing and with a loquacity that is appalling. Those who know most say the least, those who know least say the most." He was not easily stampeded into taking part in the programs of pushers and reformers. He admired their zeal "but not their sense." If ever a man lived the motto of his family's coat-of-arms, it was Father Plunkett. **Festina lente,** wrote the ancient Plunketts, and this later Plunkett was an honest personification of that philosophy. Slow, steady, normal —that was his formula for speedy success.

"Harlem Hospital and Father Plunkett," might nicely title a chapter in a full-length biography. For years Father Plunkett answered all the night calls at the hospital, the expostulations of his younger assistants all to no avail. In connection with the hospital, another amazing "sense" of his merits mention. As with his "sensus animarum," he could tell if you needed him, so with his, let us say, "sensus infirmorum," he could tell if you were going to last the night. He often irritated instead of reassuring a zealous, jittery young assistant, eager to get over to the bedside of a dying Catholic. "No need to go tonight, Father," he would say. Invariably, the patient would last the night and survive long enough the next morning to receive the last rites.

Delightful in this many-sided, yet simple and plain priest, was his delicate, exquisite artistic sense. His work in color, figure and lighting were the talk of New York—they came from all parts of the city to see his Christmas Crib and the Repository at Forty Hours and on Holy Thursday. He loved nature, trees, shrubs, flowers, birds, animals, fishing and the sea. One of New York's inveterate window-shoppers, he never tired of the artistry and ingenuity of Fifth Avenue's famous shop-facades. His large fund of **bon mots,** riddles, conundrums, rhymes, stories and poems afforded a constant source of wonder to his acquaintances. Still on the paradoxical side, he loved, though born in peaceful, beautiful Ireland, the hustle and noise of big cities. The silence of the night and the intense quiet of the country gave him no rest.

What the thinking people of New York thought of him is ably summarized in the following passage from the **Interracial Review** for September, 1939:

His simplicity did not stop at gauging people's

needs. It also enabled him to value men's capacities and see beneath a bodily exterior rich gifts of character and holiness which could be evoked by a good priest who was in truth their friend and counsellor. So the truth of the matter was that Father Plunkett, because of his direct and unclouded spiritual vision, was an invincible optimist: a grave and cautious optimist, but an optimist none the less, who when turning seventy went to found a mission in Puerto Rico.

Did his optimism pay? Ask the people of St. Mark's. Ask the priests who have worked with him and been formed by him; ask the Sisters who taught for him; ask the lay leaders of the Negro race whom he encouraged and built up; ask the great multitudes to whom he brought faith's light and peace. If that is not enough, ask the workers in the interracial movement in New York, and they will tell what they and their undertakings owe to this great apostle.

On January 8, 1931, Father Plunkett with three younger confreres, sailed for Arecibo, Puerto Rico. Before leaving, he warned his people that petitions were protestant inventions and no good Catholic ever signed one to oppose the orders of religious superiors. Harlem's grief at the news of his change may be epitomized in an excerpt from the letter of a nurse of the Harlem Hospital: "We are envious of the Puerto Ricans for the first time in our lives . . . Now, Father Plunkett, this little gift is for your **own very self."** Gifts for himself, his mission, a week's rent for his rectory, etc., deluged him. A generous confrere also of advanced age, sent the following letter:

"I learned a few days ago of your impending change to Puerto Rico. I congratulate you and wish you all kinds of success. I realize fully the great sacrifice you are making, but it is worthy of you and the good cause. If you need your former assistant of many years ago, just put out the call and I will go with you to the end of the world. I can learn Spanish as quickly as anybody else . . . (I've heard) some interesting details about Puerto Rico, some rather forbidding, but that would not scare me away . . ."

Arriving in San Juan on January 12, he travelled to Arecibo on the following day. On the 18th the parish was officially handed over to him—a parish embracing 120 square miles and the care of 56,000 souls, all Spanish-speaking. (Poor Father Plunkett couldn't speak a word of it!) On the 24th he established his rectory on the upper floor of a rented house.

"Padre Cristobal" looked over the situation and this is what he discovered: In Arecibo, one large dilapidated church; souls: 14,000, by birth and tradition Catholic, and save for a handful, all hopelessly uninstructed in the rudiments of the faith. In the hill districts, four chapels in varying stages of disintegration; souls: 42,000, likewise uninstructed. Also a Vicar Foraneship covering an area of 1000 miles and embracing eight parishes; souls: 300,000. According to one of his assistants at the time, Father Plunkett "faced the gigantic task with only three very green and very bewildered confreres to assist him."

At first the people looked with open hostility on the new American priests as representing an invasion by Yankee Imperialism. This was no new experience for Padre Cristobal (nor was it to be the last!) During the first week he began the parish visitation. Within six months, he was able to make himself understood in Spanish and had completely won over the people. It became decidedly unpopular in Arecibo to breathe a hostile word against Padre Cristobal or the Padres Americanos. Those who had led the protests were now most loyal friends and staunch supporters. Even the Protestant minister in Arecibo, a native, published more than one article in the local press, lauding Padre Cristobal and his work and condemning the few remaining "die-hards." Yet, one of his confreres professes to believe that what really turned the tide was Padre Cristobal's transformation of the flower garden in the **atrio** of the Church, from an eye-sore "to a beauty spot of the **pueblo!"** This is believable in view of the flare for beauty and pageantry so characteristic of the Puerto Rican.

Repairs on the church and chapels, the opening of a parochial school followed rapidly despite the fact that "his parish was poorer materially than spiritually." To quote once more from that early confrere: "he had the faith and courage to attempt the apparently impossible and **somehow** (sic) he succeeded." At his age, he set the pace for his younger confreres. He visited frequently every **barrio** in his jurisdiction to celebrate Mass, baptize and marry. During his two and one-half years' pastorate, more than 5,000 were baptized and 6,000 confirmed.

His good cheer under hardship made complaint and dissatisfaction strangers in the Arecibo community. How could a young man with an ounce of pride cry out when an old, grandfather of a man, who shouldered your burden as well as his own, smiled in deep contentment and asked of you only three things: rigid punctuality in this Land of Tomorrow; patience; kindness.

On May 15, 1933, Padre Cristobal opened a letter from Paris. It was bad news—to him! He had been appointed Provincial of the Holy Ghost Fathers in the United States. He was afraid. He wrote, he cabled and re-cabled refusal. He was old, he said, and ill and wasn't it time an American got the honor? He was still so genuinely naive as to write: "I have in mind one who is energetic and experienced and besides is a good Religious. He would suit admirably for this position and the appointment, I am sure, would meet with the approval of all interested in the Province." To no avail—he was Provincial to stay. With true Irish good humor, he salvaged what he could from what he considered a bad thing—he was ill at ease in the beautiful, quiet, restful, dignified atmosphere of the Senior Seminary in Ferndale. Back he went to St. Mark's, to the noise and bustle of Harlem, to the people he loved—the colored. In the six years he governed, he always returned from his official journeys to St. Mark's—as to home.

Had the late lamented G. K. Chesterton known this man he must certainly have loved him. Here was a man to his own quaint bent—he looked at the topsy-

turvy world upside down the better to see it right side up. Given the most exalted office in his Province, he chose to rule according to the book—which is undeniably not the normal way people find themselves ruled. He knew he was first only among his equals and he never lost sight of that simple truth—not that he ruled weakly—far from it. He charted his course between command and apology—the delightful, democratic "please!" The achievements of his six years' tenure are not important to this writer—the man is.

The effects of six years' effort can clearly be discerned today. There is a more clearly defined unity of purpose, closer affinity and healthier collaboration between ruler and ruled, heart-warming respect and admiration for ruler and painstaking, genuine devotedness to the ruled.

For the last days of Father Plunkett, we look to excerpts from the official report sent the Mother House in Paris by his secretary, the present Provincial, Very Reverend George J. Collins, C.S.Sp.

"Father Plunkett had not been well since his return from Europe with me last September 29th (1938). During the fall and winter he had a bad time of it, though he kept up a brave front. In late January he developed a bad toe—diabetic—which never completely healed.

After his trip to Puerto Rico, he seemed a bit improved... Before he went to California on April 11th, I begged him to have some one go along as his travelling companion but it was not until the last moment he consented to have Father Hoeger accompany him. Whilst in Los Angeles he suffered a bad heart attack about which he only told me weeks later. Despite the doctor's advice he came home alone via Texas and Louisiana, none the worse for the long, fatiguing trip.

... On May 2nd, Father Hoeger told me the Mother House should be advised of Father Plunkett's poor health but I felt I could not interfere in such a delicate matter as I knew Father Plunkett would be greatly displeased if I did. He wanted to die fighting, on his feet, or to drop dead on Lenox Avenue in Harlem, as he often half-humorously predicted he would...

This summer (1939) he spent many days putting his private papers in order as though he had a definite premonition of the end approaching. (Before leaving for the General Chapter in Paris in 1938, he had put in an envelope for safekeeping $500 to be used to pay his funeral expenses. The money had been given him by friends. Death was even then close on his heels. (In Europe he has had several bad spells.) He was unusually quiet and I tried never to disturb him unduly and to spare him any annoyance...

On August 12th, after a day in the garden with hoe and rake—it was very hot and humid that day—he took a sore throat. On the afternoon of the next day, he went to bed with a slight fever—the doctor said it was a quinsy sore throat... On the night of August 15 I called Doctor Cassasa again and we finally persuaded him to go to the Lutheran Hospital... His temperature was then 102 but he walked unaided into the hospital... On Wednesday his temperature had risen to 104... About 4 o'clock in the morning of Thursday, he suffered a heart attack but restoratives calmed him and oxygen aided him... The weather was extremely hot. He would not allow us to anoint him, saying: "I'll call you when I feel I'm slipping; tomorrow"... I called Father John Leo Dolan, J.C.D., of Our Lady of Lourdes parish, and explained matters. Strange to say, Father Plunkett allowed him to anoint him... His fever was now 106 degrees!... Bronchial pneumonia had developed... At 2.15 p. m. he began to sink rapidly and we said the prayers for the dying, gave him absolution and the last blessing. At 2.35 p. m., I looked at my watch as he breathed his last without any perceptible struggle. It was a stunning blow. R. I. P."

I know of no better way of closing this most gratifying labor than to quote the final paragraph of the eulogy preached at St. Mark's by his most devoted friend and confrere, Rev. Michael J. Brannigan, C.S.Sp.:

Father Plunkett was a Religious, a Priest, a Missionary and latterly—and much against his will—the head of a considerable group of men. No better human tribute need be paid him than to state that today everyone of those men is sincerely grieved at his passing from our midst and feels that he had lost a personal friend. The parish of St. Mark and the whole community of Harlem will miss him sorely. The best years of his life were dedicated to their interests, material and spiritual. But his labors have not been in vain. There are many who under God owe the great gift of faith to him. There are many who treasure the inspiration of his teachings and especially of his saintly life. In return they can do two things for him. They can continue on in the way of life which he pointed out to them thereby enriching their own souls and attracting others to the Christian path, and they can offer up their prayers to Almighty God that He will speedily reward the good man who worked so unassumingly and so mightily in the Divine Service.

THE LEPERS' CHAPLAIN

Cayenne,
October 25, 1940.

Dear Father Provincial:

I have just written to Father John Scally, 462 Madison Ave., New York City, to thank him for the Mass Intentions and the flour for the hosts. I enclosed a collection of postage stamps of the country as a small token of my deep gratitude. But to you also, dear Fr. Provincial, my fraternal assurance of gratitude for your great charity towards your confreres in need.

I recommend to your prayers, and those of the Province, Father Renault, who passed away peacefully on Sunday, October 13, in the leper colony of Accarrouany, of which he had been made General Chaplain. "We have lost a true apostle of Christ," the Governor wrote to me, "a beautiful example of a Missionary Priest of the Holy Ghost."

Father Renault was born October 28, 1864, at Villiers (Manche). He was ordained to the Priesthood on June 29, 1888 in the Cathedral of Coutance. On July 3, 1938, he celebrated his sacerdotal jubilee at St. Lawrence of Uaroni. Father Renault came to Cayenne, April 8, 1925. He was named pastor upon his arrival and occupied that post until June, 1935. He had the

happiness of assisting at many marriages and seeing to the firm establishment of the Christian family.

One day in June, 1935, he told me of the doctor's fears for him: he had contracted the Hansen bacillus while visiting the sick. He was not disturbed, however. I was more moved by the news than he was.

"What will happen to me in the service of the lepers of Guiana?" were the words Father wrote to me from Paris, October 29, 1935. "I place myself in the hands of Providence. All those who were ordained to the priesthood with me are either dead or retired from active work. As far as my disease is concerned I accept my lot joyfully."

I recalled him and named him chaplain of the leper colony. "You call me back," he said to me, "I am very glad to be back. I had not counted on coming back. I thought my end was near." He added: "I accepted your decision, Monseigneur, with the feeling that I am everywhere a poor undesirable creature, and that is very painful, more so than sickness." But Father was exaggerating. Everybody here, the Bishop above all, and all the Sisters at Accarrouany, who had no fixed chaplain, were happy to serve this holy Religious, a victim of his own self-sacrifice.

He took up his post in October, 1938, in that old leper colony which was built in 1830 by the valiant Mother Javouhey. "My supreme hope is realized, to end my days in the midst of the incurably diseased of Accarrouany, in the beautiful virgin forest of Uana."

But how, it is natural to ask, was Father Renault able to adapt himself to that solitude and to be contented in the midst of those poor incurables? Did not the spectacle of poor bodies disfigured by leprosy cause in him a feeling of repulsion? Francis of Assisi, while a rich and distinguished young man, was riding over the roads of Umbria when he met a leper, an object of particular repulsion to the elegant cavalier. Did he turn his horse away? He hesitated a moment, then resolutely dismounted and kissed the beggar. The Grace of God had influenced him to act thus. Father Renault also had this supernatural strength of soul and triumphed over his feelings. But Father Renault was ever most discreet in what concerned his person. Thus it was that he managed so well, like the typical Norman that he was.

But what was the secret of his self-sacrifice, of his life of fervent charity? You know those beautiful lines of the poet about the beautiful souls who alone have truly understood the charity of Christ:

"Silent cloisters and monastery halls
In shadows bathed.
You know how to love,
Mysterious monks,
Who with all your heart
How vast the love you drink
From your deep chalices.

For 52 years Father Renault had drunk from the chalice of the love of Christ. In a work that knew no cloister shadows, he lived joyously in the midst of the lepers in the virgin forest of French Guiana.

He who has understood the great law of love, he can love his most miserable brethren and adapt himself to any situation, no matter how difficult.

Father Renault adapted himself so well, that he found it hard to leave his lepers, his little flock of incurables. I asked him several times to go and help the Fathers at Uana and at St. Lawrence. He answered: "Yes, it costs me dearly to leave my post of chaplain to the lepers. Oh! It is not for myself personally but rather because of my poor invalids. They cannot understand how I can go away from them and abandon them in order to occupy myself with other souls than theirs. When my presence is no longer needed at St. Lawrence, I hope I shall be able to return to my Accarrouany, and that you will permit me never to leave it. Besides, it is not prudent to uproot old trees."

He was devoted to his work, and always affable and hospitable in spite of his sufferings. How many pleasant hours visitors spent in the company of Father Renault. There was, for example, the famous tour of the huts of the sick. "Oh! that man is a good fellow, this one is not so good—but you will reform. This one is an old . . . , he does not wish to go to confession and he has great need to do so—isn't that true?" A visit to Accarrouany was a real tonic. You could breathe the air of the heights, the divine charity which enlarges hearts.

Paradise on earth! When you will have reached the point where tribulation is your lot because of Jesus Christ, consider yourself happy, because as the Imitation says, you will have found Paradise on earth. Father Renault had found a Paradise on earth in the midst of the lepers in the solitude of the virgin forest of Guiana.

Father Renault had an unfortunate fall, and from that time on did not venture to say Mass. He prepared himself for the last Sacrifice. "It would be a matter of regret for me not to be able to take my long sleep in the cemetery where so many lepers have taken their place in the last 100 years. We have erected a beautiful cross in it. I shall repose in its shadow." He died in the midst of the lepers, October 13. Father Esnault, from St. Lawrence, his faithful and devoted assistant in Cayenne, was able to assist at his last days. He rests now in the shadow of the Cross in the lepers' cemetery, near the Sisters who have fallen on the field-of-honor, of charity. In these days of implacable hatred, it is good to breathe the perfume of Divine Charity.

We are in America. You will surely wish, dear Father, to make known the beautiful example of this Missionary of the Holy Ghost Fathers for the honor of Holy Church and of the Congregation.

Once again my grateful thanks for your goodness towards us. My best and most affectionate blessing upon all your fine works. Accept, Rev. Father, assurance of my sentiments of respect in Xto.,

✠ P. Gourtay, C.S.Sp., Vic. Apos. of Guiana, South America.

"Fulfill thy ministry!" (2 Tim. 4, 5,) "Walk worthy of the vocation in which you are called." (Eph. 4, 1)

Thoughts for Meditation

VIII—ON THE MEANS OF ACQUIRING THE INTERIOR LIFE AND OF PROGRESSING THEREIN

1—*Exterior Means.*

To avoid dissipation: wordly festivities, worldly people, etc. Sobriety in food and sleep; mortification. To avoid indolent postures and negligent deportment; to avoid whatever savors of delicacy and mere sensuality, and whatever is done with a view to the mere natural diversion of the mind; even to practice mortification in these things. To avoid, as much as possible, all that can flatter vanity or curiosity. To have a private rule, regulating as nearly as possible, all our actions. To take up some exercises of piety and to be faithful to them. To converse with persons who can help us to advance in the interior life. To avow openly, without fear and without human respect, that we wish to serve God with the greatest perfection; we must, however, do this without any mixture of vanity.

To have a Spiritual Director and to choose one, not from human views or because of his natural talents, but one who can truly lead us in the way of perfection.

No studied nicety in our exterior, but simplicity in all things.

2—*Interior Means.*

Aversion to sin, i. e., to fear it exceedingly, to fear even the slightest imperfections and the slightest infidelity to grace.

Sovereign indifference to all creatures; goods, fame, relatives, friends, and to all that can awaken our natural interest, that thus we may become attached to God alone and love nothing but in God and for God. Death to self; natural tastes, joys, comforts, conveniences and pleasures of life, natural affections and desires, all must be sacrificed to our adorable Master, Who is longing to live and reign in our souls. To detach ourselves even from spiritual delights and joys.

Above all things, war upon self-love in all its windings and turnings, with all meekness and confidence in God alone and in His holy grace, and with the sole end of pleasing Him.

The practice of mental prayer persevered in faithfully and attentively in the face of distractions and difficulties.

Frequent ejaculatory prayers and elevations of the soul to God; seeking to please Him in all we do. To watch over our inner senses, especially the imagination, never allowing it any satisfaction. To aim constantly at the virtues of the interior life and to overcome all obstacles; to make our particular examen on the obstacle that is greatest in us. To have Jesus frequently before our eyes and to perform actions of love of Him. The most powerful means is the frequent reception of the sacraments, especially the Holy Eucharist, after careful and fervent preparation.

(Struck from the plates of a pamphlet about to be issued)

By

Ven. Father Libermann, C.S.Sp.

OUR PROVINCE

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THOUGHT FOR THE MONTH

"O Lord, Who blesses them that bless Thee, save Thy people and bless Thine inheritance. Guard Thy Church, sanctify them that love the beauty of Thy house, do Thou by Thy divine power exalt them unto glory. And forsake us not, who put our trust in Thee. Give peace to the world, the Church, the rulers, priests and all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights. And to Thee we render glory and thanksgiving and honor, the Father, and the Son, and the Holy Ghost, now and forever, world without end. Amen."

—Final prayer and blessing from the Liturgy of Saint John Chrysostom.

OUR DEAD

DURING THE MONTH OF MARCH WE PRAY FOR:

Father Matthew Heitzmann, who died March 3, 1917, aged 79 years.

Father Michael Ward, who died March 7, 1908, aged 42 years.

Brother Ludolf Schoenrock, who died March 13, 1927, aged 60 years.

Father Lawrence Farrell, who died March 14, 1934, aged 65 years.

Father Thomas Molloy, who died March 19, 1928, aged 59 years.

Father Anthony Jaworski, who died March 24, 1909, aged 64 years.

Father Theodore Maniecki, who died March 25, 1929, aged 52 years.

Father Robert Tobin, who died March 28, 1900, aged 44 years.

OFFICIAL
CIRCULAR LETTER OF BISHOP LE HUNSEC, SUPERIOR GENERAL TO ALL THE MEMBERS OF THE CONGREGATION

Congregation of the Holy Ghost,
30 rue Lhomond (5e),
Paris, France,
Dec. 8, 1940.

My dear Confreres:

In the course of his last years, our Holy Father, Pope Pius XI, of venerated memory, liked to repeat, both in private audience and in public exhortations, "Let us thank God for letting us live in a troubled period. Let us not be afraid. Let us not be men below par. Let us ask only the grace to be equal to the situation and to live heroic and saintly lives."

These most difficult times which the Pontiff had foreseen are now upon us; in recent months especially, we have lived through them and felt their pressing weight. That is why, my dear Confreres, while recalling to you some hallowed memories of the Congregation and exhorting you at the beginning of this new year, I wish to recall to you the necessity of facing the situation as best befits our holy vocation.

Under the pressure of the difficulties, in which you find yourselves, wherever you may be, in Europe, Africa or even in America—for the disturbance is practically worldwide—you have not failed, I am quite sure, to renew your self-sacrifice to the divine will which permits these trying hardships. And certainly, there is no better attitude than this by which each one may contribute according to his own capacity to appease Divine Justice and to ward off other calamities still more formidable than those which we are already undergoing. Whilst doing this, we are fulfilling our sacerdotal, apostolic and religious vocation perfectly. This letter has no other purpose than to encourage you to continue to carry on with all your energy.

At the Mother House, at Chevilly, and in the other communities of the Province of France, I am pleased to note that all the confreres, without exception, accept with generosity the sacrifices imposed upon them and I am sure that it is the same everywhere. Nothing better! It is good to make virtue of a necessity. That is the disposition which corresponds perfectly to our exalted and noble vocation.

By the very fact of our clinging to the choice God made of our person, we are missionaries to the most abandoned souls. But who does not see that today these souls, above all in Africa—**and that is our principal missionary domain**—are in greater danger than ever of being lost. Danger, at present which impedes the normal progress of our works, due to the war and military mobilization, but still greater danger in the months to come which will be due to disturbances occasioned by international treaties. Will these poor souls of Africa lose the missionaries to whom they are accustomed and who have been up to now their true fathers? Who knows if the new situation to which they must adapt themselves will not cause them to slip in great numbers into the camp of error, of paganism or of islamism? Without doubt, no one of us is indispensable in the task he fills and in all sincerity, after having accomplished our duty we should say: **"Servi inutiles sumus,"** and have the conviction that other missionaries can come after us in the Apostolate who will do just as well and even better than we . . . it does not remain less true that upon us is incumbent, inasmuch as we have the charge of these souls, the duty of meriting for them by our patience in trial and by a constant fidelity to all our obligations, the divine help which will render easier the change to be expected. Therefore redoubling our zeal, our fervor, and our union with God, let us render this last service to our Christians and our catechumens.

For many of the missions confided to the Congregation, this anxiety concerning the future is imposed upon us most particularly on account of the **centenary of the foundation of the Congregation of the Holy Heart of Mary by him, whom we call with filial piety, "Our Venerable Father." 1841-1941, a hundred years . . .lour first centenary, so to speak. An important date in our history.** In more normal and peaceful times we would like to celebrate with some solemnity the events which during 1841 had marked the life of Our Father in God. It is hardly worth while thinking of that now . . . but at least we should not let the occasion pass in the secret of our hearts without real profit in our spiritual advancement; and I know of no better means to renew our resolution to suffer for abandoned souls in their present and future trials.

That is the great lesson given us by our Venerable Father. What tribulations did he not have to undergo before becoming in God's hands a flexible and docile instrument, capable of founding the Congregation of the Holy Heart of Mary and assuming the great work of the evangelization of the African Continent.

He was baptized December 24, 1826, and feeling himself called to the ecclesiastical state entered the Seminary of St. Sulpice ten months later; but he had to wait until June 6, 1841, until he could consecrate himself finally to God in the Subdiaconate. Thus it was from 1827 to 1841, fourteen years of uncertainty, that he saw many young men, who were after him in theological studies, advance to the Holy Priesthood—fourteen years of physical and moral suffering and of equally ardent desire to sacrifice himself to the service of God. Without doubt the Holy Heart of Mary, who wished him to be in charge of this work, made him merit in advance, by this long and painful waiting, a fund of grace to be later lavished on most wretched infidels by him and his sons. This long and obscure preparation justly merits our attention. In it there is a great lesson for us who are always impatient and so eager to precipitate ourselves into our work without having beforehand stored up a reserve of grace by the practice of patience and the interior life.

On the occasion of this centenary there is another point to be admired by his spiritual sons. It is that it was at Rome in 1840 that began to take shape the

execution of the designs of God regarding the poor seminarist in minor orders, stopped in his studies and cast aside from the priesthood by a cruel malady. From the mouth of Cardinal Fransoni, Prefect of the Congregation of the Propaganda, he hears the words which are an oracle for him, but a disconcerting oracle: "You cannot be at the head of a missionary work if you are not a priest yourself."

Priest! Let us note well that he had never refused to be a priest, but due to his illness he believed he could never be one. The words of Cardinal Fransoni, which would have deterred many another, were for him on the contrary a stimulus. If he could only be cured! Thus in the practical spirit which always characterized him he undertook the necessary means of fitting himself for Holy Orders. First of all, confiding in the maternal power of Mary, to whom he was consecrated in body and soul, he makes a pilgrimage to Loretto. Why? Above all to obtain his necessary cure, but also to obtain the assurance that he was doing God's Holy Will in carrying into effect the desires he felt.

It was at this time that he received a letter from M. Le Vavasseur, then at the Seminary at Issy, telling him that Mgr. Collier, recently consecrated bishop of Mauritius, was disposed to incardinate him into his diocese, while at the same time he could stay in France to effect the foundation of a missionary work for that diocese, then in such dire need of zealous priests.

Reassured on the double score of his health and his call to the sacerdotal life, he leaves Loretto and Italy, returns to France and goes to Strasbourg. There Mgr. Raess, who held him in high esteem confers upon him the subdiaconate, June 6, and the diaconate August 10 of the same year, 1841; all upon presentation of dimissorial letters from Mgr. Collier, who, doubting perhaps of the cure of the future founder, took care to obtain from Rome a dispensation from all irregularities.

But the pilgrim of Loretto is perfectly cured and the Bishop of Strasbourg, who has watched him closely for some months in the seminary and who recognizes what an exceptional man he has in him, tries to attach him to his diocese. What good fortune for the diocese, if, while leaving him free to found in Alsace what he needs for his work as regards the Negroes of Africa, he could dispose of him in a certain measure to reanimate the fervor of the Clergy of Mayence, in whom he was very specially interested! When the young deacon was asked about this, he said nothing—he was attached to his native land and it was such a temptation for him to realize in Alsace itself the foundation of a novitiate for his future missionaries. But he must act quickly and Mgr. Raess actually has nothing to give in the way of help to the young founder. Just at that moment arises the providential opportunity of having the house he desired; but it is at La Neuville in the diocese of Amiens. For him that is of little importance. In entire conformity to the Divine Will, the deacon of Strasbourg, still incardinated to Mauritius, arrives at Amiens, where Mgr. Mioland ordained him priest September 18, 1841.

These are in short and in all simplicity the interesting steps, often unknown even among ourselves, of the advance to Holy Orders of our Venerated Father. But still more important than the events which led to his ordination is the exalted idea he had of the priesthood. This holy state did not appear to him principally under the aspect of the consolations it brings to a soul completely consecrated to God. Certainly, he sees in it all its dignity and its grandeur; he tastes all its delights; but he is conscious that it is above all a solemn and unending engagement of all his being to God. Untiringly he repeats in his letters and in his exhortations that the priest must sacrifice himself with Jesus, whom he offers in sacrifice, and we know from the example of his life to what point he practiced this perfect self-abnegation and complete acceptance of all the sufferings allotted him by Divine Providence.

At St. Sulpice, at Rennes, at La Neuville, everywhere, he was the indefatigable preacher of complete self-renunciation, teaching his hearers the meaning and practical details of that solid virtue, going so far as to say to his priests and missionaries that without it they will be nothing more than abortive apostles.

These counsels are of yesterday but they are equally true today. The older Fathers among us have been able to witness **de visu** how profoundly our seniors were impregnated with that doctrine. **Noblesse oblige.** Let us not let our patrimony, our precious treasure, lie inactive. Let us therefore make a practical study of the writings of Our Venerable Father and of the admirable examples which he bequeathed to his first and most cherished disciples. There is nothing more apt to stimulate our zeal. May the great lesson of this centenary be for each one of us a strong resolution to renew in ourselves the spirit of our holy state by a more profound study of our Rules and Constitutions and a more exact practice of all the obligations of our religious, sacerdotal and apostolic life! The circumstances of the times afford us this opportunity in a marvellous manner.

Not being able to celebrate with great exterior solemnity this first centenary, so glorious for us, is it not better that in order to profit by it we take the resolution today to lead a life completely abandoned to divine love by a war against our own egoism and by detachment from all that can lead us away from God? Let us be persuaded that from on high our Venerable Father would scarcely like to see his sons noisily celebrate the grace he received in 1841 if at the same time he would not see us perfect imitators of his virtues.

This is why at the beginning of this year 1941, my wish before God for each one of you is that you profit by these recollections of a century in order, after the example of our Venerable Father, to live detached from everything in the interior life as well as in the exterior, filled with the love of God and of souls. I know: these words of sacrifice and renunciation sound hard to the ears of man, so feeble and so powerless by

nature. Without doubt, nature groans and cringes when it feels that it is to be deprived of what it deems to be agreeable and indispensable. It is just in this regard that each of us should know what point or points affect himself. It is there that one must not permit himself satisfactions that are useless and a fortiori such as are harmful. By the grace of God in His holy sacraments, solicited by ardent and perservering prayer, we can and we must become heroes of sanctity. At this price, the crosses to be borne and carried with love will make us more like our divine exemplar, Jesus Crucified. Let us nourish our souls with these serious and fervent thoughts. In this way it will be easier for us to despise the trifling and transitory satisfactions of this world and to go straight in our way to the crown of glory. Now, of what importance are the difficulties, the anguish, the sadness, the temptations and tribulations of this life, since in the end there is reserved for each of us in the kingdom of God and our Saviour with our Venerable Father a crown of justice which will be given us by the just Judge, "Coronam justitiae quam reddet mihi justus judex"?

It is in these sentiments that with all my heart I bless you, my dear Fathers, Scholastics, Brothers, Novices and Students, renewing for you my paternal affection in our Lord.

†L. Le Hunsec,
Sup. Gen., C.S.Sp.

Reverend Father Gay, Secretary General of the Congregation has remained at Vichy where he can get in touch more easily with our Provinces and Missions, until communication with Rue Lhomond is established. All mail for the Superior General or the Mother House should be addressed:

REV. J. GAY, C.S.Sp.,
Maison du Missionnaire,
Vichy (Allier), France.

Reverend Father Salomon, for 25 years the competent and devoted General Procurator-Econome of the Congregation, has asked to be relieved of his responsibilities.

Reverend Father Marc Duval is his successor.

St. Mary's College
Castlehead
Grange-over-Sands
8th Jan., 1941.

Very Rev. G. Collins,
65 West 138th Street,
New York.

Very Rev. and Dear Father:

As Provincial Secretary of the English Vice-Province, I beg to announce to you the following important changes in its administration:

The Very Rev. Father Parkinson has been appointed Provincial Superior in succession to Father Whiteside who has resigned through ill health.

The Provincial Council has been composed as follows:

First Asst., Father Finan
Second Asst., Father Hagan
Councillors, Fathers McGarry and Stanton
Proc. and Sec., Father Daly.

We recommend to your prayers the repose of the soul of Father Robert Foreman who died on the 2nd Jan., 1941.

Assuring you of the prayers of the confreres of the Vice-Province.

(signed) E. Daly, C.S.Sp.
Prov. Sec.

NEWS OF THE CONGREGATION

Received at the Mother house since the circular of October 7, 1940

Ireland: Rome has informed us that Rev. Father McQuaid has been chosen by the Holy Father as Archbishop of Dublin. The Most Reverend Father General and his council convey to Archbishop McQuaid their felicitations and best wishes.

Majunga: The Soverign Pontiff has accepted the resignation of Mgr. Pichot, Vicar Apostolic of Majunga, and has confided to him the administration of the Vicariate until the nomination of his successor.

Dakar: Mgr. Grimault, Vicar Apostolic of Dakar, had to undergo several surgical operations. These aided him to make the return voyage to France. He has just arrived at Montpellier, where he will undoubtedly undergo another serious operation. We recommend him to the prayers of the confreres.

Let us add here that during the bombardment of Dakar, the mission suffered no loss either in personnel or in its works.

Gabon: Mgr. Tardy, Vicar Apostolic of Gabon, was made Chevalier de la Legion d'Honneur by General Weygand for his worthy conduct during the occupation of Gabon by the dissenting troops.

During the bombardment of Lambarene, one of our missionaries was killed by a shell in the midst of school children whom he had led to the bush for safety. A communication of the Minister of the Colonies has informed us that the missionary was Father Talabardon.

Brazzaville: September 5, M. Nicole, Governor of Brazzaville, expelled by the dissenting troops, since his return to Paris has given the Most Reverend Father General news of that district and of our Missions. The missionaries have remained at their posts without being molested, at least up until his departure.

We have no other news of our Vicariates of French East Africa, Cameroun and Belgian Congo.

West Indies: We have received reassuring news from the West Indies, Gaudeloupe and Martinique.

French Guyana: A cable from Mgr. Courtay says: "Fathers and Sisters, all well."

The Provinces: No news from Germany, Ireland, England, the United States or Canada.

Portugal: The works continue normally; vocations are more numerous than ever.

Belgium and Holland: All continues relatively well.

Rome: The French Seminary has been able to reopen

(*Continued on Page 44*)

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 9 MARCH, 1941 NO. 3

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 1615 Manchester Lane, N. W., Washington, D. C., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

GUARDIANS TODAY

To Saint Joseph God entrusted the care and protection of Jesus, His Son. In those far off days God's Treasure was entrusted to that great and faithful guardian, St. Joseph. It was so then! How is it now?

Each one of us can answer that question for himself. We are taking the place of Saint Joseph now! We are the custodians of God's treasure on earth today: Jesus in our tabernacles and the souls entrusted to our care.

Christ within the lowly tabernacle! We must make and keep that hallowed spot as suitable as possible for God. Therein is Christ who was once entrusted to the care of Saint Joseph; now He is our care. We must pay many a loving visit to His tabernacle—the heart that contains the Blood of our spiritual life.

And the souls in our charge! We must snatch them from the snares of modern errors because these souls are marked for destruction, not by Herod this time, but by Materialism—the melancholy monarch of the reign of pleasure which always brings sadness to the human heart to kill therein the reign of the peace and happiness of Christ.

When Herod reigned it was Saint Joseph who stood guard over the Royal Treasure of Heaven. Today when Materialism seeks its rival, Catholicism, we stand guard to fill the place of that Great Guardian. Like him we shall succeed; Christ will reign in the human heart while the worms of decaying error eat Materialism even before it is dead.

What august responsibilities our guardianship brings upon us! There is the worker, the life blood of a nation, the backbone of a Catholic laity, exploited by the forces of Materialism, seduced far away from that happy state spoken of by the Sacred Writer: "The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure." (Ecclus, 40-18.) But, like the warning words of the Angel to Saint Joseph, two great popes, Leo and Pius, have told us what to do in order to secure this happy state for such an important body of men now caught in the grip of greed which tightens more and more as the love of Christ departs from the human breast.

And the married man, on whom depends the life of tomorrow, is now attacked on all sides by the principles of paganism—false principles which do not demand new life for tomorrow, but new cars, new radios, new permanents—anything but what is most vital—a vigorous and generous supply of youth to keep active and strong our precious Faith in a glorious tomorrow, a tomorrow whose dawn would break over the graves of the self-made barren, buried ideas and all. A dawn that would usher in a day in which the home would again be the center of life, love, and happiness instead of being a mere station of pleasure. Homes are said to be bought and sold in our day. A house can thus be spoken of, but the love, the sacrifice, the happiness that makes a house a home can never be bought or sold. Such blessings do not go with a house like a door or window—they come from Catholic principles sown in the human breast.

Ours, too, is a precious treasure to guard. Saint Joseph help each one of us to be a faithful guardian of God's treasures.

SEEKING VOCATIONS

In a couple of months the schools will close. Many boys will be glad to talk about their future. Among these there will be many who are called by God to be missionaries like you. Have you ever gone fishing for these boys?

Perhaps you have been content to let them come to you. But they never came. That's just it—they never came, and the harvest fields are missing their labors.

Vocations do not come like the spring flowers; they are too precious to be so widespread. They must oftimes be sought with difficulty and when found treated with special care—they are the gold ore in the strata of human society.

We can use many more men than we have at present; we feel the shortage of priests. We know how deficient we are in the number of Brothers. These confreres are of great importance to the success of our works. This is especially true when they have received the training by which they become skilled in the various trades and thus are able to offer to the Congregation and to God a skilled and scientific service.

Perhaps we can remedy this situation in the future by a real energetic endeavor in seeking vocations, both for the Brotherhood and for the Priesthood. God always expects us to do our bit. We must do it now when our missions are calling for more recruits. We hear a lot about defense these days, but let us not forget the fresh forces we need to defend that part of a very wide battle front entrusted to our care by the Church.

There is a strong tendency to let the matter of seeking vocations rest solely on the Administration. This body cannot do much more than encourage the search

for vocations by the means of press and pamphlet. This means can never replace the appeal that can be made by a Father or Brother. The pamphlet makes a general appeal to all boys interested and as such is often too general to be of any effective value in a particular case. In many cases it fails to help the boy —answer the question that is uppermost in his thoughts—and should he be unable to formulate that question of himself the pamphlet will never tell how to do it. And there is the matter of encouragement which many priests never give to the youthful prospective missionary. It would seem that some of these priests were sorry for their own vocation. But the more noble and difficult the undertaking the more is encouragement needed. Why should it be omitted in that great undertaking of becoming a priest? Neither should we paint the picture of the priesthood as the most difficult life. God did not do that for us; He led us on gradually to the realization of that life—our knowledge growing as our spiritual life and strength increased. That is God's way.

When school is out this summer, will you be one of Christ's recruiting sergeants to help Him to sign up some sturdy defenders needed for a battle front that is as wide as the world?

THE ANSWER

4. How many members have we at present in our Congregation?

The last available figures are of January 1, 1940 (General Bulletin, No. 589, May-June, 1940): Fathers, 1,831; Professed Scholastics, 1,053; Professed Brothers, 904. These figures do not include 29 Bishops and 6 Prefects Apostolic. Therefore, the total membership as of January 1, 1940, was 3,823. The aspirants for the year 1939 numbered 2,572, making a grand total of 6,395 Spiritans. What the effect of the present war will have on these figures cannot be determined as yet. After World War I the total membership in 1920 was 204 less than in 1914, when the total was 1,805.

5. How many members of our Congregation have died?

This question cannot be answered completely since the register of the deaths of the members of the old Holy Ghost Society is not complete. However from the foundation by our Venerable Father Libermann an exact record is kept. According to this there have died from December 30, 1843, to May 30, 1940, 2,134 professed members (Aspirants are not included in this figure).

6. What is the highest age recorded in the Necrology?

That of our beloved confrere Brother Celsus McCabe who passed the last 39 years of his long and fruitful career at St. Peter Claver's, Philadelphia. He was born in Ireland, March, 1827, and died in Philadelphia, December, 1928, aged 101 years and 9 months.

7. Will you please give the names of those who reached an age between 90 and 100 in our Congregation?

The following are the names of these members: Very Rev. Jean Marie Grizard, former General Assistant and Vicar General who administered the Congregation from the time Very Rev. Ambroise Emonet resigned to the election of Bishop LeRoy in 1896. Father Grizard died December 17, 1929, at the age of 92. Brother Engelbert Wisser, of the Province of the United States, saw 91 birthdays; he died November 24, 1930. Brother Zozime Beyerle, of the Province of Germany, lived to be 91; he died July 7, 1930.

8. Who is the oldest member both as to age and Profession in the Province?

The honor goes to Brother Gaudens Duffner, of Duquesne University, as far as age is concerned. He was born February 18, 1857. That makes him 84 last month. According to Profession: our former Provincial, Very Rev. Eugene Phelan, who made his religious profession in 1880. He was born March 9, 1858. To both we say: "Ad multos annos!"

AN ENCOURAGEMENT OR A LESSON?

The following excerpt is an account of the St. Francis Xavier Mission House Chronicle (Island Creek, Mass.) published in the January, 1941, issue of the "Christian Family" (S.V.D. monthly). It is a valuable statement as to the effect of devotion to the Holy Ghost. It may also be an encouragement for us—if not so, then it may be a lesson. The account runs:

The Holy Ghost was honored in a very special manner on the third Monday of November. Devotion to the Holy Ghost was a special legacy left to the Society by our saintly founder, Father Arnold Janssen. To this devotion we owe the rapid growth of the Society of the Divine Word. It is now in its sixty-fifth year, and its members are actively engaged in mission work throughout the world. In our Society, special devotions are held in honor of the Holy Ghost every Monday night, but on the third Monday of November and May, a sermon is given by one of the priest members of the community. These two Mondays are called by us the "Great Mondays." The sermon this year was delivered by Father Albin. The topic of his address was the threefold operation of the Holy Ghost in the hearts of all men. He pointed out that because of this operation the Holy Ghost received the titles: Spirit of Love, Spirit of Strength and Spirit of Comfort.

"INVADER"

A cross, a blazing bonfire,
A shamrock in his hand.
His troops, the words of Scripture
Brought from some foreign land.

Force failed stop his march of love;
The Irish heart he won,
And made of it a fountain
From which the Faith doth run.

Such the mighty power of love
That has God for its source;
It's the strength for a new day
Following our night of force.

NEWS OF THE CONGREGATION

(*Continued from Page 41*)

this year with some Scholastics and about twenty seminarists from Italy or neutral countries.

France: The separation due to free and occupied zones and the special regime given Alsace-Lorraine have created difficulties and caused a new provisional organization.

For Alsace-Lorraine where our Scholastics have returned and can no longer leave, Father Hascher has been named Superior Delegate of the Reverend Father Provincial of France with complete administration of all that territory. At Blotzheim under the direction of Father Neumeyer are 45 Theologians; at Neufgrange are the Philosophers, directed by Father Stebler. At Saverne are 105 Junior Scholastics, who are lodged in the community but who must follow the course at the official State school.

The Free Zone: At Cellule under the direction of Father Laurent of Rome, are about fifty Philosophers and Theologians who were not able or who for various reasons did not want to come to the occupied zone. With them are also the Swiss senior Scholastics.

The Theologians at Chevilly number only 75. Of this total the 25 priests in IV year Theology form a "Sacerdotal Section" in part separated from the rest of the Scholasticate, under the direction of Father Brault, Procurator General of the Congregation, whom circumstances did not permit returning to Rome.

At Langonnet there are 75 philosophers under the direction of Father Riand.

The Junior Scholastics of Langonnet both at L'Abbaye and St. Michel count about 170 aspirants.

Cellule and Allex in the Free Zone continue normally with numbers a little reduced; Cellule with about 30; Allex with about 100.

The Novitiate is still at Pire. The year is lean with only 25 novices.

Our houses at Mortain, Orly, Saint-Ilan and a part of Chevilly are still occupied by German troops. Hence these works are transferred to other communities.

Our Prisoners are about 115 of whom 75 Senior Scholastics are in camps in Germany, occupied France and Switzerland. There remain about 15 professed of whom we have no news.

Life in France is in general very quiet. There are without doubt difficulties as to food, coal and manufactured products. Colonial products are lacking on account of the blockade. But on the whole life is still bearable and if general conditions remain as they are during these first months of occupation there will be no victims from hunger.

The Ordo of 1941 has been sent out. We hope it will arrive on time, at least in most places.

The new General Customary with the corrections made in the last General Chapter has been edited. It has a detailed index which will render its use easy. While waiting to be able to send it to all the houses, for the present at least we are sending a copy to Provincial and District Superiors, that they may work out their provincial and district customaries, adapting them to the conditions of each circumscription but always remaining within the spirit of the General Customary.

A formulary containing models of different printed formulas in use in the Congregation has been prepared by the General Secretariate. A sample copy shall be forwarded to all Provincial Superiors as well as to the houses of Formation.

OFFICIAL

Father Anthony J. Walsh, St. Peter Claver, Philadelphia, Pa.

Father Mellitus T. Strittmatter, Portsmouth, R. I.

Father W. F. P. Duffy, Chaplain, United States Army, Jackson, Columbia, S. C. Feb. 18, 1941.

Father P. J. McCarthy, administrator, Our Lady of the Blessed Sacrament, Philadelphia, Pa.

Father Charles L. Diamond, Our Lady of the Blessed Sacrament, Philadelphia, Pa.

Profession at Ridgefield, Conn., Feb. 5, 1941:

Brother Cyril Joseph (Joseph Paul Putrn)
Brother Camillus of Mary (John David Carson)
Brother Edward Joseph (Hubert Joseph Walsh)

Father Pobleschek preached an impressive and practical sermon. Present at the ceremonies were Father Donohue, the local pastor; Fathers Collins, Pobleschek, F. J. Smith, Maguire, Clare, FitzGerald and Strmiska. Brothers David, Thomas, Regis and Richard came from Ferndale to attend the triple profession which was something of an event in modern times.

* * *

Prayers are requested for the happy repose of the soul of Father Joseph B. Murphy's Mother, who died at her home in Pittsburgh, Pa., January 28; for Father James A. Riley's sister, who died in Philadelphia, Pa., on the same date and for Father Daniel P. Bradley's brother, who died in Philadelphia, Pa., on February 4, 1941.

R.I.P.

"Grace is frustrated in three ways, as it presupposes three things—mindfulness of it, love, and holy solicitude. These three conditions are voided by three others—mindfulness by vain love of the world, love by hardness of heart, and holy solicitude by letting vice crop up."—Saint Thomas.

"If you wish to be of Christ you must be of Rome."
—Saint Patrick.

HOLY GHOST FATHERS PURCHASE PROVINCIAL RESIDENCE IN WASHINGTON, D. C.

On January 17, 1941, the Holy Ghost Fathers of the Province of the United States purchased the residence at 1615 Manchester Lane, N. W., Washington, D. C., to serve as the headquarters of their Provincial Superior beginning March 1st.

The American Province was organized in 1872. As the Province developed the provincial residence has been located successively in Ohio, Arkansas, Pennsylvania, Connecticut and New York. Today it has establishments and missionary undertakings in 18 dioceses of the United States, and to it is confided the Vicariate Apostolic of Kilimanjaro, Tanganyika Territory, East Africa as its special foreign mission field.

The Holy Ghost Order has its Mother House in Paris, France, where it was founded on the feast of Pentecost, 1703. It has provinces and vice-provinces in France, Ireland, Germany, Portugal, the United States, Belgium, Holland, Canada, England, Poland, Switzerland and Rome. Its principal mission field covers Africa and the French Colonies of the Old and New World.

In 1940 the personnel of the Order counted 35 Bishops and Prefects Apostolic, 1,831 priests, 904 Brothers, 1,053 Scholastics (major seminarians), 225 novice clerics, 2,250 missionary students, and 225 novice and postulant brothers.

THE CATHOLIC UNIVERSITY OF AMERICA
Washington, D. C.

February 6, 1941

Dear Father Collins:

Thank you so much for the pamphlets and prayers which you have sent us. I think that the distribution of these at key points in the schools will be a genuine service. I have a fear that **very few of us have been sufficiently prayerful to the Holy Ghost; but I have a hope that we will learn to be.**

With best wishes, I am

Sincerely yours,
Mary Synon,
Editorial Consultant.

INTERNMENT AND P. OF W. CAMP
Jamaica, B. W. I.

December, 1940
Rec'd January 30, 1940

Dear Rev. Father Collins:

There are here Msgr. Kirsten, Pref. Ap. of Benue, Nigeria, all our German Fathers and Brothers of the Prefecture Benue and Vicariate Onitsha. With us are 7 Mill Hill Fathers from Benue Vicariate and all the Mission Doctors of the Vicariates Onitsha, Lagos, Calabar and the Prefecture Benue. Could you get contact with our Fr. General, Fr. Provincial and Bishop Heerey, to inform them that we are well. Only Fr. Humpert, C.S.Sp., has had several serious heart attacks on the journey from Nigeria to here.

Would you be so kind as to send us mass intentions, we have no money for laundry, clothing and food; a number of Fathers need dental treatment. The Jesuit Fathers here cannot supply us with Mass wine, it is impossible to get any here.

With best wishes for the New Year to you and all the Fathers and many thanks

I am sincerely yours in Christ,
(signed) Fr. A. Konrath, C.S.Sp.

My best regards to Fr. Dan Walsh.

INTERMENT CAMP
Jamaica, B. W. I.

16-1-41

Dear Rev. Father Collins:

I thank you very much for the Mass Intentions. We have begun saying them at once. His Lordship Bishop Emmet, of Jamaica, will write you another letter. We are all right, none of us is sick at present. I have signed the receipt of the Intentions.

Best wishes to you and all the Fathers.

Your Confrere,
(signed) J. Kirsten, C.S.Sp., P.A.

CAMP BLANDING
Jacksonville, Florida

January 25, 1941

This has been the first chance I have had since my arrival here just a short week ago to write about my new and entirely different life. Camp Blanding is just a new camp and there are a million and one improvements to be made. At present I am living in a tent and I am typing this letter from the top of an old shoe box. Father Patrick Nolan and myself are the only two Catholic Chaplains on the entire post and we have more than our share of work to do. Tomorrow I will offer up the Holy Sacrifice of the Mass for my own men and Father Nolan will take care of the other two places. We have exclusive use of the recreational halls; however, the constructing of altars, finding a suitable place to hear confessions and all other arrangements have been left for the chaplains to do themselves. The training I received at Ridgefield and Ferndale in the art of manual labor has not been in vain. I am mighty proud of my home-made altar and I am very anxious to show it off to the men at my two Masses tomorrow. Yes, it is necessary that each priest say two Masses each Sunday so that all men will be able to attend. Last Sunday at 106th Medical Corps I counted over 600 for my last Mass. The hospital work is our big worry at present and we are hoping every day that the buildings will soon be completed. Most of the cases there are not of any serious nature, thank God; however, it is the daily duty of the chaplains to visit all the sick. As I sum all things up it is going to be some time until Camp Blanding is completed—so until then I will try to overlook the many little trials and troubles of my new life.

TIVERTON, R. I.

We began taking up a thorough census. We found 91 families—18 French and 73 Portugese—the Portugese families are very large and only moderately well-

to-do, some quite poor, however they show good will and co-operate quite satisfactorily for them.

We have 180 children of school age attending two schools at the extreme ends of the district.

We collect them by bus for Catechism on Saturday and Sunday mornings. I got the Bishop's permission to borrow the money to purchase a new bus, it is just perfect with every school bus safety device; it cost $2,100.

The Bishop gave the permission very willingly and in fact said when the note becomes due after six months, he wants me to remind him and he will help to pay off some of it; when I showed some hesitancy in doing this he said, "I order you under obedience to remind me," not a very difficult obedience!

DETROIT, MICHIGAN

We are making progress here. We had 23 converts in 1940, and had $5,000 on hand at the end of the year. This will be a start on a fund for a Parochial School. The St. Peter Claver Guild gave us $1,100 towards it during 1941.

Father De Barry sent us a check for $300 last week from the Society for the Propagation of the Faith, and has assigned 4 Churches in the Archdiocese to solicit funds this year for that purpose.

ST. MARK'S, N. Y.

On Friday evening, January 24th, a redecorated and enlarged Shrine to the Sacred Heart of Jesus was dedicated. It balances the Shrine of the Blessed Virgin, also remodeled and beautified a short few months ago, on the opposite side of the Church.

The celebrant for the occasion was Father John J. Walsh, Spiritual Director of the Sacred Heart League. Father William P. Murray preached. Despite the extremely inclement weather many parishioners were present to consecrate themselves to the Sacred Heart during the Solemn Benediction which brought the ceremonies to a close.

TUSCALOOSA, ALABAMA

January 22, 1941

Last week, Father Cassidy and I attended a dinner at Birmingham tendered by the Bishop at Fort McClellan. The next day, he came here with a party of ten and took us out to dinner at a local hotel.

We intend to begin painting the inside of St. John's Church. Since I last wrote you, we painted the outside both of the Rectory and of St. Francis' Chapel.

Thus far we have all escaped the flu.

ARECIBO

January 29, 1941

The trip was anything but pleasant, but the bishop proved to be very fine company. The captain said we ran into an exceptional storm. The boat went 300 miles off its course, but made good time. We landed in the bay about 3.30 in the morning. It took about an hour to tie up the boat. It felt nice to put our feet on land after such a trip. One priest said, "How can they advertise 3 days of sunshine and fun?"

I went out to the missions a few times so far and they seem to have a good attendance. I saw some of them and think that the work will prove interesting. A bit handicapped by not knowing the language, but will soon get on to that. Everything seems so strange and the people so slow. Everyone seems to take one's own time about everything.

NEW PRELATE OF DUBLIN PASSES GIFT TO POOR

Dublin.—Archbishop John Charles McQuaid, C.S.Sp., asked that all who planned to make presentations to him on the occasion of his consecration as Archbishop of Dublin send coal instead for the city's poor. He also requested that the customary official entertainment for the occasion should be abandoned and the money donated to the St. Vincent de Paul Society. The Register, February 2, 1941.

PADRES DEL ESPIRITU SANTO
Box 259
Hato Rey, Puerto Rico

January 27, 1941

The blessing of the new chapel to N.S. de Las Victorias was a great event. We had it announced 4 times over the air, by the El Mundo and by leaflets. More turned out than were expected. Plenty of adults, in fact they filled the whole chapel, the children remaining outside, came for the fiesta. We met the Bishop down the road from the chapel where he was greeted by a man, a woman and a child in the name of the barrio. From there we marched to the chapel singing hymns. Once there every one stayed out on the road till the blessing was finished. Then the people were let in and the Bishop mounted the altar steps with Father Milford and myself at his side, while he read the decree and gave a short talk. Then came the High Mass which I sang. During Mass Father Fernandez, Director of the Seminary, preached a nice sermon on the work of the Holy Ghost Fathers, the Glories of the Virgen de las Victorias and its connection with our Order. After Mass I said a few words to wind up the affair. Lunch was served by one of the families which is very interested in the work. Present were Father Gilmartin, V-Pro., of the Redemptorists; Father Kenny, Superior at Puerta de Tierra; Father Kevin, from San Francisco chapel; Father Gilbert, from San Antonio; Father Regis, from Pittsburgh; Father Schroth, from Pittsburgh (visiting the Capuchins at Rio Piedras); Father Julius and Brother William and Brother Charles, all from Colegio San Jose. Also present were 3 Trinitarian Sisters and 2 Carmelites. All went off nicely and the Bishop was charmed. The chapel is 25 by 50 with bath room facilities behind in the sacristy. It is a shame that the whole thing is of wood as he claims it cost him almost $3,000. It has electric light and running water.

As for the boundaries, we finally got what we wanted. Its limits are the most specific in Puerto Rico, as there is not the least doubt just how far we cover. The next big thing to get settled is the plot of ground for the church and house. Maybe next week that will come about.

PADRES DEL ESPIRITU SANTO
Box 259
Hato Rey, Puerto Rico

DECRETO DE DESMEMBRACION DEL TERRITORIO DE LAS PARROQUIAS DE
NUESTRA SENORA DEL PILAR y de
SAN ANTONIO DE PADUA, ambas en Rie Piedras, y de
NUESTRA SENORA DEL CARMEN, del Barrio Obrero, en Santurce,
Y DE ERECCION DE LA NUEVA PARROQUIA DEL **ESPIRITU SANTO,** en Hato Rey.

Nos, Eduino Vicente Byrne, por la gracia de Dios y de la Sede Apostolica Obispo de San Juan de Puerto Rico.

Por las presentes Letras Nuestras y a norma de los Canones 1427 y 1428 del Derecho Canonica decretamos la desmembracion del Territorio de las Parroquias de NUESTRA SENORA DEL PILAR y de SAN ANTONIO DE PADUA, ambas en Rio Piedras, y de NUESTRA SENORA DEL CARMEN, en el Barrio Obrero, de Santurce, con el fin de erigir en Hato Rey, bajo el titulo del Espiritu Santo, una nueva Parroquia, que por las presentes Letras Nuestras igualmente erigimos con los siguientes limites:

AL NORTE: El lado Sur del Cano de Martin Pena, desde el centro del Puente de Martin Pena hasta la Laguna San Jose;

AL OESTE: El centro de la Carretera No. 1 (San Juan-Rio Piedras) desde el Cano de Martin Pena hasta la Calle Amparo, un poco despues del Kilometro 11, en Hato Rey;

AL SUR: El centro de la Calle Amparo, un poco despues del Kilometro 11 de la Carretera No. 1 (San Juan-Rio Piedras) en Hato Rey, y la prolongacion de dicha Calle Amparo hasta la Ganaderia Antunano;

AL ESTE: El centro de la Carretera que parte de dicha Ganaderia-Antunano y la prolongacion de dicha Carretera hasta la Laguna San Jose.

Por consiguiente, en virtud de este Decreto quedan mudados los limites de las parroquias de NUESTRA SENORA DEL PILARY de SAN ANTONIO DE PADUA ambas en Rio Piedras, y de NUESTRA SENORA DEL CARMEN, del Barrio Obrero, en Santurce.

Este Decreto debera ser publicado convenientemente para conocimiento general de los fieles de las Parroquias afectadas por el mismo.

Dado en San Juan de Puerto Rico, a 23 de enero de 1941

(Fdo) R. Grovas.
Presbitero RAFAEL GROVAS
Secretario-Canciller

(Fdo)
Eduino V. Byrne
Obispo de S. Juan.

"To be a true priest, one must assume not only the sacrament, but perfection as well."—St. Augustine.

"When we pray, we speak to God; when we read, God speaks to us."—St. Augustine.

HOLY GHOST FATHERS
Ferndale, Norwalk, Connecticut
Feast of the Immaculate Heart of Mary
January 16, 1941

Reverend Dear Father:

Once again we are taking the liberty of addressing you on behalf of the "abandoned souls" for whose salvation we have the honor of laboring.

In supporting our Mission Seminary here in Ferndale, as well as enabling our missionaries to continue their difficult ministry among the poor Colored of the South, in Puerto Rico and Africa, Mass intentions play a great and indispensable part. In addition, fervent and pitiable appeals are pouring in from Holy Ghost Fathers engaged in missionary work in many parts of the world. They, like other missionaries today, can hope to carry on only in proportion to the unstinted aid they receive from their confreres in the United States.

We have appreciated more than words can tell the generosity with which in the past you have shared your masses with us. We want to assure you now that any surplus intentions you may be able to send us will continue to merit our most sincere and prayerful gratitude.

Your intentions, together with donations received, are credited to the diocese through the Catholic Mission Aid Society of Hartford.

With the kindest wishes of all at Ferndale, we beg to remain,

Fraternally yours in Sp. Sto.,
HOLY GHOST FATHERS
A. F. Lechner, C.S.Sp.,
Superior.

Superior Council of the United States
Society of St. Vincent de Paul
office of the secretary
289 Fourth Avenue, New York.

November 12, 1940

Very Rev. Frederick T. Hoeger, C.S.Sp
Holy Ghost Missionary College
Cornwells Heights, Pa.

Dear Father Hoeger:

As you know we have suggested a number of subjects for discussion at the Spiritual Directors' Meeting which is to take place in Chicago, Tuesday, November 19th at 10:00 a. m., and among them is the following:

Canonical status of the poor in relation to parochial finances.

Would you be so kind as to prepare to say a few words on this subject at the above meeting?

You know we will be very grateful for your cooperation in this matter.

Very sincerely yours,
(signed) William Drennan,
Executive Secretary.

THE PAROCHIAL STATUS OF THE POOR

The responsibilities of a pastor in the United States are so diversified, far-reaching and time-consuming that it is difficult to co-ordinate them properly and to judge of their relative importance. Desk work, school administration, financial matters, correspondence and control of the many necessary parish records consume most of the careful pastor's time. Financial worries often decrease very considerably his ability to carry out a comprehensive spiritual program. Relative values are unconsciously lost sight of and very easily, without any intention to neglect any of his sheep, the attention of the priest in spiritual ministration is not confined to, but almost exclusively taken up with, those who respond to the financial needs and social activities of the parish. Hence, we find the altar boys, the May Procession queens, the boy scouts and the young ladies sodality made up of those youth who would not need this special contact with the priest, because their parents are so devout that they would keep them attached to the Holy Faith without these special helps.

It is the spiritually and materially handicapped who need such close contact with the priest and the parish that their condition will not weaken the practice of their faith. They are the classes who were the objects of Christ's special concern. Of the spiritually handicapped He said: "I am come not to call the just, but sinners." He listened with patience to the Woman who had seven husbands. He applied to Himself as distinctive of His temporal mission in this world; "He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart." As the parish is the canonical unit for the direct contact of souls, with Christ's Kingdom here below, in our day and age, the parish priest, who is an alter Christus, must make the welfare of the spiritually and materially poor his special concern. Before any welfare department workers (for the materially poor) and before any officials of domestic relations courts (for the spiritually poor) the parish priest should be concerned with the Catholics of these categories. He should reach them before any social agencies get them. He should go out and find them within his own parochial territory. Perhaps an indication of how many are not reached may be found in an announcement made recently in all the Catholic papers. It told of a complete census taken of a certain American diocese by a diocesan director of Catholic charities, which showed 31,266 or about 22 per cent more Catholics in the diocese than had even been estimated before. Whose spiritual subjects are these 31,000 so-called stray sheep? First by baptism, and then by residence, or nationality, they are the charges of some definite pastors. Does each pastor know his own among them? He should see that the poor among them are not kept from Mass for long periods, because of embarrassment in the church. He should see that children of mixed marriages and of careless parents are not frozen out of parochial school activity and interest, because the parents will not pay all the extra fees for this ribbon and that badge, etc., etc. All these matters are the responsibility of the pastor within his parish. However, as a parish priest of many years' experience, the writer frankly admits that he cannot personally fulfill that obligation, nor can he do so through an assistant, if there is a parochial school, if there are parish societies and convert classes to take up their time.

By her official approbation, the church has given to the pastor a very efficient right hand for much of this work, but it must be visualized by his personal cooperation with, and interested reaction to its activities. I refer to the parish St. Vincent de Paul Conference. It should be a parish unit of the St. Vincent de Paul Society for many reasons, first and foremost, because, canonically, the parish is the basic unit of contact and activity in the church, and then because contact with a central office always brings with it some of the odium of subjection to another impersonal agency; and finally, because the little home group is most likely to gain the confidence of broken and bruised creatures.

Confidence on all sides is the key disposition for the success of their spiritual and corporal works of mercy. The objects of the Vincentian Brother's concern must have confidence in the Vincentian. They must have confidence in the Vincentian's influence with the priest. The Vincentian must feel that he enjoys the pastor's confidence in carrying out his errand of mercy and can promise the sympathy of the pastor in the process of healing spiritual wounds. Finally, the pastor must manifest confidence in the Vincentians if he wishes to use them as his right hand in this work, to which he himself is strictly bound by the mandate of Christ. On the day of judgment, He will say to all, a fortiori, to the priest and pastor: "I was hungry and you gave me to eat . . . as long as you did it to one of these, my least brethren, you did it to me."

LEST WE FORGET

Father Matthew Heizmann

"On March 3, 1917, Father Heizmann died. He edified us by his great piety and austere regularity, perhaps severe, but profoundly religious and supernatural." This is the brief biographical sketch given in the General Bulletin, No. 366, of February, 1921.

An aged confrere who knew this edifying pioneer of OUR PROVINCE and who conversed with him quite frequently has kindly furnished us with more detailed information of this veteran of the Congregation, a great pioneer who was among the first group of our Fathers to come to the United States.

When he entered the Congregation, Matthew Heizmann was well versed in secular and ecclesiastical sciences. Among his Directors were numbered the saintly Father Frederic Le Vavasseur and Francis Libermann, nephew of our Venerable Father. Father Heizmann was ordained at the Mother House on December 23, 1865, and made his religious profession the following year.

His first appointment was to our Junior Scholasticate then located at Marienstatt, Germany. He remained

there until the "Kulturkampf." Thereupon he was assigned to Blackrock, Ireland, and made director of our clerical aspirants. Very Rev. Father Phelan who was one of his disciples there testified that those young men never had a director who took such tender care of them. After two years of that work Father Heizmann was sent to the United States where he labored in various houses of OUR PROVINCE. For some time he also did missionary work in Sierra Leone, British West Africa.

In his advanced age Father Heizmann passed the last four years of his life in active retirement at Ferndale. There one could see what spirit was in him: pious, charitable, compassionate, ready for any service he could render, punctual at the common exercises as well as faithful to the Rule in general. He also had his own private rule of life approved by his Superior. This private rule was found after his death. It had fixed the time for his private devotions: Way of the Cross, Visits to the Blessed Sacrament, Beads, Spiritual Reading, etc., besides a walk and half-an-hour's visit to the Brother tailor.

An anecdote of more than ordinary interest is an incident which happened when he was stationed in Germany. On June 4, 1872, he was sent on special business by his Superior to the Archbishop of Cologne. After Father Heizmann had arrived at his destination he was conducted to the office of the Archbishop where he found the Shepherd of Cologne reciting his Office. After a short conversation our confrere learned that His Excellency was saying the Office of Saint Boniface. Suddenly Father Heizmann burst out in his quick temper: "Isn't that a shame! We religious cannot even say the office of this great apostle of our country; we have to follow the ordo sent to us from Paris! Most certainly if Saint Boniface were a Frenchman the whole world would have to venerate him!" After this blast the Archbishop was silent. Then he spoke: "Well, Father Heizmann, I think you are right. In the next meeting I shall submit the affair to my colleagues and then we shall see what can be done about it." (The Archbishop referred to the conference of all the bishops of Germany which takes place every year at Fulda, home of the tomb of Saint Boniface.) The affair seemed to remain quiet, but two years later, June 11, 1874, it was reported from Rome that Pope Pius IX had deigned to extend the celebration of the Feast of Saint

Father Heizmann was most exact in the observance of the liturgy. His old age, weakened constitution and tall frame of over six feet did not excuse him from making the genuflections as best he could. More than twenty years after his death a Father had not forgotten how much impressed he was after seeing the good old priest saying Mass.

Editors took advantage of his willingness to be of service to others. At their request Father Heizmann wrote a number of articles and essays. He had ventured to compose a treatise on the Holy Ghost, but this work remained unfinished.

Father Heizmann had a heart of deep compassion and many an unfortunate received his help. Even Boniface, Apostle of Germany, to the Universal Church. brute animals experienced his kindheartedness and manifested their appreciation by a great attachment to their benefactor.

When he had entered his eightieth year the horrible war had afflicted him very much. He was getting weaker. An inflammation of the bronchial tubes set in. He welcomed this as a warning of approaching death. His resignation was admirable. Father Superior sent the young Fathers to the bedside of their dying confrere in order that they might profit by the excellent dispositions of Father Heizmann.

On the evening of Saturday, March 3, 1917, a few minutes after eight o'clock, another of our missionaries left us for his eternal home.

FERNDALE HERALD

We are enjoying a consistent touch of the cold fingers of old man winter. He is a good old soul in his own way; decided to give us a week of skating and then bury the ice under a pile of snow. You should see our school of figure skaters! (By "figure" I mean that they figure largely in the entertainment of all.)

The 'flu bug has made an energetic but unsuccessful attempt to get us all, but we were found well fortified at all strategic points. A temporary rule that met the needs of the day helped us to keep and to build up our resistance. At the time of writing it seems that we have the situation well in hand.

For a day or two it seemed that last year's ice storm would be repeated and that many a noble and proud tree would have to bow to an unwelcomed visitor never to rise again. Everyone resigned himself in preparation for another blackout when the lights went out at eight o'clock. But it was a pleasant surprise to get up the following morning, find one's room warm and receive an illuminating response from the light switch.

It is said that the days of blackouts are over for Ferndale. And I believe it. A new generator has just been installed. In future when the line between here and the city is broken a couple of switches are turned in the basement, a sturdy looking engine is turned over once or twice and then a Ford V8 motor starts to sing its song while a Western Electric dynamo carries the melody of that tune that banishes all darkness and coldness. Too bad that man does not always use the machinery of this age for such useful purposes.

During the Church Unity Octave we had our annual Byzantine Mass in the chapel here. This time it was not the Ruthenian Rite, but the Mass of St. John Chrysostom as celebrated by the Russians. The Mass was sung by Father Andrew Rogosh, of New York, assisted by a Mr. John Glennon.

Father Deer, who returned to the Missions in Africa early in February, showed us his colored slides. He has very many interesting snaps of flowers and places of general interest.

As we go to press examinations are just over and the strain of the past week is very willingly thrown aside.

We are still praying for all of you. Until you hear from us again, God bless everybody.

DUQUESNE DOINGS

As part of the modernization program of the University, a formal community room is being remodeled for the use of the fathers. The completion of this room will finish a project which has had the special attention of Father Kirk. It will fulfill a need long apparent to the officials of the school.

This new room is part of a unit consisting of the reception room and the refectory or dining room. Ray Marlier, prominent architect and father of a Duquesne student, has drawn the plans for the renovations. Mr. Marlier is the man who so capably directed the refinishing of the dining room.

The new room is to be made up of the two offices of the former Drama School. A stucco fireplace is to be the dominant feature of the room. The Duquesne-coat-of-arms is to be placed above this log-burning fireplace. Built-in bookcases and window seats are to be placed around the room, thus creating desirable surroundings for the formal and informal assemblies of the community.

Replacing the two study and recreation rooms on the second and third floors of the Administration Building, the room, which will serve the same purpose, is being remodeled from the space occupied by the offices of the Duquesne Monthly and the National Youth Administration.

Graduates from all sections of the country are being more closely united with the formation of a newly Alumni Federation under the direction of the Very Rev. Raymond V. Kirk.

Each School of the University will be encouraged to form its own Alumni. The School will elect its own officers, and one representative to the Board of Federation. The Federation will elect its own officers and it is hoped that this will bring about a traditional spirit which will be carried through by this and future Administrations.

"This Federation is being organized in an attempt to weld together all the Alumni into one Spiritual group and by so doing carry on the tradition of the University," said Father Kirk.

School and present organized Alumni groups will be charter members of the Federation if they fulfill the regulations. According to present plans the charter members will decide what conditions must be fulfilled by each School or group in order to maintain its membership in the Federation.

The Deans representing the various Schools of the University sent messages of welcome and best wishes upon learning of the proposed Alumni Federation.

The first issue of the Duquesne University Alumni Federation Bulletin announcing the newly formed Federation was sent out to all graduates. The Bulletin will be published at least four times a year. It will contain all the important and interesting news from the Alumni clubs throughout the country in addition to the news of interest on the Campus.

The Very Rev. Raymond V. Kirk has appointed the Rev. James F. Carroll Executive Secretary and John D. Holohan Corresponding Secretary of the Federation.

KERNELS FROM CORNWELLS

Those among our alumni with sharp memories will recall the annual recurrence of a certain event after the Mid-Year Exams. There was a breathless interval of a few days while we waited for a solemn ceremony called **The Reading of the Notes by the Dean.** At the time of writing we are in that grave period. The boys (some of them) are looking forward with pleasure.

It seems as if the interior of the building is in a constant state of renovation. The relating and detailing of these changes so minutely every month in this column may seem, to those who have not passed through Cornwells, a lot of triviality; but to those who look upon this place as their Alma Mater, every stone and board of the venerable building is a matter of interest. This month there are two changes. First, the new recreation hall is being plastered, painted, and refurnished. The second change is more conspicuous. You remember that when you went down to the students' refectory you had to grope your way through a long, dark, labyrinthine way. It has been decided to make a stairs directly into the refectory.

Father Kenneth Dolan, of the Missionary Band, who is attached to our community, is now engaged in giving our Brothers' annual retreat. This is a departure from custom, as hitherto the retreat was in the summer, when the Brothers needed every moment for the farm work.

Father Hoeger continues his well-filled program of retreat engagements, among which were: Closing of the Year Retreat for Religious, at the Retreat House of Dominican Sisters at Elkins Park, Pa.; three day retreat at Meadowbrook, Pa.; a day of recollection on the last Sunday of every month for the Sisters of the Blessed Sacrament. He also read a paper at the Convention of the directors of St. Vincent de Paul Society at Chicago which is printed in this issue.

As every alumnus of Cornwells knows, there are two things which lend a bit of color to the drab winter days. One is basketball; the other is Exam Week. Lest the mention of the last-named bring acrid memories to any reader, let us pass it over, and speak of basketball. The Basketball League has been arranged by Father Dwyer so that the Senior and Junior groups have each three teams. Their names, White, Red, Green, Violet, Rose and Gold would intimate that Father Dwyer has a fondness for the Rainbow Division of the first World War. At any rate, they have so far covered themselves with glory on the field, having challenged, met and defeated three outside teams, viz., Knights of Columbus Team from Bristol, the Incarnation Parish Team, and a team from St. Edward's.

Last year we expressed the fear that when the Sophomores of that year left, there would be a slump in basketball. If the novices of Ridgefield interrupt their prayers long enough to read these lines, they will see the standard set by them still obtains. For their sakes and for the alumni of very recent years,

let us insert the names of the captains: Green, captained by T. Lynch (5th Year); Red by Raymond Schenkel ('41); White, A. Lynch ('43); Violet, B. Reilly ('43); Rose, G. Behr ('43); Gold, J. Nader ('44).

RIDGEFIELD

Though the Christmas decorations are packed away and the holiday season is but another memory . . . and also since this has been our first opportunity of telling you . . . it cannot be too late or too much out of place to relate how Christmas was spent this year in the Novitiate.

The preparations before Christmas, the retreat, the influx of mail and packages, the decorating of the house had much to do with making our Christmas a never to be forgotten one. From the start we knew that it would be a different one from those we have been accustomed to celebrate . . . and so it was.

The Midnight Mass was the crowning glory of the day and all the other events seemed to have flowed from it. The Mass in the chapel, decorated with Christmas foliage, accented with the atmosphere of candlelight and special music blending with the peacefulness of the season made everyone feel as though he had suddenly become part of a Christmas card scene. Had someone uttered a childish "ah" he would have been justified. Truly, we possessed that night . . . the Peace that was promised on the first Christmas night.

During the holidays after Christmas we made an excursion to Ferndale and were heartily received by the Scholastics. Also during the holidays several of the Apostolics from Cornwells paid us a visit.

Now that we are in the routine again we have suddenly realized that the half-way mark has been reached.

A SHORT PILGRIMAGE FOR GOOD THIEVES

There is a certain saint the mention of whose name had always caused me to have a troubled conscience. It was not that I had done something really bad and yet—. At last I decided that something had to be done (about the troubled conscience). March always brought a troubled conscience and March 25, usually found me disgusted with myself. My missal made no mention of this saint, but that did not prevent me from showing some little honor to this picturesque character. I did it in a manner which I considered pleasing to him. It was a little pilgrimage made in my room one day, and although there was no indulgence to be gained I felt amply repaid by a peaceful conscience.

We all have made this tour of our accustomed haunts with eyes traveling fast on the trail of cobwebs or dust, but this tour was completely different. This was a pilgrimage in honor of a Saint. Chasing for cobwebs is a ferocious necessity—the moment such a deftly spun masterpiece of spider's art is discovered the urgency of the occasion is usually so pressing that instinctively a mute mop silences that masterpiece of woven silk loudly proclaiming the Master Mind of all creation. But pardon the digression. Let me commence my pilgrimage for 1941.

Ah! Some startling discoveries! Surprising what articles can manage to get into one's room. Each has a little history of its own to tell. Many of them mark the slow but majestic step of advancing years. Many recall the memory of some dear relatives and friends. But others! Where did they come from? There is a pair of cuff links. I cannot remember buying them. Since the time the bad times began I have received no presents. Did I s-t-e-a-l them? No, thank God! But my conscience, why art thou not calm? There is a strange fountain pen! (Conscience, thou art a troublesome companion.) A very nice pen, too; writes better than my own. I always have bad luck with my pens —always lose them. And good heavens—those books; three of them! What are they doing in my bookcase? How strange they look among my little group of bookcase friends—foreigners that forgetfulness smuggled in under my very eyes. And look—. Well, well, never mind, we have gone far enough.

If you are like me I think we can be classified in a special group of good thieves, and we cannot better honor our patron saint, the Good Thief, Saint Dismas, than by returning everything we have borrowed.

(The idea for this article was stolen from Leaders' Service—1941, Our Lady's Sodility.—Ed.)

THRONGS AT DEDICATION HEAR PROVINCIAL SPEAK

LAKE CHARLES, Feb. 18.—In the presence of nearly 2,500 parishioners and friends and an artistic setting, the new Church of the Sacred Heart here was solemnly dedicated last Sunday, by Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette.

The solemn procession and blessing began promptly at 10 o'clock. His Excellency Bishop Jeanmard's chaplains were Very Rev. L. H. Boudreaux, D.D., dean of Lake Charles, and Rev. John C. McGlade, C.S.Sp., pastor of St. Paul's, Lafayette. Rev. Clifford J. Gaudin, vice-chancellor and secretary to the Bishop was master of ceremonies.

The Solemn Mass of dedication was sung by Rev. William J. Long, C.S.Sp., the present pastor of Sacred Heart. The deacon was Rev. Anthony J. Hackett, C.S.Sp., now pastor of Holy Ghost Church of New Orleans, the founder of Sacred Heart parish, and the subdeacon was Rev. Charles B. Hannigan, C.S.Sp., of New Iberia, who was Father Hackett's successor in Lake Charles.

The sermon was preached by the provincial of the Holy Ghost Fathers, Very Rev. George J. Collins, C.S.Sp., of New York City and Washington, D. C.

"We did not dedicate today," said Father Collins, a bomb proof Church, the modern version of the catacombs of the first Christians of the early centuries. We do not yet feel the lash of our modern persecutor for we are free Americans still. But the organized conspiracy against Christ and His Mystical Body, the Church, is more relentless today than ever before. Here in the New World we are striving for the upbuild-

ing of Christianity and for the preservation of its principles and for all that it holds dear. We are busy erecting new temples to God, not destroying them. Across the Atlantic, nations are locked in a death struggle, fighting desperately for the survival of their Faith and for their common way of life. Abroad in the world paganism, in its more virulent form of statism, Communism, racism, and Naziism are in battle array. As each day goes by the threat grows worse. It is the world against God."

At the end of the Mass, Bishop Jeanmard made an eloquent address to the large congregation and the overflow crowd which filled every available space. The Bishop closed the ceremonies with Solemn Benediction.

Ground was broken for the new structure on July 27, 1940. It is of brick construction, 108x40, with cement floors and tile interior, being completed at the cost of $20,000. The altars are of brick and the Sanctuary and altar railing are of tile. The general treatment is along simple, artistic, liturgical lines with indirect lighting. The heating is provided by two units located over the sacristies.

Present at the blessing besides the above mentioned were Rev. J. J. Callahan, C.S.Sp., of Isle Brevelle, Rev. James Murnaghan, C.S.Sp., of Isle Brevelle, Rev. J. H. Cronenberger, C.S.Sp., of Alexandria, Rev. James McGurk, C.S.Sp., Rev. Andrew J. Sheridan, C.S.Sp., and Rev. Francis J. Cooney, C.S.Sp., of Opelousas, Rev. Valentine Fandrey, C.S.Sp., of Carencro, Rev. A. C. Bourges, S.V.D., of Lafayette, Rev. Joseph Lonergen, C.S.Sp., of New Iberia, Rev. George Bodin, Rev. Wayne Richard and Rev. Thomas F. Rodgers, C.C.Sp., of Lake Charles, Rev. W. O. Belanger of Iowa, Rev. Mathias Cramers of Bell City, Rev. A. J. Robichaud of Big Lake, Rev. Henry Galvin, M.S., and Rev. George Hoylen, M.S., of Vinton, Rev. Simon Forestier, M.S., and Rev. Joseph Burmore, M.S., of Sulphur, Rev. P. T. Dalton, S.S.J., of Crowley, Rev. G. A. Demers, S.S.J., of Eunice, Rev. George Hanks, S.S.J., of Rayne, Rev. J. J. Shahrigian, M.S., of DeRidder.
—Lafayette edition of Catholic Action of the South, Feb. 20, 1941.

Erin's Royal College of Physicians has presented Archbishop John McQuaid, C.S.Sp., recently consecrated for the Archdiocese of Dublin, a medieval Papal ring from its museum. The new Archbishop's family has been connected with the college for over a century; his father was a distinguished physician.

* * *

"Let chastity be your nourishment, wisdom your bread, justice your viands, freedom from passion your drink, and virtuous endeavor your refreshment."—St. Gregory of Nyssa.

AT THE PREFACE

(Thoughts suggested by reading Father Leen's books)
"It is truly meet and just . . . AT ALL TIMES . . .
To give thanks."

Teach me, Lord, to LIVE this prayer,
That I may thank Thee every day
For EVERYTHING.
I do at times give thanks for what SEEMS good:
For health, success; for love and gain;
For all that pleases Self.
And yet how thoughtless—blind—
To thank Thee not for what is TRULY good:
For pain, unkindness, censure, blame;
For every hurt that comes
From person, place or work.

By these keen instruments wouldst Thou,
Divine Physician,
Remove the harmful growths of Self,
To give new life; Thine Own true Life,
And peace—abundantly.
But I am blind—see not Thy loving Hand;
Then, in resisting, suffer more
And spoil Thy work.

Had I accepted all with gratitude
I might long since have been a saint,
And happy
(A grateful heart cannot be otherwise).
Forgive, then, Lord,
My blindness and my squandered life,
And give me grace, this day, to see
Thy chastening Hand in all my hurts
(NOR BLAME THY INSTRUMENTS);
The grace to take each purifying cross,
And then—
Give THANKS to Thee with all my heart!

"But greater dangers are wont to confront the more prominent. In battle it is more worthwhile to reach the officers and commanders than the soldiers."—St. Cyprian.

* * *

"The greater the graces the Devil sees in a man, the more bent he is on sly devices to rob him of them."—St. Gregory.

* * *

"The mere practice of the Way of the Cross suffices to make a parish holy."—St. Leonard of Port Maurice.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 9 APRIL, 1941 NUMBER 4

OUR PROVINCE

APRIL, 1941

VOL. 9 NO. 4

THOUGHT FOR THE MONTH

"Dearly beloved, Christ suffered for us, leaving you an example, that you should follow His steps. Who did not sin, neither was guile found in His mouth. Who when He was reviled, did not revile; when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly; Who His own self bore our sins in His body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls."

—1 Peter 11, 21-25.

OUR DEAD

DURING THE MONTH OF APRIL WE PRAY FOR:

Brother Francis O'Brien, who died April 16, 1932, aged 73 years.

Brother Congal Gleeson, who died April 19, 1899, aged 57 years.

Father Henry Muespach, who died April 23, 1920, aged 72 years.

Brother Antoine Willms, who died April 26, 1922, aged 76 years.

Father John Haas, who died April 27, 1914, aged 58 years.

REQUIESCANT IN PACE!

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OFFICIAL

Retreats, 1941:

Duquesne University, June 15-20.
Ferndale, June 22-27. Preacher, Fr. Roth.

* * *

Grand Coteau, La., October 20-24 & October 27-31. Preacher, Fr. Thiefels.

* * *

All correspondence for the provincial and the provincial procurator should be addressed to 1615 Manchester Lane, N. W., Washington, D. C.

* * *

ARRIVALS: Father Daniel Walsh, at Fall River, Massachusetts, on December 16, 1940, from Southern Nigeria, West Africa, on the S.S. West Lashaway of the American-West African Line. Fathers Vincent de Paul Deer and Dennis J. Morley, at Tanga, East Africa, on March 25, 1941, from Brooklyn, N. Y., on the M.S. City of New York.

* * *

A fire of unknown origin completely destroyed the stock and storage barn at Cornwells on March 18, 1941.

* * *

The following printed matter is now available for use and distribution in the province:

Novena to the Holy Ghost (booklet of 16 pages).
Novena to the Holy Ghost (4-page leaflet).
The Converted Jew (32 pages).
Thoughts for Meditation by Ven. Father Libermann (booklet of 24 pages).
The Congregation of the Holy Ghost (12 pages).
Information Leaflets (4 pages).
The Holy Ghost Fathers (12 pages).
The Official Directory of the province for 1941 (36 pages).
Holy Ghost Peace Seals (12 books $1.00). Single book 10c. Each book contains 32 Seals.
Leaflet Ordos for 1941 indicating when the votive Mass and Office of the Holy Ghost may be said. (6 pages).
A new (revised and corrected) edition of our **Community Manual of Prayers** (36 pages).
Ferndale Retreat League literature.

The annual meeting of the provincial council takes place June 3, 1941, Pentecost Tuesday, In Washington, D. C.

MANUAL OF PRAYERS CORRECTIONS

p. 9, instead of **to** read **te.**
p. 10, instead of **aggrengentur** read **aggregentur.**
p. 13, instead of **a Jesus Infante** read **a Jesu Infante.**
p. 14, instead of **Jesus Christi** read **Jesu Christi.**
p. 20, instead of **latitiae** read **laetitiae.**
p. 27, instead of **in Dominom** read **in Domino.**
p. 31, instead of **hane** read **hanc.**
p. 36, instead of **O Jesus** read **O Jesu.**

PERPETUAL VOWS AND ORDINATIONS AT FERNDALE

Perpetual Vows, March 3, 1941:

Messrs. Gilligan	Messrs. Burns
McHugh	Cookson
McNamara	O'Reilly
Flanagan	Stocker
	Curtin

Subdiaconate and Diaconate, March 5-6, 1941:

Rev. Messrs. Dougherty	Rev. Messrs. Friel
Kline	Reitan
Pinard	Kirkwood
Haggerty	Moroney
Kirby	Duffy
Paga	Holmes
Rengers	Clifford

The ordaining Prelate was His Excellency, the Most Reverend Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford.

DEATHS

Mr. Desmond Conway, professed scholastic of the Province of Ireland.

Brother Austin Tobin, of the Province of Ireland, October 28, 1940, age 50 years.

Father Sigismond Rydlewski, of the Province of the U. S., at Poznan (Poland), on January 2, 1941, age 73 years.

Brother Acaire Meyer, of the Apostolic Vicariate of Diego-Suarez.

Brother Lin Le Madec, of the Mother House, Paris, January 27, 1941, age 64 years.

Mr. Marinus Scholten, professed scholastic of Holland at Gemert, on February 1, 1941, age 22 years.

Father Robert Foreman, of the Vice-Province of England, at Castlehead, January 2, 1941, age 35 years.

Correct Address: Rev. John R. Marx, C.S.Sp.,
Nyeri, Kenya Colony,
East Africa.

Your prayers are requested for the happy repose of the soul of Andrew Slimak ("Andy"), who died on March 8, 1941. R. I. P.

"They that explain me, shall have life everlasting." (Ecclus. 24, 31).

LEST WE FORGET

FATHER JOHN HAAS

John Haas, who died at Morrilton, Ark., on April 27, 1914, was of a very religious family of Meudt, Diocese of Limbourg, Germany. Two members of this family became priests in our Congregation: Jacob, who spent his missionary life in Gambia and Sierra Leone, and died on July 24, 1889, at the early age of 38; and John, the subject of this article.

In 1872, the junior scholastics of Marienstadt, on account of the persecution raging in Germany at that time, were given the choice of continuing their studies in a foreign country or of returning to their homes. Almost all of them gladly took up the cross of exile and fled to Ireland.

John Haas finished his literary course in Blackrock College. He completed his ecclesiastical studies in France and was ordained there on October 28, 1878. The following year marked his religious profession. Three years later he bound himself forever to the religious life which he loved most dearly.

His first missionary labors in this country were begun in Pittsburgh, in 1882. Later on, obedience called him to Marienstadt, Ark. But ill health forced his return to Europe. He was appointed to live at the Mother House. Later on he was removed to Knechtsteden where he was occupied with literary work. Here too, he made a translation of the Rules and Constitutions. He was able to return to the United States in 1902, and was assigned to St. Mary's Church, Detroit. He remained there for one year and then assumed charge of St. Mary's, Atkins, Ark. In 1904 he was appointed pastor of Sacred Heart Church, Morrilton, where he remained until his death.

The Southern Guardian, official organ of the Diocese of Little Rock, had this to say: "Father Haas was the faithful pastor of the Church of the Sacred Heart at Morrilton, and during this time, through his untiring efforts, he built up the parish, both materially and spiritually, to where it today takes rank among the best parishes of the diocese. As evidence of the religious life of the parish over which the beloved and lamented priest presided, it need but be said that during the past year there was an average, for the entire twelve months, of more than forty daily communicants and this too, in a comparatively small congregation.

"In the passing of this good man, **The Southern Guardian** has lost a faithful friend. His efforts in persuading his parishioners to subscribe to and read the diocesan paper, his many contributions to its columns, his words of advice and commendation were a source of comfort and consolation to the manager who ever appreciated the valuable assistance so generously given by Father Haas . . .

"During all those ten long years of his labors at Morrilton, he was always earnest and active, and the good results of his work are much in evidence in and around Morrilton. Sacred Heart Church, St. Mary's convent and parochial school, the chapel and well kept cemetery, are tangible evidences of his untiring work, but the best monument to his real worth is the one built by deeds of service and kindness, in the hearts of his own beloved people."

The Bishop of Little Rock, speaking at the obsequies, said in part: "My dear people of Morrilton, little did I think when I visited you last Sunday week that my next visit would be on such a sad occasion. Now that I remember what I said on that occasion, it seems providential that I did what I rarely do, i.e., praise in particular terms, the work of a pastor. I am glad Father Haas heard what I said, and today I endorse it. A devoted priest, loyal to his duty, his people, to his chosen work and to his bishop; he was a faithful friend and official of the diocese, and because of his goodness, I selected him as dean and consultor, to both of which appointments he was as faithful as he was to you.

"To speak of him is to praise him, for his beautiful character is always before us. To be sad and sorrowful in the presence of his remains is unnecessary, for if a priest ever had a well-rounded career it was Father Haas, and if a priest was ever ready to die, it was he whose life was an example to us all and whose fidelity to duty we will long remember. Unassuming, unobstrusive, gentle, good Father Haas; no wonder I say you have suffered a great loss, but I trust that God who permitted it, will provide for you.

SPRING-TIME THOUGHT

Fair season of new hope and joy,
Fresh flowers and fragrant air.
When God's life-giving hand
Moves with dexterous skill across the landscape
To touch with brush of life
That canvas dead and drear,
And make of it
A galaxy of color,
A sea of beauty surging
With blended beauty urging
Me to kiss that Hand
That seems forever distant yet seeming ever close.
The fragrance of the woods
Oft startles me with wonder
(As in their shade I ponder)
Lest perhaps
Some Angels swing seraphic censers
To make the spot more fragrant
For the God of Beauty who perchance is passing by.
I look but cannot see Him;
The veil of crocus and wild flower
Limits my poor eyes.
So I return
From where runnels leap out yonder
(As if surprised by spring-time wonder)
Meditatively.
The wonders that are wrought.
The spring-time joy that's brought,
With peace
I sense,
As foretaste of that heavenly state
Where with God of Peace and Beauty, we being
Faithful, shall ever live.



Holy Ghost Fathers, 1615 Manchester Lane, N. W., Washington, D. C.

ATTENTION! PLEASE!!!

March 26, 1941.

To the Editor:

The job of Editor of a publication like OUR PROVINCE is, I know, not an easy one, for the paper is not merely a bulletin nor is it a purely literary magazine. Whatever its founders may have intended it to be, it has developed a distinctive character somewhere between a mere news bulletin and a magazine. Furthermore it is written, or it endeavors to be, for the general interest of all in the Province. That makes the editor's task doubly hard, for what is of interest to one may not be, and often isn't, of interest to others. So the task of selection is made more difficult.

I am not brash enough to think that I personally could do as well as has been done up to this. But I should like to avail myself of the invitation made some time ago to offer a few suggestions. They are given for what they are worth to you. They are not copyrighted nor are they guaranteed to be fool-proof. They are merely the thoughts of one who has mulled them over since OUR PROVINCE made its first appearance.

The THOUGHT FOR THE MONTH is, to my mind, a good idea and should be kept up. Incidentally, we should not be afraid to refer to the Venerable Libermann as Our Founder. But I'll not go into that.

As regards OUR DEAD, it seems to me that the names listed should be those whose anniversaries fall in the month after the month of issue. To make my meaning clear—In the February issue the list gave those who had died in February. But the February issue did not arrive until toward the end of the month. Would it have been a better reminder to us if the names of those who died in March were listed in the February issue, so that we could have our memories jogged beforehand?

I like the idea of the biographies. It is good for us to be reminded that there were before us a good many who did things. And the better written and more personal these biographies are, the more I like them. The one on Father Plunkett in the February issue was to my mind splendid.

The chronicle of doings in Ferndale, Cornwells and Duquesne should be that and nothing more, no editorializing, no rhapsodizing, no comment, no disquisitions. The account of special events, such as ordinations, commencements, etc., should be written up in special articles and published in the section given to such articles.

(Continued on Page 60)

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 9 APRIL, 1941 NO. 4

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MASTERS OF RESURRECTION

"Pilate said to them (the chief priests and the Pharisees): You have a guard: Go, guard it as you know. And they departing made the sepulchre sure, sealing the stone and setting guards." (Matt. XXVII, 65, 66.)

The Pharisees and chief priests thought that Christ's career was ended. No more would He raise the dead to life, feed the multitude at His miraculous banquets. The world from now on would listen in vain for an echo of that doctrine of justice, truth, purity, true love, poverty, obedience—all very strange to the world, but all now considered as buried forever behind the sealed stone of the guarded sepulchre.

So did the Pharisees think. But sepulchres and guards cannot hold Life captive. Their sealed sepulchre was broken and their guards were cast to the ground because Life must live.

Today the chief priests of materialism think they have Christ and His doctrines in the tomb. These new chief priests have inflicted scourges on Catholics at the stake of persecution. They have murdered thousands on the cross of hatred of religion. With diabolical effort they have raided tabernacles in an effort to destroy the Real Presence among men. With the force of dictatorial atheism they guard the tomb wherein they think they have buried the priesthood of Christ for they know that as long as there exists a priest he will preserve the Real Presence among men. But the priesthood has always returned from the tomb of persecution to revivify, with the spirit of Christ, a world that was dead because it had rejected Christ, the Life of all. Priests have always been the Masters of Resurrection.

Today the world is awaiting the vivifying touch of Christ's priests. Many are estranged from the Author of Life. They seek life in sin and find death. Happiness is sought in illicit pleasure—the main highway to hell. Business, politics and labor have fallen into hands that work not for the common good but for greed. Some Catholics, while they want the Church to be influential, break its laws openly and declare to the world that it has no influence over them. Other Catholics are fearful that the new order which appears on the horizon of the future will be ushered in not under the banner of Christ but under that of anti-Christ. Yet they pray for a peace based on Christian principles. How can they expect their prayers to be answered if fear has killed their trust in God?

Such is the world that needs the resurrecting touch of priestly hands. A world that thought itself very much alive when it evicted Christ from its schools, from its business, from its politics, and from its peace treaties.

But the resurrection of the world from its death of sin is no easy task. Yet it is but a small task for the combined efforts of all priests. There is a vivifying power in the daily recitation of the Office. Towns, cities, and nations have listened to sermons of priests whose words were steeped in the sweat of priestly labor and weighted down with the fruit of meditation; words that could not be scattered by the winds of indifference; words that have sent the eyes of many a nation heavenward to ask God for mercy. Yes, priests are the Masters of Resurrection!

Their work is not confined to the narrow limits of a profession, but Christ-like it raises all to a new life both within the wide sphere of its activity and in those regions that are said to lie outside this sphere of activity. The priest is the life blood of a nation. When the spiritual life of a country is weakened by pagan blood he pours the vivifying Blood of Christ into the veins of that spiritually anemic nation. He is indeed a Master of Resurrection.

DEDICATION OF THE NEW CHURCH OF THE SACRED HEART, LAKE CHARLES, LA.
Sunday, February 16, 10 A. M., 1941

"I have loved, O Lord, the beauty of thy House; and the place where thy glory dwelleth." (Psalm 25, v. 8).

One hundred years ago (1841) Catholic France gave to the Church a new Order dedicated to the evangelization of most abandoned souls in its most difficult mission fields. The founder was a converted French Jew who became a priest. He is known today as the Venerable Francis Mary Paul Libermann.

Father Libermann was the founder of the missionaries of the Immaculate Heart of Mary. At the suggestion of Rome (1848) he united his Society with that of the Holy Ghost founded in Paris, France, on the feast of Pentecost, May 20, 1703, by Claude Francois Poullart des Places, a distinguished French court lawyer turned priest. The disciples and followers of Father des Places had been devoted to the same purposes as those proposed by the illustrious Father Libermann.

Fifty years ago this month (February 12) the United States gave to the Catholic Church a new missionary Order of Sisters whose purpose was the salvation of the most neglected peoples in our own country.

The Venerable Mother Mary Katharine Drexel, one of the daughters of Francis Anthony Drexel of Philadelphia, Pa., was the founder of this apostolic band of missionary women, the Sisters of the Blessed Sacrament.

Divine Providence has blessed her work abundantly by giving her a valiant company of 400 co-laborers. She still lives today, the same quiet, humble, animating and directing personality she was fifty years ago.

The anniversaries I have recalled are noteworthy because they remind us of two of the missionary Orders which, under God's Providence, have helped to advance the cause of religion in this part of the world.

New France, comprising the State of Louisiana, early knew the ministrations of the priestly sons and devoted daughters of Old France. Today, Louisiana, and more particularly, the youthful and flourishing diocese of Lafayette; with its nearly a quarter of a million (235,000) Catholics, finds its growth deeply rooted in Catholic soil, thanks, under God, to the zeal and enterprise of all its priests and sisters working in unison under the fatherly direction of its first Chief Shepherd, the Most Rev. Jules Benjamin Jeannard, D.D., who just blessed and dedicated for his beloved children of Lake Charles their glorious new parish Church of the Sacred Heart.

The essential ceremony of the dedication of a Church is the solemn blessing of the structure as a new House of God and Gate of Heaven. All who seek its shelter will find peace and security, tranquillity and repose within its hallowed walls. And learning of its purpose and worth, with the psalmist will be forced to cry out: "I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth."

Lake Charles, with its spendid Catholic people, has had its notable share in the phenomenal growth of Catholic life in this part of the Southland. And, please God, it will continue to shed light and lustre on all things Catholic in the years to come.

Thirty-three years ago, Msgr. Cramers, of happy memory, the devoted pastor of the Church of the Immaculate Conception, sowed the seed which took root, grew and developed quickly into the Sacred Heart parish of today. He was inspired by the School Board of this city. Immediately he appealed to Msgr. Teurlinge of Lafayette, who sent one of his finest Catholic School graduates, Miss Eleanora Figaro, who was afterwards joined by Miss Mary Ryan, to teach, both by word and example, the little children of the future parish.

This morning we thank God for the zeal, the patience, the sacrifice and the perseverance of these pioneer apostles. The historian has already recorded the edifying details of their labors.

Today, more than ever before, thinking men and women, in high station and in low, are clamoring for more such apostles to imbue the children of our times with the teachings of Jesus Christ and the principles of His Church lest Christian order and decency, and morality and discipline be cast aside and the saving influence of the Church grow weak and vanish from amongst us.

A vigorous Catholic parish is the truest gauge of real Catholic life. Moreover, it is the bulwark of our American life. It is being dinned into our ears, day in and day out, that religion must be lived else we are doomed to experience the same fate that has overtaken the nations of the Old World. We can best do this by our devout lives as practicing Catholics in our own local parish unit.

We did not dedicate today a bomb-proof Church, the modern version of the Catacombs of the first Christians of the early centuries. We do not yet feel the lash of the modern persecutor for we are free Americans still. But the organized conspiracy against Christ and His Mystical Body, the Church, is more relentless today than ever before. Here in the New World we are striving for the upbuilding of Christianity and for the preservation of its principles and for all that it holds dear. We are busy erecting new Temples to God, not destroying them. Across the Atlantic, nations are locked in a death struggle, fighting desperately for the survival of their Faith and for their common way of life. Abroad in the world, paganism in its more virulent forms of statism, communism, racism and naziism are in battle array. As each day goes by the threat grows worse. It is the World against God.

That will happen here unless we remain true, devoted children of the Church obeying God's laws in the home, the school, the Church and the State, in private affairs, in business matters and in all the activities of the government. If we falter and fail we cannot expect to escape the fate of those who have abandoned God.

This parish of the Sacred Heart, modern and up to date in its equipment, guided by its energetic, zealous, generous and foresighted First Chief Pastor, Bishop Jeanmard; this parish, administered by the American sons of Father des Places and the Venerable Libermann—the Holy Ghost Fathers; this parish, with its grade school and high school and college department —a Center of Xavier University of New Orleans—a school fully accredited by the State authorities and by the Southern Association, with its enrollment of nearly 500 pupils, taught by the able and devoted spiritual daughters of Mother M. Katharine Drexel—the Sisters of the Blessed Sacrament; this parish of the Sacred Heart becomes today another permanent arsenal of God wherein may be found the strong spiritual arms of defense against every assault from within and from without. This parish has been blessed with religous and missionary vocations; many more will come.

Under such auspices and in such favorable conditions Sacred Heart parish must long continue as a beacon light showing the way to God to many, many more of His beloved children who are still groping in the darkness of error and in the shadow of death.

Today, then, is a day of rejoicing and of thanksgiving to God for all His favors to this people.

Our gratitude then, to Your Excellency, Most Reverend Bishop Jeanmard, for blessing this beautiful new Church of the Sacred Heart. We are deeply in your debt.

Our thanks and congratulations and all praise to the courageous pioneers; the School Board of this city,

Monsignor Cramers, Monsignor Teurlinge, Miss Figaro and Miss Ryan.

Our thanks and congratulations and praise for Father Anthony J. Hackett, C.S.Sp., the first pastor, for Father Charles B. Hannigan, C.S.Sp., his successor, and for the present pastor, Father William J. Long, C.S.Sp., and his assistant, Father Thomas F. Rodgers, C.S.Sp., for their priestly share in this work of ministering to a loyal Catholic flock, and for all who ever helped them.

To the noble religious teachers and missionaries, the Sisters of the Blessed Sacrament, in this year of Golden Jubilee, we tender our most gracious good wishes and profound thanks for the major part they have played in the solid growth of this model parish.

And above all, our thanks, our congratulations and God's blessing to all the members of this flock of Christ whose new home is now ready. Cherish it, guard it, beautify it, preserve it and cause it to flourish by your exemplary Catholic lives, for you have indeed loved the beauty of God's House and the place where His glory dwelleth.

ATTENTION! PLEASE!!!

(*Continued from Page 57*)

The letters published should be those only of general interest to all, those which contain information or help or news of real interest. Furthermore I think that in most cases the letters should carry the names of the writers, even though they are shy violets.

I see no necessity for an editorial section since the publication is neither a newspaper nor a magazine, and therefore does not need to express a policy. The Avis du Mois of the Superior General is all the editorial we need. Now that it is difficult to have such an Avis, perhaps a letter each month from Father Provincial would be a good thing. And even if we did have an Avis from the Superior General, it would not be such a bad thing for a little avis from Father Provincial.

Special articles will give you many a headache. What should you publish? Mayhap the following will help: When a new place is opened, we should like to know where it is, what souls are in it, what is its equipment, what is its future, what is the general occupation of its people? To illustrate: we have been informed that we have lately opened a mission in Hot Springs, Ark. Now, I know nothing of Hot Springs. I'd like to know what we have there. What buildings, what congregation, what future. A general article on Hot Springs would be welcome by me, with particular stress on what we can do in Hot Springs, would be welcome.

Then again, about our missions. I like to know where we are. Naturally, but I'd likewise like to know something of the places where we are. For instance, I'd like to know what Isle Brevelle looks like, how it started, who is there, what they do. In other words a descriptive account of most of our missions would be of interest to me. There may be others who are like me. I wonder how many of our confreres know just what New England is actually like?

What devotions have been popular in our missions? I'd like to know that, for I have been trying to get the people out of an evening. The novena to the Miraculous Medal has been very popular. Kind souls have come out night after night for it. So also has been the novena to Our Sorrowful Mother. I have conducted both of them. The appeal of them lies in the fact that the people participate in them directly. Could not a perpetual novena to the Holy Ghost be written in which the people could take part?

What new ways of raising funds have been successful? We have tried whist parties, bazaars, bingo parties. Have any of the confreres found other successful ways of raising funds? For instance, at our latest bazaar we found that most of our people went in a big way for target shooting at packs of cigarettes on a stand.

Special articles on any of these subjects would be most interesting and would help each of us in our work.

Immediately I hear you groan: "But the fellows just will not write." True, they will not, but a little reminder from the office of the Provincial will help a lot. Again, suppose you draw up a questionnaire that could be filled in in a few moments. Then have a good re-write man to whip the articles into shape, and you probably would get some place.

All of these suggestions you may have to have and to hold until death do you part. My only interest in them is to help make OUR PROVINCE the liveliest thing of its kind in existence.

RELIGIOUS STATISTICS DUQUESNE UNIVERSITY 1939-1940

Students living on campus during the school year:

Religious—Five (5) Sisters representing three (3) Orders and three (3) states.

Catholic Students—One hundred and forty (140) representing eight (8) states.

Summer School:

Religious—Sixty-two (62) Sisters representing eight (8) orders and six (6) states.

Ten Scholastics—Holy Ghost Order from four (4) states.

Holy Communions 11,600, Baptisms 1, Marriages 3, First Holy Comunion 6.

Masses daily—6:30, 7:40, 8:20 A. M.

High Mass—Sunday, Feast Days, First Friday.

Forty Hours—March 1, 2, 3.

Benediction on days permitted.

Novenas—Holy Ghost, Sacred Heart, St. Joseph.

Confessions—Daily 6:30 P. M.

Retreats—Two (2), University Students, Prep School Students.

"It is Christ's pleasure that his words be proclaimed with courageous faith and confession." (St. Hilary).

TUSCALOOSA, ALA.

February 22, 1941

The pastor and people of Saint John's parish are profoundly grateful to Father Hyland of the Holy Ghost Fathers' Mission Band for his eloquent and inspiring sermons during the annual mission just closed. Saint Francis' Chapel at the University was crowded for each of the eight discourses. Even the competition of the Alabama-Old Miss basketball game had little effect on the attendance.

In his own inimitable way Father Hyland held the interest of his audience throughout; and from the remarks of the young people it is evident that the basic facts of his instruction were made clear and memorable by his charming style and flickering wit. He spoke of Confession as the only remedy for the moral neuroses of mankind; of the Christian Home as the fundamental unit of Christian society; of the Mass as the center of the Christian life; of the Church as the only authoritative moral force in the world today, of Happiness as the only goal of the Christian; of the Ten Commandments as the only means of reaching that goal; of the Blessed Virgin as the mediatrix of grace and the exemplar of civilized living.

In the words of the "Parish Bulletin"—"The parish owes Father Hyland a very real expression of gratitude for his efforts to sharpen in our minds the fundamental issue of the day: all-out paganism or all-out Christianity; and for his help in leading us to choose the Christian way of life, totally, completely, without reservation."

"The Bristol, Pa., Courier," March 19, 1941
BARN PRACTICALLY RUINED BY BLAZE
Large Structure at Holy Ghost College, Cornwells, Considerably Damaged
ALL LIVESTOCK SAVED

The high winds which prevailed on Monday and Tuesday gave firemen plenty of trouble, and fire companies in this area were kept on the jump during the past two days.

Late yesterday afternoon a blaze practically destroyed a large frame barn on the property of the Holy Ghost Missionary College, Cornwells Heights.

The flames were discovered by one of the students, who gave the alarm, and fire companies from the nearby area responded. The flames appeared to originate in the second floor where the hay crop and feed for 10 cows and one horse was stored.

Students led all 10 cows and the horse to safety and turned them loose in the fields until other quarters could be found for them. Excitement was created when the students led the bull out of his pen in the barn. The bull put up a battle at first, but was finally subdued.

No idea as to the loss could be given today as the inventory of the crops and farming implements was not complete. Some of the implements were gotten out, but whether they were damaged or not has not been learned.

Firemen from Bristol, Croydon, Cornwells Heights, Trevose, Newport and Trevose Heights responded.

The firemen feared a shift in the wind might fan the flames toward some other nearby buildings, but the fire was under control before it had spread to any of the adjacent structures.

The students, under the direction of the instructors at the college, served the firemen with hot coffee and sandwiches. Great boilers of steaming hot coffee were carried out of the college and served to the firemen, who were chilled to the bones fighting the flames.

COMMUNITY OF ST. MARY (1936-1940)
FERNDALE
Norwalk, Conn.

Completely absorbed in its sublime mission, the Community of St. Mary, Ferndale, goes about its daily tasks irrespective of changes in the faculty personnel or in the student body. The personnel changes in 1940 were: Father Kirkbride, superior since 1935, was assigned to the pastorate of St. Anne's Church, Millvale, and Father McGlynn retired from the office of director of scholastics to devote his time to teaching and the work of lay retreats. Father FitzGerald assumed the office of bursar a month previously when Father Joseph Duffy was transferred to Cornwells in the same capacity. Father Duffy had succeeded Father Wolffer in Ferndale, who in turn had succeeded Father Fandrey. Father Ward Cleary relinquished the office of bursar to Father Fandrey in 1936.

In the fall of 1936 Father Killeen left Ferndale for Little Compton, R. I., and Father Francis Smith was given leave to do graduate study at the Catholic University. Father Bryan came from Duquesne University to teach Moral Theology. In 1937 Father Edward Smith arrived from Cornwells to assist an overburdened faculty. This year also marked the advent to Ferndale of Father Gavin. Finally in 1939 Father Bryan was transferred to Cornwells, Father Smith undertook to guide the new college of St. Basil in Stamford, and Father Louis Schenning returned from Rome to teach the classes in Scripture and Canon Law.

The steady growth that has been characteristic of Ferndale since its establishment in 1906 with four scholastics finds us today with eighty-one in community, one in Duquesne University and three in Fribourg. The present European war unfortunately abruptly terminated the courses of two scholastics in Louvain and of two Fathers in Rome. The spirit of religious discipline and the zeal with which the sacred sciences are pursued by our scholastics pay eloquent tribute to the men who have been laboring here during the past years. Clerical conferences with the directors of nearby seminaries serve to enrich the experience of the faculty, while occasional social relations between the students of these institutions do much to broaden the development of our candidates for the priesthood.

Thanks to the larger classes of scholastic priests and to the early June ordinations, Ferndale has been enabled to extend its influence in the diocese. Each Sunday finds approximately twenty priests assisting a very cordial and appreciative clergy. The zeal of both Fathers and scholastic priests in their week-end ministry is most gratifying. Our devoted Brothers continue to edify us by their religious piety and regularity, and

endeavor to make up in hard work what they lack in numbers.

The work of Lay Retreats, inaugurated by Father Kirkbride five years ago at the request of the Very Rev. Provincial, Father Plunkett, continues to prosper under Father McGlynn.

Under the expert direction of Father Strmiska and due in large part to his unflagging interest, the beautifying of the property is being carried on in the best Ferndale tradition. The most noteworthy item in this regard, however, is the recent erection of the Stations of the Cross, artistic bronze plaques enshrined in natural stone, which Father Kirkbride secured mainly through the generosity of our lay retreatants. The feast of Corpus Christi is still solemnized each year with the usual procession and the large number of visiting clergy. The increasing years serve but to lend ever greater beauty to the sawdust carpets which are spread in the path of our Eucharistic Lord.

For the second time since his consecration Ferndale had the pleasure of entertaining His Excellency, the Most Reverend Joseph Byrne, C.S.Sp., D.D., and of presenting to him for ordination a class of candidates. Due to the illness of our Most Reverend Ordinary, Bishop McAuliffe, we have also had the privilege of two ordinations by His Excellency, the Most Reverend Francis Tief, D.D., Titular Bishop of Nisa. Other men of note were occasional visitors to the scholasticate, but none more welcome than our own confreres who assemble here for their annual retreat, or pass by, coming and going to their various assignments at home and on the missions.

The hand of death rested lightly on Ferndale, thank God, as far as numbers go, and yet it was our sad duty to inter the mortal remains of our late and beloved Provincial, Father Plunkett, in August, 1939. Father Michael Martin, novice priest, was buried in February, 1940, and the ever amiable Brother Vincent was laid to rest in December of 1938. R. I. P.

HOLY GHOST MISSIONARY COLLEGE (1936-1940)
Cornwells Heights, Pa.

The first notable event in order of time since the 1935 Bulletin was the passing of a man whose best years and varied talents were devoted to Cornwells, and to whom in turn Cornwells attributes a prominent place in her history. Father Griffin died Oct. 10, 1935. Father Griffin served Cornwells as superior from 1908 to 1917, and in other capacities almost to the month of his death. His name is identified with "The Paraclete," the monthly magazine discontinued in 1931. The large representation of religious orders at his funeral on Oct. 14 attested to the honor and veneration which a saintly priest brings to his Congregation.

A series of events having the most salutary effects was the impetus given to devotion to the Holy Ghost through the Archconfraternity. This organization was established as a confraternity in 1912, and raised to the dignity of an Archconfraternity in 1922. Up until 1931 it was the spiritual background for subscribers to "The Paraclete." When the latter went out of print, the organization lapsed into inactivity. Its renaissance came Dec. 8, 1935. At that time, due to the initiative of Father Patrick J. Brennan, the Students' Auxiliary Society was formed, comprising the friends and relatives of our students. This became an active branch of the Archconfraternity; the latter became in turn the foundation of the Holy Ghost Fathers Perpetual Benefit Society. All these act as channels of propagation in regard to both members and devotion for clients of the Holy Ghost.

Though the external features of the house are still far from ideal, there has been a steady series of improvements. In Nov. 1935, a new gymnasium floor was laid; in 1936 a few new lavatories were added. The College Department and the High School each has its library; a section of the Father's Community Room has been converted into a temporary library for the community.

On Nov. 25, 1935, Dr. Penz, of the State Department of Education at Harrisburg, visited our High School. He found the laboratory, library and classroom methods satisfactory. On Dec. 2nd of that year the High School was placed on the list of Accredited Schools of Pennsylvania. The College is coordinated with Ferndale, so that the students may be eligible for the degrees given there by the State of Connecticut. It is our hope and ambition to have our College Department also recognized by the Harrisburg Board.

The Silver Jubilee celebration of the Dedication of our chapel was held on May 31, 1936. Right Reverend Monsignor Bonner, of Philadelphia delivered the sermon on that occasion. He summarized, in eulogistic form, the achievements of our fathers in this Philadelphia district during the twenty-five years. As we had foreseen, a record crowd thronged the grounds, and so, Benediction was held at an improvised altar erected on the front lawn.

The personnel of the faculty has undergone a more thorough revision than it had in any previous five years. On Feb. 2, 1940, Father Frederick T. Hoeger replaced Father James A. Riley as Superior. On the same day Father William Holt was replaced as Director by Father Michael Dwyer. Fathers Dodwell, Lipinski, Smith, Kilbride and Kletzel have received other appointments, after rendering several years of devoted service here. Fathers Duffy, Dooley, Bryan, Baney, all new members of the faculty, came here in 1939. Father Williams, a former Director, is reappointed to the College as professor. Father Raymond Kirk, now president of Duquesne University, taught here from Sept. 16, 1935 to Feb. 26, 1936. Father Anthony Walsh was professor from Sept. 1936 to July 1937.

We endeavor, according to the nature and purpose of our work, to instill in the students those characteristics which will fit them for their priestly destiny. Their spiritual, physical and mental advancement is furthered in as much as our efforts are compatible with our limited means. A moderate spirit of emulation in studies and in other lines is fostered. Sports are the main feature of the recreations, and contests with outside teams in basketball and baseball help the esprit de corps which in turn is an asset for future community

life and work. Dramatics and Oratory received a new impetus by the building of a fine new stage in 1938.

In 1938, on May 26, we recognized the work of a faithful confrere by celebrating, with as much pomp as possible, the Golden Jubilee of Brother Godfrey. A Solemn High Mass was sung by Father Hoeger, at which Father Williams, then Superior of the Mission Band, preached.

HOLY GHOST NOVITIATE (1936-1940)
Ridgefield, Conn.

Ridgefield, situated at the foothills of the Berkshires, offers a beautiful sight at this time of the year. The trees, with their verdant grandeur, the flowers and well landscaped estates, make one think of the beauties of Paradise. It is here that Novices share in the glories of God's universe. Being high above sea-level, it is a healthy spot both in summer and winter. The winters are quite cold and blustery, but this is offset by the dry, fresh climate. The number of Novices has been increasing from year to year and much more room was needed. This essential was well cared for in the Providence of God. A fine building of rubblestone to match the old home was joined to the north side enhancing the general setting.

With great splendor the new addition was dedicated on the twentieth of May, 1937, by His Excellency, Most Rev. Maurice F. McAuliffe, D.D., assisted by the late Provincial, Very Rev. C. J. Plunkett and Very Rev. J. A. Riley. The dedicatory address was made by Father Brannigan. A great number of priests, together with the Scholastics from Ferndale graced the occasion. In praise of the day the Journal ends with the words, "In all, it was one of the biggest days ever seen at the Novitiate." A great amount of credit goes to the Very Rev. Father Master, Very Rev. J. M. Lundergan, for his untiring zeal and sacrifice in supervising such a beautiful and serviceable structure. The Novices appreciate the motives and facilities it offers them for their devotion to God the Holy Ghost, and to the Immaculate Heart of Mary.

Since 1935 sixty-three Novices were Professed. They spent their days fruitfully and reaped abundant harvest from their many acts of mortification, prayer and recollection. Four Retreats of eight days are made each year as well as the monthly Retreats. The first Sunday of each month they have the privilege of Exposition of the Blessed Sacrament. The principal devotion is to God the Holy Ghost. Many conferences are given on this devotion. During the summer months, beginning with the month of May, Our Lady is honored each evening by a procession to her Grotto, the recitation of the Rosary Beads, Litany and hymns. Devotions are had on the first Friday of the month in honor of the Sacred Heart.

During the Novitiate year the Rules and Constitutions are studied as well as Canon Law regarding Religious, History of Religion, the catechism of the Vows, Liturgy and Plain Chant. With these studies together with conferences on appropriate subjects, the Novices advance in holiness and in the love of their vocation.

The month of February 1940 saw many changes in the personnel of the Congregation. The Novitiate was not exempt. Very Rev. Father Lundergan, after a successful and inspiring tenure of office, moved South to a warmer climate, to a parish under the title of Our Lady of the Blessed Sacrament, Shreveport, La. His assistant, the sub-master, Father Fandrey, also moved South to a charge placed under the title of Our Lady of the Assumption, Carencro, La. From this Southern Mission Father F. J. Smith, in obedience to his superiors, moved North to accept the responsible charge of Master of Novices. He is ably assisted by Father Clarke who did admirable work in the church of Our Lady of the Blessed Sacrament, Philadelphia, for many years. Under God's protection and with the help of the Blessed Mother may the years to come be fruitful of much good in the vineyard of God's love, just as the past years have been fraught with God's grace.

THE HOLY GHOST FATHERS' WORK IN PUERTO RICO
Rev. E. J. Kingston, C.S.Sp.

I do not doubt that to merely mention the name of Puerto Rico will cause a great many of my readers to conjure up visions of some vague island in the far away Pacific. At least, experience has proven to me that many people are inclined to associate Puerto Rico with the better known Philippine Islands, a confusion which arises, I suppose, from the lack of space and importance given to this little Island by the writers of our American History. And when I succeed in convincing people that it is not among the Philippine group, but that it is really hundreds of miles closer to New York City than many of our Western States, they invariably ask: "Why don't we hear more about it?"

Puerto Rico is the smallest and most easterly of that long series of islands known as the Greater Antilles. It lies a bare thousand miles east and south of the southermost coast of Florida, and can be reached by steamer from New York in four days, by plane in one. From the time that Columbus discovered Puerto Rico until 1898 the Island was subject to many attacks from hostile and foreign powers. Spain, its first and proudest possessor, never relinquished her hold upon it until the Spanish-American War, forty-two years ago, when the American fleet, encountering little resistance, managed to land troops at different points on the Island, and, after a minimum amount of fighting and loss of life, wrested it from the hands of its bewildered owners.

I have said that Puerto Rico is the smallest of the islands of the Greater Antilles, for it is no exaggeration to say that an airplane can fly around it in less time than it takes to do justice to a good meal. It is a little less than 100 miles long and at no point is it wider than 35 miles, and yet its narrow confines of 3,500 square miles are literally packed with humanity. According to the census just taken the population is fast approaching the 2,000,000 mark. Divide this number by 3,500, and we find that we have an average of more than 500 persons for every square mile, which is by far the most thickly populated section of the whole Western Hemisphere and one of the world's greatest densities of population.

San Juan is Puerto Rico's largest city and boasts of a population of almost 120,000. Since it is a seaboard town, it is by far the most important port on the Island. When one sails into this historic old harbor by day, one cannot but be struck with the sense of what is ancient blended with what is modern; of the ancient because of many of San Juan's old buildings, including its famous Morro Castle, have been there for centuries; of what is modern because occasional large buildings and miniature skyscrapers make a contrast that is both pleasing and exotic. Greeting the visitor from either shore and swayed incessantly in the tropical sun by the so-called Trade Winds are thousands of palm trees laden with cocoanuts that vary from deep green to ripe brown. Looming up in the distance and silhouetted majestically against a heavenly blue sky may be seen some of the Island's tallest mountains, toys indeed, when compared with our own Rockies but steep enough to make their ascent arduous even for the strongest. All who have ever ascended them have been rewarded with a variety of scenery that rivals anything we know in our own United States. Years ago on one of his visits to Puerto Rico Theodore Roosevelt was so impressed by its beauty that he called the Island the "Switzerland of America;" the people themselves like to speak of it as the "Isle of Enchantment." Call it what you may, but to one who has lived in Puerto Rico and traversed its rugged mountains many times over and who has come to know life as it really is, I have no doubt that his impression would be, as mine is, that the Island presents the oddest combination of beauty and poverty one could ever expect to see. Why? Because if the eye could but get a panoramic view of the Island and penetrate the gorgeous foliage that covers its every mountain and valley, it would discern among all this beauty thousands upon thousands of small huts which the people call home.

These huts are for the most part unattractive, rectangular structures twenty feet long by about ten feet wide, and are partitioned off into two rooms. If found along the seashore they are often constructed from every kind of old scrap wood and tin imaginable, collected from heaven knows where. In the mountains they are thatched abodes which afford scant shelter indeed against torrential rains, and are playthings for the hurricanes that sweep the Island from time to time. It is truly a well furnished house that can boast of a table and a couple of chairs. Since Puerto Rican families are quite large (families of ten or fifteen are by no means uncommon) a bench is found to be more serviceable and greatly economizes the much needed space. At night, cots fashioned after those used by the United States Army are unfolded and little children climb into them and accommodate themselves as best they can. A hammock, however primitive and unpretentious it may be, is an indispensable comfort in every country home. When a person is about to die, he very often requests to be placed in a hammock, since it seems to afford him some relief from the pain and restlessness that accompany his last hours. Too, this transfer from bed to hammock is frequently constrained by superstition and the pinch of poverty of the ones he leaves behind, who would not dare use the bed of one who has just passed on, and who cannot afford to spend another two dollars for a new bed.

I suppose it would be quite natural that one should ask just why there is so much primitiveness and poverty in the Puerto Rican's native home, especially since the Island has been under American laws and supervision for more than forty years. The truth is that the "jibaro" (farmer), as he is called, is living in the same kind of thatched home his ancestors did several hundred years ago, and his modus operandi has not been affected very much by the forty-two years of American occupation.

It is no exaggeration to say that under the old Spanish regime the wealthy hacienda owners never permitted his peons' pockets to become flushed with money, nor did he let him learn how to read and write. He did, however, supply him with plenty to eat—chickens, rice, beans, yams, potatoes—thinking no doubt that as long as his peon did not rebel against hunger he would not have to worry about furnishing him with a nicer home.

At no time in the history of Puerto Rico has poverty been so rife as it is today. Let us not forget that at the time of the American occupation, Puerto Rico's population scarcely exceeded 700,000, whereas today that number has been almost tripled. Forty years ago the best land in Puerto Rico was still in the hands of the little farmer; today, larger sugar mills, or centrales, as they are called, have absorbed this land, and absentee capitalists are paying the children and grandchildren of the former owners wages that could not be called anything but starvation today. Instead of toiling the year round and enjoying the hearty meals of his grandfather's days, the Puerto Rican finds himself with a large family on his hands and a slave to a poverty that is growing from bad to worse.

The peon of Puerto Rico earns on an average of about $150.00 per year. He is fortunate, indeed, if he can earn six dollars per week during the sugar harvest, which lasts from January till June; I say fortunate, because what with the minimum wage law in vigor in Puerto Rico, only the stronger men are hired, and the man of forty or fifty with a large family is told with regret that, "just now the centrale cannot use you!" And thus he goes back home to tell his wife that their diet of yams and fried bananas and black coffee must be continued until more fortunate times enable them to buy the rice and beans, which he cannot grow, but which form so vital a part of the Puerto Rican menu. No Puerto Rican home, rich or poor, would be without rice and beans, if they could help it. The natives used to speak of this rice and bean combination as "La comida de los pobres" (the food of the poor). Now, however, yams and yautia have become the food of the poor, since rice and beans are often beyond their meager earnings.

What effect does this impossible diet have upon the health of the populace? It reduces the stamina and vitality of the human body to a point where it falls an easy victim to sickness and disease. A certain doctor, after having made a survey of the Island, said summarily: "These people are dying on their feet." And another: "Why, I don't see a healthy looking person on

the Island." The remark of the president of a well known university was not without its humor when he said, "What these poor people need is a good meal, not religion." However that may be, one sees thousands of faces haggard from malaria or emaciated from the ravages of tuberculosis. The death toll from the latter disease is the highest in the whole western hemisphere. Hookworm claims its victims by the thousands, leaving young and old alike languid and anemic. A medical report of some years back made the startling disclosure that seventy per cent of the people are afflicted with some sort of infirmity. It gave the mortality rate among infants at nineteen per cent. In other words, out of every two hundred children born, nineteen die before reaching the age of two years. The tiny offspring of undernourished mothers, if not stillborn, languish and die within a few days. Anyone who has been a missionary in Puerto Rico will tell you that he has baptized countless numbers of these minikin infants in hospitals and country districts where they do not have a chance to survive. Ask any father of a large family how many children he has, and he will invariably answer something like this: "Seis vivos y dos o tres muertos" (Six living and two or three dead). If his living children are well along in their teens, one must not be surprised to note that their teeth are in an advanced stage of decay. It is with a sense of both shock and pain that one sees Puerto Rican youths and maidens losing their front teeth long before they become of age. Many of them never see a dentist until the day comes when they can no longer endure the pain of the aching, rotted stubs, and then they wait patiently in line until their turn comes for the county dentist to remove the ugly things from their swollen faces. If Puerto Rico had more milch cows, the natives would undoubtedly enjoy better health and better teeth. It is said that if the daily production of milk were distributed equally among the Island's one million nine hundred thousand inhabitants, there would not be more than a teaspoonful for every person. American mothers would be horrified to see Puerto Rican babies cajoling brown, sweetened coffee from a bottle instead of milk.

When we speak of mission work, home or foreign, there looms across our minds pictures of new fields to be won for Christ. Puerto Rico is a mission field, a vast field, in every sense of the word, but it cannot be called new. The New World had been discovered only a few years when the diocese of San Juan was canonically erected by Pope Julius II, on August 8, 1511. And if the story of the lives of its long line of zealous bishops were published, it would unfold an epic of heroism, virtue, and sacrifice paralleled only by what we are accustomed to read in the annals of the saints. It cannot be denied that Puerto Rico has been abundantly blessed by God in her bishops; she has not, unfortunately, been so blessed in her native clergy. After more than four centuries of Catholicism, strange to say, only a scarce handful of her native sons are to be found in the ranks of the clergy. This seems incomprehensible when we remember that Puerto Rico has always been, as she is today, predominantly Catholic. Her culture, customs, and traditions are still as Catholic as Spain, "la patria," from which they originated. Her age-old churches, some of which are cathedral in size and solidly built in conspicuous places, bear testimony of the faith of the race that built them. Inside these churches one is awed by the beauty of the numerous, often century-old statues and paintings, brought from the fatherland by Castillian nobility, or donated by opulent families of Spain. Needless to say, the devotion of the simple, country folk is wrapped up in the veneration of their favorite images. They will even become eloquent when they speak of their beloved "Virgin del Carmen, Madre Dolorosa, La Milagrosa, San Jose," as their "devotos predilectos." Go into their humble, thatched homes and you will probably see a small image of one or all of the above mentioned, together with one of Christ on the Cross, all carved out of the hardest native wood obtainable. These crude images tend to pique the curiosity of the American Catholic rather than inspire his devotion, but it cannot be denied that they reflect the simple faith and sentiment of the ones who fashioned them. Without any intention to disparage, I do not hesitate to say that the average Puerto Rican knows more about the images of saints than he does about the Sacraments; but it is not entirely his fault. Had our lives been molded under similar circumstances, I doubt whether we would even know about the images. Always spiritually handicapped by a constant lack of priests, the wonder is that the Puerto Ricans are Catholics at all after so many centuries of spiritual abandonment.

In the United States a parish priest intrusted with the care of 1,000 souls would deem his task enormous. In Puerto Rico it is not uncommon for a pastor to have 20,000 souls under his care, for the reason that the bishops of San Juan and Ponce dioceses do not have men to share the responsibility. The Bishop of San Juan has 1,000,000 souls under his jurisdiction and only 125 priests to administer to them. The Archbishop of New York likewise has 1,000,000 Catholics in his archdiocese, but he has three auxiliary bishops and 1,650 priests to care for them. In other words, the Archbishop of New York has one priest for every 666 souls, whereas the Bishop of San Juan has only one priest for every 8,000 souls. In Arecibo, Puerto Rico, where the writer has been stationed for seven years there are six Holy Ghost Fathers administering to 60,000 Catholics. What can six missionaries do among so many? Time after time one has to hear confessions for hours on a Sunday morning before celebrating the Holy Sacrifice, and then, after Mass, begin the arduous task of baptizing forty or fifty babies. This done, the missionary must then turn his attention to performing the marriages of such couples as were patient enough to wait through it all. This is just a Sunday task that falls to the lot of priests working in Puerto Rico.

If priests work hard in Puerto Rico, I do not hesitate to say that its bishops work even harder. I have spent weeks at a time with the Bishop of San Juan while he was making his pastoral visitation to some small towns where drinking water was at a premium, and where getting enough of the precious fluid for a bath was preposterous. Setting out on horseback with the

Bishop in the early hours of the morning, I have seen him ride for hours in a blistering, tropical sun to some isolated rancho high up in the mountains where there was no mission chapel. Here he would spend the heat of the day administering the Sacrament of Confirmation to almost a thousand souls, and then before dusk begin the precarious descent homeward in the face of torrential downpours.

Any priest who has ever accompanied the bishop on pastoral visitation in tropical Puerto Rico knows full well into what an ordeal it can develop, especially in places where there is no church. If there is no church at the mission post, the most spacious location available is selected for the ceremonies. This usually turns out to be a room scarcely bigger than that afforded by a boxcar and with about as much ventilation. The bishop, having placed mitre, staff, and holy chrism on a small provisional altar, gives the signal for the doorkeeper to admit sponsors and godchildren. Here the work begins. Every child has a sponsor, and if too many are permitted to enter, bedlam results. The bishop is indeed fortunate if his doorkeeper is a man of skill and brawn who knows how to cope with Latin impetuosity. There are always some among the hundreds waiting outside who, not unlike a Manhattan rush-hour subway crowd, believe that they can make the door before it closes for the next "tanda" (round) of Confirmation. When the door and all exits are finally closed to comply with the liturgy, the bishop's solemn voice resounds "Arrodillense," (kneel, please), though many never hear his voice because by this time the fused cries of dozens of frightened and suffocating babies, who realize that their mothers have been left outside, pierce the stuffy air in terrifying discordancy. It would be difficult to say which is more nerve-racking, the intense heat or these deafening cries, but I do not doubt that the two combined help to explain why bishops become prematurely old in the tropics.

The Holy Ghost Fathers have been in Puerto Rico just ten years, but they have been fruitful years, thanks to the blessing of Almighty God and the genial cooperation of the people of Arecibo. When I say genial cooperation, I might remark here that when the four original Holy Ghost Fathers went to Arecibo in 1931, beyond being able to utter a staccato "Si, si, Senor" or "Si, si, manana," not one of them knew how to speak Spanish. Considering this drawback, the cordiality and the patience of the people were truly remarkable, though only typical of the Island's fine spirit of tolerance toward all "padres americanos."

I shudder to think of what might happen in one of our own large Irish-American Catholic parishes if the bishop should suddenly remove their pastor and curates, and, let us say, install in their places four priests of German or Spanish extraction who could not speak a word of English. Yet, strange to say, that is exactly what took place in Arecibo, Puerto Rico ten years ago, and nothing happened. Instead of fomenting insubordination the people quickly buried any resentment they may have felt and began to work with the Fathers for the spiritual renascence of their municipality and the many thousands of souls within its jurisdiction.

Much both pro and con has been said about Spanish hospitality. Some Americans extol it to the stars as something we should emulate. Others refuse to be overwhelmed by effusive "palabras simpaticas" of obliging dons and bowing donas, which, when synchronized perfectly with Spanish gestures, sometimes arouse the suspicion of one who does not understand them. For my part I am proud to say that I have had many an occasion to be thankful for Puerto Rican hospitality; and whether it was expressed in a cup of black coffee in a lonely mountain hut, or in a glass of choicest Spanish wine in the home of a better class family, I appreciated it because I knew it was sincere. I should consider myself ungrateful indeed to speak ill of Borinquen conviviality when I know quite well that the friends who would tender it to me are countless.

In 1931 Arecibo was a town of 15,000 souls with about 45,000 more living in the outlying country districts. There was no convent, no school, and there were but two priests to administer to all these souls. Today Arecibo has both a parochial and Catholic high school taught by the Sisters of Divine Providence of Pittsburgh, Pa., who have been laboring with the Holy Ghost Fathers for the past eight years. Working out from Arecibo as a center there are now six Fathers trying to revive a faith that has become inert and cold. With the generous help of friends at home three new chapels have been built in the rugged, country districts, and the Holy Sacrifice is celebrated in many other huts and ranchos where chapels will be built when benefactors are found to finance them. Teaching catechism to many who cannot read, anointing the dying and burying the dead are all part of the daily life of a missionary in Puerto Rico. Like the Apostles their pockets are not overflowing with silver and gold, but what they have they give in the name of Jesus Christ. As this article goes to press the Holy Ghost Fathers are opening the new parish of Santo Espiritu, Hato Rey, San Juan, Puerto Rico.

Puerto Rico looks to the United States for her salvation. American priests and American money are her hope. At the present time about half of her priests are from the United States. No religious order has worked harder for Puerto Rico since the American occupation than the Redemptorist Fathers, who have also given the Island one of its present bishops. No community of priests has undertaken more difficult mission work than the Capuchin Fathers, whose large mission chapels are undoubtedly the finest on the Island. The Dominican Fathers from Holland have been heroically sacrificing their lives for Puerto Rico for years. But what are a bare 200 priests amongst 2,000,000 Catholics? All they can do is to continue to struggle bravely on against discouraging odds until their energy is spent in the hope that the Church will one day reap the harvest of souls that now awaits it.

"He saw to it that the altar was adorned, the walls free from dust, the floor swept, the sacristy clean, the sacred vessels neat. Whenever you sought him, you found him in church." (St. Jerome writing of Nepotian).

BOOK REVIEW

(Written by Rev. Herman Flynn, C.S.Sp., Holy Ghost Missionary College, Cornwells Heights, Pa., in the ECCLESIASTICAL REVIEW, March, 1941.)

BY JACOB'S WELL. A Planned Retreat. By Most Rev. James Leen, C.S.Sp., D.D., Litt.D. P. J. Kenedy & Sons, New York, 1940, pp. x-419.

By producing his book "Why The Cross?", Father Edward Leen, C.S.Sp., of Blackrock College, Dublin, contributed a timely boon to thousands who try to harmonize Christian asceticism with the conditions of a strenuous modern life. Now, from far-off Mauritius, in the Indian Ocean, comes a like contribution from his brother, Archbishop Leen. It consists of a series of conferences which this Irish missionary prelate, a former professor in the French Seminary in Rome, gave in his French-speaking diocese.

A glance at the title-page may predispose a certain type of reader to form a two-fold wrong estimate; that it is a translation, and that it is "just another retreat book." Both prejudices would be highly unjustifiable. The translator has brought to his work the mastery of English and facile style which make his own books outstanding even from a purely literary viewpoint. Nor is it just another retreat book. The author's years as theological teacher and retreat master have given him a knowledge and an asceticism equally profound. In these pages he has distilled the essence of years of experience, and blended the whole with an understanding of human frailty. Every sentence is solid, without that fatuity which mars so many works of piety.

BY JACOB'S WELL is divided into ten chapters, or "Days." In the first two days the soul is brought face to face with God's overwhelming mercy, especially in the Sacrament of Penance. In the third day, the wonders of our adoptive sonship with God by sanctifying grace are unfolded. From these considerations we are taken on to the central mystery of the supernatural life, the indwelling of the Holy Ghost. The soul is next directed to the ideal heights which this destiny offers, and is shown the path which leads thither. There is no path but Jesus; and so follow three chapters resplendent with beauty, pulsating with life: The Obedience of Jesus, The Passion of Christ, Having the Mind of Christ. A chapter on the Mass follows logically, for "Our whole life evolves itself in a two-fold rhythm, of life and death, of sacrifice and sacrament." The concluding chapter, The Beatific Vision, best illustrates the method of his philosophical presentation of all his subjects. A professor of Philosophy says, "Bishop Leen, by philosophizing carefully on rightly interpreted scripture texts gets a world of meaning out of too often mechanically repeated things... Like St. Thomas he believes that God has given us a mind to unfold and apply the parsimoniously-distributed revelation. Both lay people and religious are hungry for such mental food."

One leaves the book with a feeling that he has been standing by Jacob's well in Sichar, and prays with the Samaritan "Lord, give me always this water, that I may not thirst."

FERNDALE HERALD

On February 3, we celebrated the anniversary of the death of our Venerable Father. The Second Theologians had charge of the proceedings. They gave a creditable account of themselves in a short, enjoyable sketch consisting of three scenes portraying the life of Father Libermann. Immediately after the presentation of the life-sketch of our Venerable Father we enjoyed some travel pictures loaned by Father O'Shea of St. Mary's, Norwalk. Through the eye of the movie camera we saw some of the interesting spots of Europe while Father Schenning was at the microphone to supply the running commentary.

Since you last heard from us we also experienced a real fire alarm and the beginning of what could have been a real fire. Due to circumstances, more or less outside the sphere of human control, a fire started in the work sacristy during the first period in the morning. But the sprinkler system was right on the job; to call the firemen and to supply water where it was needed. The fire department arriving here ten minutes after the first alarm. Credit is also due to the many scholastics who proved themselves to be real fire fighters. They had the fire extinguished and the situation well in hand when the firemen arrived. Little damage was done. Now, thanks to insurance, that great guardian of property, the scene of the blaze looks better than before.

Father Knight has introduced a very interesting class in radio. This class meets three nights a week during the evening recreation period. About twenty attend. It is hoped that when these twenty, and the others who follow in their footsteps, will be scattered throughout the mission fields they can get in communication with one another, so that not only will their hearts pulsate with the "cor-unum-et-anima-una" spirit but also the radio waves will respond to that great motto.

We are indebted to Mr. McGrath for the permanent exhibit of things African that can be seen any day in our front parlor. (Admission free). Various pieces of hunting equipment, masks, tom-toms, domestic utensils, etc., are displayed in an attractive manner against a background that adds luster to the lore of African life as appropriately as it depicts the command of Christ: "Go teach all nations."

All the Scholastics are being subjected to a physical examination. For the army? Well, distinguo. For the U. S. Army, no; for the army of Christ, yes. The latter need to be just as fit as the former and there is nothing like a physician's check up to show the road to physical fitness.

Nine more Scholastics have pronounced their perpetual vows—to belong to Christ forever. "Forever"—that awful word whose echo is not exhausted even in eternity. Fourteen members of our community were raised to the diaconate on March 5—fourteen more who will give official praise to God.

"Temper your speech, that your words may not strike at random and heap up sin by their lack of restraint. Let your speech be brief and moderate. The stream that leaves its banks, too readily muddies itself." (St. Ambrose).

RIDGEFIELD

Althought winter still holds sway over the countryside, and the robin has not yet made his appearance, here at the Novitiate we are anticipating the coming season and everything that its coming can mean to a Novice. Why this "rushing the season?" Perhaps it is human nature, but again it may be that the activity surrounding the newly-constructed hot-house has made us look forward. Already seedlings are being made ready for the spring planting. And soon we will, like Novices in the past, don overalls, arm ourselves with hoe and fork and begin to work the good earth. This is really something to look forward to after the many months indoors.

Do you remember the soiree held on Venerable Liberman's Day when you were in the Novitiate? The old tradition, tinted with the original spirit of the Congregation, was kept very much alive this year. Of couse, it followed the customary pattern of songs and speeches, which we can be sure pays a fitting tribute to Our Venerable Father.

On February 5th, Father Provincial, assisted by Father Master, presided at the profession ceremonies of three brothers. The simplicity of the ceremonies had their usual mark of impressiveness, foretelling, as it were, their lives as brothers in the Congregation. Father Pobleschek, from Mt. Carmel, delivered an edifying sermon, dwelling particularly on the vocation of a brother. The newly-professed are: Brothers Cyril, Camillus and Edward. The following Fathers were present: Fathers Strmiska and Fitzgerald of Ferndale, Fathers Clarke and Maguire of the Novitiate and Father Donahue of St. Mary's Ridgefield. Besides several of the brothers from Ferndale, relatives and friends of the newly-professed were also present.

While winter is having its last merry fling with equal parts of snow, wind and mud, life here at the Novitiate has taken on a fresh outlook. It isn't the cheerful signs of spring such as the running maple sap or the plants shooting forth in the hot-house that makes it possible to face the remaining days of winter with more confidence—it is that old adage with a new twist: that in the spring a novice's fancy turns to thoughts of gardening and the outdoors. And whether any of the novices have a streak of the primitive in them will soon be seen in the furrows of the surrounding acres, but with more certainty the call of the outdoors—lively games and hikes—will be heeded. So let the blizzards, with their realistic poetry and snow shovels, take heed that the sun is now stronger and that the novices are ready for spring.

What happened that we failed to make an appearance in the February issue? We don't know. Our little write-up was dispatched and we, like you, were waiting to see the Ridgefield column in print, but something happened and thereby hangs the tale.

It is nothing new to remark that events here are few and in between, but despite the lack, we have managed to keep busy with class and manual labor. To really show you what has been going on here would require a projector and several reels of Father Master's candid movie shots. And they tell volumes.

With the Eastertide upon us we wish to express our hope that each and everyone will have a blessed Easter.

KERNELS FROM CORNWELLS

At ten minutes past ten on the night of Feb. 13, the Grand Silence was broken by the entrance of Father McGlynn of Ferndale who came as provincial Director of Studies to conduct the semi-annual examination of the Sophomore class on the following day. Now, everyone here likes a personal visit from Father McGlynn; but when he comes in a purely official capacity, some of the Sophs presage his coming with feelings of mixed foreboding. (Or is it unmixed?) However their fears turned out unjustified as they all stood up under the inquisition pretty well.

When Father Joseph L. Duffy, our Bursar, decided to study for the priesthood, Wall Street lost a financial genius. Just take a look at the following as to how a man can drive a hard bargain. Recently some one sold us a horse and harness, everything in good condition, the best of leather with brass mountings (we mean the harness, not the horse). The first price was up around $135. By a bit of transaction, which would put David Harum to shame, Father Bursar not only "jewed" them down to $35, but made them throw in a milk wagon as well. What is he going to do with the milk wagon? Well, that is still a subject of speculation, some of the fathers darkly suspect that he is soon starting them around on a milk route.

Lent brought its quota of extra ministry in the vicinity. Father Hoeger is giving three Lenten courses; at St. Henry's and St. Bonaventure's in Phila., at St. Dominic's in Holmesburg. Later on he is to give a Day of Recollection to the junior clergy of Philadelphia. Father Bamey is engaged for a course at Fairview, and Father Duffy at Resurrection. Father Thomas A. Wrenn was unable to throw off a protracted cold and so was confined to Nazareth Hospital for a few weeks. He is now back with us in his newly-acquired position as Spiritual Father.

Two groups of students each enjoyed an outing in the city this month. The Sophomores attended a presentation of "Brother Orchid" in St. Joseph's House. Father Kettl took the high school classes into town for a class excursion of Visual Education in Science, Astronomy, and History. Their first goal was the Planetarium in Franklin Institute. Here they had a "close-up" view of everything in the heavens from Saturn's rings to the tail of Cunningham's comet. Father Kettl, realizing that the only ones who know nothing about Philadelphia are the natives of that city, took the Philadelphians to Independence Hall and told them what happened there. It was a historic day from more than one angle.

Every month we register progress in the further development of our chapel services. The Schola now sing the Proper of the Mass, and do it in a not uncreditable manner. The present students will be fitted, on their graduation, to take their place in both the musical and liturgical functions of the Liturgy.

The Varsity Basketball team keeps up the winning streak started by the lads of '40. They have so far won 7 games, which added to last year's victories makes a straight 17 winning games. However, we are keeping our fingers crossed until after next Saturday, (Mar. 1) when they face their most formidable adversary. The menace comes in the form of a team which Father William Holt is bringing from Duquesne University. Father Holt, who first coached our team and started it on the road to prosperity, now threatens to be its Nemesis. At any rate this does not make his coming back to the old stamping-ground any the less welcome.

Lent was ushered in by the Ash Wednesday services conducted by Father John Stanton. Apart from the eight ounces to which the Cardinal limits our collation, there is little change in the schedule.

The transformation which Father Duffy started in the interior of the house last year has been carried on and has, at the time of writing, reached the Boys' Dining Room. Father Paul Lippert is practicing his artistic skill in the form of painting. Of course it is impossible to change the place into a Sistine Chapel, and it is a shame to cover up the musty walls which have looked down upon so many generations of scholastics. But the job is a 100% improvement.

KERNELS FROM CORNWELLS

On March 18 the College was visited by a minor disaster when a fire completely demolished our barn and stable. Fortunately, this fire did not take on the proportions of any of the former ones: the one in 1916 which wrecked the Tower; the one in 1917 which ruined the Eastern end of the building; or the calamitous one of 1925 which swept away the Fathers', Brothers' and Boys' dormitories.

The cause of the present outbreak was spontaneous combustion in the hay piled in the barn now. About 4 P. M. some of the students noticed smoke issuing from the Western side of the roof. They had barely time to warn the Brothers, who were in the stable milking, when the flames had enveloped the whole roof, and were working their way into the dry hay of the mow. The boys and Brothers had fortunately time to save the cattle. The fire, fanned by a brisk North wind, sent lighted embers into the adjoining fields as far as the woods, and soon minor fires were running riot among the sedgy grass and dry stubble. Harry Dettmer, Cornwells Fire Chief, called upon all the Fire Companies of the district, and soon there came rolling in all the engines of Cornwells Heights, Union Fire Dept., Croyden, Trevose, Trevose Heights, Hulmeville, Newport, Bristol, Langhorne Dept., Bristol Volunteers No. 3. In the meantime some 100 sympathetic but helpless neighbors converged upon the place from as many and various routes. The spread of the flames was quickly checked, but the work of extinguishing them at the source was hampered by the smouldering mass of hay, which, fanned by the wind, burst into flames again and again. Final control was maintained by the devotedness of six members of the Cornwells Volunteer Department, who remained all night working the hose, fortified somewhat by Fathers Duffy and Lippert who kept carrying them coffee. It was arduous work, for a cold Northeastern gale was blowing; and when a shower of freezing spray would congeal down the backs of their necks, they would use words not found in Webster's Unabridged. (We refer to the firemen, not to Fathers Lippert and Duffy). For a while after the outbreak the whole place was in turmoil; when the writer (who is usually a half-hour behind the rest of the Community) looked out and saw the smoke and the fields filled with heavy artillery, he thought that the Fifth Column had started the Invasion of America, and was using Cornwells as a jumping-off place. The disaster leaves us in the midst of several problems, chief of which is whether to rebuild and continue farming, or do without home-grown eggs and milk. At present the boys are clearing the debris, and saving whatever is retrievable.

March 19, the students attended a lecture at Eddington, by Dr. Brenner, head of State Criminological Association of Penna. He spoke from first-hand information derived from his long association with prisoners.

Father Kettl's genius and enterprise as Father Sacristan are surpassed only by his genius as Father Prefect of Health. You remember in the old days, when we took the spring disailments, the only consolation we got was a nauseous draft of sulphur and molasses. This year, when one of the fathers began to show signs of the wear and tear of winter, our Father Prefect of Health, who is also Professor of Chemistry, imported a scientific concoction called Thiamin Chloride (vitamin B I to you). This delicious elixir has, among its other components, 35 per cent alcohol, and hence has all the medicinal qualities of a cocktail. The word was passed around, and the following day 10 Fathers, 6 Brothers and 42 students developed the same symptoms; so strange are the coincidences which these spring epidemics engender.

On March 1, we had a game which makes basketball history, when the varsity team was pitted against a team which Father William Holt hand-picked and brought from Duquesne. Our players were some time getting their bearings, and the men from the hills slipped in some nice baskets. In the second quarter, it developed into an even match, and remained a neck-and-neck race until the half. Then the home team stole a steady march to end the game with a victory of 25 points as against 14 for the Duquesners. Come again, Father Holt.

Reverting again to the fire, we forgot to relate that our horse (the racer for which Father Jos. Duffy paid $35.00) was rescued. Our prize bull had a sadder fate. There are discrepant accounts as to how he met his death, and each version is tragic. Some claim that after attempts were made to dislodge him from his stall, he walked calmly out, and when he glanced at the throng of people, the poor beast collapsed with mortification.

"What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?" (I Cor. 4, 7).

Holy Ghost Fathers

Total Colored Catholic Population—34,461

Name of Church	City and State	Resident church	Mission church	Order in Charge	Number of Priests	Mission attached	Year Started	Male	Female	Total	Converts since 1928 or year started	Baptisms	Deaths	Increase	Decrease	Community of Sisters in Charge of School
St. James	Alexandria, La.	x			3		1912	280	322	602	137	368	78	89		Divine Providence, San Antonio
St. Augustine	Isle Brevelle, La.	x	4		3		1913	900	1100	2000†	1	835	303			Divine Providence, San Antonio
Holy Ghost	*Mansura & Hickory Hill Marskville, La.	x	2		2	1	1919	585	725	1310	48	491	115	172		Daughters of Cross and Lay Teachers
Blessed Sacrament	Shreveport, La.	x			2		†1922 1925	225	250	475	134	282	30	324		H. G. & Mary Immaculate
St. Anthony	Natchitoches, La.	x	2		2		1935	238	264	502	25	108	24	190		Divine Providence
St. Peter Claver	(Charleston, So. Car.	x			3	1	†1868	290	399	689	383	579	61	276		Oblates
Immaculate	(Charleston, So. Car.		x	Included in above			1917									
St. John the Baptist	Dayton, Ohio	x			2		1928	148	164	308	242	242	22	262		Notre Dame Namur
St. Benedict the Moor	Detroit, Mich.	x			2		†1927 1932	250	200	450	155	266	47	325		No School
Sacred Heart	(Detroit, Mich.	x			3	1	†1911 1938	766	950	1716	781	932	134	900		Felician Sisters
Holy Ghost	(Detroit, Mich.		x				1939	22	35	57	17	19	0	50		No School
St. Paul	Lafayette, La.	x			3		1914	950	1050	2000	57	1713	619			Holy Family
Lady of Lourdes	Abbeville, La.	x				1	†1934 1939	316	487	803	37	263	80	211		One school; Lay Teachers
Lady of Assumption	(Carencro, La.	x			2	1	†1925 1927	1200	1300	2500	10	1046	405	238		Two schools; Lay Teachers
St. Theresa	(Prairie Basse, La.		x				1935	Included in above								
Sacred Heart	Lake Charles, La.	x			2		1919	1200	1405	2605	78	1286	292	800		Blessed Sacrament

*Mission Statistics Included in Marksville.
†In Isle Brevelle all are Cath.

St. Edward	(New Iberia, La.	x		2	1	†1917	895	805	1700	195	986	235	258		Blessed Sacrament
	(					1918									
St. Anthony	(Cade, La.		x			1932	130	129	259	24	75	25	75		No School
Holy Ghost	(Opelousas, La.	x		5	4	1920	1500	1560	3060	53	1843	493	1330		Holy Family
	(Frilot Cove		x			1934	115	117	232	Included in Opelousas					No School
St. Joseph	(Plaisance, La.		x			1938	210	226	436	11	36	17	69		No School
	(Prairie Laurent		x			1935	190	198	388	Included in Opelousas					No School
	(Plaquemine Point		x			1935	56	61	117	Included in Opelousas					No School
St. John the Baptist	Fort Smith, Ark.	x		1		1917	60	100	160	78	108	9	97		Benedictine Sisters
St. Cyprian	Helena, Ark.	x		1		†1926 1928	43	65	115	123	123	20		26	Charity
St. Mary Magdalen	Tuscaloosa, Ala.	x		1		1916 1929	29	35	64	77	77	4		13	Holy Ghost and Mary Immaculate
St. Mark	New York, N. Y.	x		4		†1908 1912	600	900	1500	1045	3041	400	500		Blessed Sacrament
Holy Ghost	New Orleans, La.	x		3		1915	1965	2501	4466	825	1650	502	1015		Blessed Sacrament
St. Monica	New Orleans, La.	x		2		1924	530	720	1250	157	734	145	450		Blessed Sacrament
St. Peter Claver	(Oklahoma City, Okla.	x		1	1	†1923	48	64	112	135	198	22	23		
	(					1926	12	13	25					20	(New school, 1940) Dominican
St. Peter Claver	(Luther, Okla.		x			1927				5	12	4			
St. Monica	Tulsa, Okla.	x		2		†1926 1929	603	828	1431	1509	1522	39	1317		Holy Family
Uganda Martyrs	(Okmulgee, Okla.	x		2	2	1925	476	357	833	780	780	105		212	Holy Ghost and Mary Immaculate
Sacred Heart	(Grayson, Okla.		x			1916	80	74	154	32	32	6		14	No school
St. Theresa	(Beggs, Okla.		x			1925	32	48	80	14	14	9		34	No school
Blessed Sacrament	Philadelphia, Pa.	x		3		1909	160	205	365	1250	1429	297	125		Blessed Sacrament
St. Peter Claver	Philadelphia, Pa.	x		3		1888	300	400	700	2000	2700	240			Blessed Sacrament, Notre Dame de Namur
St. Benedict the Moor	Pittsburgh, Pa.	x		1		†1889 1918	350	650	1000	215	398	108	525		No school
‡St. Augustine	Muskogee, Okla.			1											
		27	19	62	12		15,754	18,707	34,461	10,633	24,158	4,890	9,621	319	

†Indicates when work began.
‡A new mission parish was begun in Muskogee, Okla., November 4, 1940.

DUQUESNE DOINGS

A solemn High Mass of Thanksgiving in the University Chapel was celebrated Wednesday, February 12, 1941, to commemorate the fiftieth anniversary of the Religious Profession of Mother Katharine Drexel and the Golden Jubilee of the Foundation of the Sisters of the Blessed Sacrament.

Pittsburgh is the scene of Mother Katharine's early religious training under the direction of the Sisters of Mercy at the Webster Avenue Convent. It was here that she made her Religious Profession on February 12, 1891. The Blessed Sacrament Sisters devote their lives to working among the colored and Indian races. The sisters teach in many parish schools in charge of the Holy Ghost Fathers in the East, South and West of the United States.

Another step in the renovation of the basement floor of the Administration Building has been completed with the announcement of the opening of the Community Room for the Fathers. The room was officially opened with the informal ceremony, Tuesday evening, February 25, in which all the fathers participated.

This room is the third that has so far been remodeled for our use. One of the prominent features of the room is the stone fireplace, modeled after those of the fifteenth century drawing room. A plaque on the wall above the fireplace bears the coat-of arms of the University.

Along the panelled walls there are upholstered benches and spaces have been provided for books. The plastered ceiling also serves as a sound arrester. Lamps modeled after the lamps used in the whaling ships of yore provide illumination, a welcome change for the fathers after teaching under the light provided in the classrooms.

The University Alumni College is being held on the Sundays during the Lenten Season. The Lectures are designed to provide variety, coverage of the contemporary scene, and intellectual stimulus in fields of special interest. This year the lectures will cover the fields of English, Education, History and Ethics.

The annual Communion Breakfast of Division Three, Ancient Order of Hibernians was held in the Duquesne University Cafeteria, Sunday, March 16, 1941. Father William O'Donnell, well-known Irish lecturer and a classmate of Prime Minister Eamon DeValera, was the principal speaker. A High Mass for the members of the order was celebrated at 10:00 a m. in the University Chapel by Father Edward A. Malloy, Chaplain of the Division.

"Unsupported by knowledge, zeal will collapse."
(St. Bernard).



Holy Ghost Fathers, 1615 Manchester Lane, N. W., Washington, D. C.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 9 MAY-JUNE, 1941 NUMBER 6

OUR PROVINCE

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THOUGHT FOR THE MONTH

"If thou hadst the purity of an Angel and the sanctity of St. John the Baptist, thou wouldst neither be worthy to receive nor to handle this Sacrament . . . Great is the Mystery and great the dignity of priests, to whom is given that which to the Angels is not granted. For priests alone, rightly ordained in the Church, have the power of celebrating and consecrating the Body of Christ . . . Take heed to thyself, and see what kind of ministry has been delivered to thee by the imposition of the hands of the Bishop . . . Thou hast not lightened thy burden, but art now bound by a stricter bond of discipline, and art obliged to greater perfection of sanctity. A priest ought to be adorned with all virtues, and set the example of a good life to others."

—THE IMITATION.

OUR DEAD

DURING THE MONTH OF JUNE WE PRAY FOR:

Father Francis Retka, who died on June 6, 1938, aged 61 years.

Father John Schroeffel, who died on June 6, 1925, aged 48 years.

Father Martin Hehir, who died on June 10, 1935, aged 80 years.

Father Paul Kwapulinski, who died on June 22, 1927, aged 52 years.

Mr. Michael Kenny, who died on June 25, 1916, aged 25 years.

Father Theophile Meyer, who died on June 30, 1938, aged 81 years.

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OFFICIAL

ARRIVALS: On May 9, at New York, Father Michael A. O'Connor, from Trinidad, B. W. I., on the SS. Acadia of the Alcoa SS. Co., at pier 18, NR., Warren Street.

On May 13, at Brooklyn, N. Y., Father Francis J. Haas, from Freetown, Sierra Leone, B. W. A., on the SS. West Kebar, of the Barber Line (American-West African Line), at pier 37, Pioneer Street.

* * *

His excellency, the Most Rev. Amleto G. Cicognani, D.D., Archbishop of Laodicea and Apostolic Delegate to the United States, will bless the provincial residence at 1615 Manchester Lane, N. W., Washington, D. C., on Pentecost Tuesday, June third at eleven o'clock.

* * *

Death notices appearing in OUR PROVINCE are official announcements. Consequently the prayers prescribed by our Constitutions (Const. 36) are to be said for the members listed.

CORRECTION

In the April issue of O. P., the Summary Statistics of the Colored Missions, pp. 70-71, we regret the omission of the new Mission of Hot Springs National Park, Ark.

1941 Directory Corrections

No. 29 St. Ann, Millvale, Pa. (1876) not 1897.
No. 18 Sacred Heart (1895).
Address: 15 Walnut Street, Emsworth, Pa.

Your prayers are kindly requested for the happy repose of the souls of Father Daniel P. Bradley's father who died in Philadelphia, Pa., on May 9, and of Father Louis N. Schenning's brother who died in Baltimore, Md., on May 14. R.I.P.

Your prayers are kindly requested for Father J. B. Hackett's mother, who died at her home in Collingdale, Pa., April 12, 1941. R.I.P.

Ordinations to Priesthood

Ferndale, June 20, 1941, Feast of the Sacred Heart. Most Rev. Henry J. O'Brien, D.D., Auxiliary to the Bishop of Hartford, ordaining prelate.

ANNUAL RETREATS

May 20, 1941

The first retreat will be held at Duquesne University, from June 15 to 20.

The second retreat will be held at Ferndale, from June 22 to 27.

The third retreat will be held at Grand Coteau, La., from October 20 to 24.

The fourth retreat will be held at Grand Coteau, La., from October 27 to 31.

Father Roth will preach the retreats in the North and Father Thiefels in the South.

Please notify two weeks in advance, the Superior of the place where you intend to make your retreat. Do not forget your copy of the Rules and Constitutions, the retreat fee and the provincial Chapter.

By Order of the Provincial.

Charles P. Connors, C.S.Sp.,
Secretary.

DURING THE MONTH OF JULY WE PRAY FOR:

Father Patrick McDermott, who died on July 3, 1918, aged 59 years.

Brother Rudolph Goeckler, who died July 5, 1902, aged 74 years.

Father Basic Kuhn, who died July 11, 1897, aged 43 years.

Father Anthony Thome, who died July 12, 1936, aged 65 years.

Brother Placidus Nohr, who died July 22, 1905, aged 34 years.

Brother Adolphus Wolfe, who died July 22, 1909, aged 64 years.

Brother Wenceslas Senger, who died July 28, 1882, aged 45 years.

VISITOR'S CUSTOMARY

I. The Canonical Visitation.
II. The Visitor:
Nomination, rank, rights and obligations, documents
III. Spirit in which the visitation should be made.
IV. The visitation itself:
Opening visit, enclosure, accounts, notes of the Visitor.
V. Reports to the Superior General.
VI. Visitor's budget.

I. The Canonical Visitation:

Canon 511: "Maiores religionum Superiores, quos ad hoc munus constitutiones designant, temporibus in eisdem definitis, omnes domos sibi subjectas visitent, per se, vel per alios, si fuerint legitime impediti."

Constitution XII, No. 99: "In order to insure an exact observance of the Rules and Constitutions throughout the Institute, the Superior General and his Council appoint certain Fathers to visit the Provinces, Districts, and Houses of the Congregation. These Fathers in the duration of their charge are called Visitors."

In obedience to Canon 511 and in conformity with Constitution XII, the Superior General, with his Council, appoints Visitors, charged, as their title implies, to "visit" the Houses, Provinces, or Districts of the Congregation. They have the powers which are attributed to them by that article of the Constitutions.

"The jurisdiction and powers of the Visitor are limited to the time of his mission, which, moreover, shall not exceed the limits of the Community, Province or Circumscription to be visited." (Const. XII, No. 106).

The Visitor may be of **temporary** or **permanent** appointment. (Const. XII, No. 100).

A **permanent** Visitor is appointed for a period of three years. This appointment may be renewed. During these three years he can receive several successive assignments, of which he will acquit himself one by one.

A **temporary** Visitor has the rank and quality of Visitor only during the time and for the assignment given him, and only in the places which he must visit.

The Visitation can be **extraordinary,** "when it touches only on one or several particular points of administration (finances, studies in a house of education, etc.) or when it has as its object an inquiry into the conduct of persons." (General Customary, No. 100). In such cases, the Visitor has only to keep to the instructions of the Superior General who sends him.

The Visitation can be **ordinary.** This is the one provided for by Constitution XII and by the General Customary. It is this ordinary Visitation which is the object of the present customary.

PURPOSE OF THE VISITATION:

The Visitation has as object:

(a) To insure the exact observance of the Rules and Constitutions (Const. XII, No. 99).
(b) To encourage the confreres in the work of their own sanctification and to show them that the Congregation is not lacking in interest for all its members and for all its works.
(c) To keep the Mother House well informed.

II. The Visitor:

(1) Nomination:

The Superior General gives the Visitor:
—his nomination as Visitor, mentioning the Province or district to be visited;
—a letter fixing, if this be necessary, the conditions in which the Visitation should be made, or the particular points to be treated.

The announcement of this visitation is officially promulgated by the Superior General in the Bulletin of the Congregation.

The powers, determined by his nomination, begin from the moment when the Visitor declares in chapter that his Visitation is beginning, and continue until he has accomplished all that his mission requires and has declared the Visitation ended.

In conformity with Constitution XII, No. 105, Superiors continue the administration during the Visitation, under the control of the Visitor; but, apart from the time of the Visitation, before its opening and after it has been closed—even if they be "Permanent Visitors"—the Visitors will leave to the Superiors of the Province or District, entire liberty to carry on the administration of their circumscriptions with all their powers.

(2) Rank of Visitors:

"Visitors have the rank and the privileges of Major Superiors." (Const. XII, No. 101).

"In the course of their Visitation, from its opening until its closing, they take precedence over the Provincial or Local Superior, unless one of these latter be a Bishop or a Protonotary Apostolic." (Const. XII, No. 104). In this latter case, The Ecclesiastical Superior should say the prayers before and after the different exercises and preside at meetings.

Outside of their effective Visitations, permanent Visitors retain their rank of Major Superior, corresponding to that of a Provincial outside his Province.

The Visitor's function concerns itself only with observance of the practice of the religious life; it must be accomplished with discretion and only before the members of the Congregation (Const. XII, No. 104). With the exception of those ecclesiastical authorities to whom they may have been introduced in their official capacity by the Superior General, Visitors will not be presented either to the ecclesiastical authorities nor to the civil authorities, with whom they do not have to treat.

(3) **Rights and Obligations of the Visitor:**

A. **Rights of the Visitor:**

These rights are enumerated in Constitution XII, No. 104. They are:

1. To convoke and preside over Councils and Chapters.
2. To give permission to the Superior and other members to go out or to be absent from the Community.
3. To command in the name of the vow.
4. To receive all the letters arriving in the house or which are to be sent out, with the exception of those

of the ecclesiastical authorities.

5. Finally, to question all those whom he judges it proper to hear from, and to inform himself concerning all that has relation to his Visitation. Each one must answer him truthfully and it is forbidden for Superiors to attempt to prevent anybody from fulfilling this obligation.

B. **Obligations of the Visitor:**

They are concerned with the personnel, material, works, etc.:

1. Personnel:

"They should hear from all the members, Father, Brothers and Aspirants, their way of performing their duties, their mutual relations, dispositions and trials, etc., so as to be able to give in private and in assembled community, the advice and recommendations that may be useful." (Const. XII, No. 102-4). They will nevertheless remember what is stated in Canon 530: "Omnes religiosi Superiores vetantur personas sibi subditas quoquo modo inducere ad conscientiae manifestationem sibi peragendam."

"They should find out what dispensations and permissions are granted, relative to the Constitutions.' (Const. XII, No. 102-6).

"They should prescribe whatever is necessary or useful for enforcing the faithful observance of the Constitutions, particularly in what touches the vows and virtues of Poverty, Chastity and Obedience: remedy, in understanding with the respective Superiors, the defects and irregularities which may have been noticed." (Const. XII, No. 102-8).

2. Material:

"They should inspect the different parts of the house, chapel, places of silence, enclosure, library, archives, rooms, that they may ascertain whether everything is in good condition and in accord with the Constitutions." (Const. XII, No. 102-1).

"They should examine and verify all that concerns the material interests in the Community and in the work of its ministry, accounts, treasury, titles to property, registers of holdings, of foundations and Masses: but they have no power to authorize changes entailing extraordinary expenses." (Const. XII, No. 102-2).

3. Provinces:

"They should get acquainted in the matters affecting the Province or District, with its works as a whole, with their results, as also with existing abuses, false steps taken, desirable changes as well as the spirit of solidarity of its members." (Const. XII, No. 102-7).

4. Works and Ministry:

"They should see the regulations and distribution of charges." (Const. XII, No. 102-3.

"They should observe the regularity of the house, exterior relations, the condition of its individual works, its difficulties, and the means of promoting its success." (Const. XII, No. 102-5).

5. Missions, Diocesan or Parochial Works:

"When visiting the Missions and the diocesan and parochial works that depend on the Ordinary, the Visitors, whilst fulfilling their functions according to the rules laid down above, will be careful not to meddle in the affairs of the Ecclesiastical Authority. Nevertheless, they shall acquaint themselves with the state of the works, of the relations of members of the Community with their Ecclesiastical Superiors, the submission shown to their prescriptions in the exercise of the sacred ministry and the regularity in rendering them an account of the temporal administration and financial conditions." (Const. XII, No. 103).

Practical Rules:

1. In visiting Missions where the two authorities, ecclesiastical and religious, are united in the same person:

The Visitor **must examine:**

—all that concerns the religious life: the manner of performing the exercises of piety, observance of the vows, enclosure, exterior relations, etc., as is said above.

—the condition of the works: how the confreres acquit themselves of their apostolic duties; their conduct towards the ecclesiastical superiors.

—bookkeeping: is it done according to the prescriptions of the ecclesiastical authority? have the confreres sufficient for their subsistence? for their works?

2. On the other hand, the Visitor **does not concern himself with:**

—the manner of evangelizing, or distributing mission posts, distribution of personnel, works to be undertaken or to be suppressed, schools, hospitals, etc., catechists, or native clergy, the direction or conduct of Sisters, except in what concerns the relations of our confreres with the Sisters.

N. B.—In case the information gathered during the Visitation should seem to justify a change of work or post for a member of the congregation, the Visitor refers the matter to the Provincial or Principal Superior, or even to the Superior General if this be necessary, but it is not for him to make these changes. His role is to "visit" not to "govern."

3. Where the two authorities, ecclesiastical and religious are separated:

Confreres depend on the ecclesiastical authority for all that concerns the ministry; they depend on the religious Superior, i.e., on the Principal Superior, and on the Visitor during the Visitation, for all that regards religious life.

In visiting the Communities and Residences, the Visitor examines the religious life, as has been said above, the bookkeeping, for the part that depends entirely on the Congregation, namely: resources, expenses, balance to be handed over to the Mother House, the parochial life, "in se" and in its relation with the religious life, relations with the ecclesiastical authority, manner of administering parochial goods, what is done in the case of the death of a member.

In treating with the ecclesiastical authority: he asks the ecclesiastical Superior for his appreciation of the personnel confided to him, finds out what personnel he needs, treats of material and financial questions if there is reason for it, settles with him any differences which might exist.

4. The Visitor is **not concerned with:**

—as above listed for mission where the two authorities are united in a single person.

(Continued on page 79)

OFFICIAL PROVINCIAL RESIDENCE

Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington, D. C.

Easter Sunday, April 13, 1941

Reverend and dear Father:

In answer to our appeal at Pentecost last year the province contributed the generous sum of $4,190.78 towards the purchase of the house at 1615 Manchester Lane, N.W., Washington, D. C. Legal delays and tedious negotiations prevented an earlier occupation of the premises. On January 6, 1941, all obstacles were removed. We finally took title to the property on January 17. Besides the regular contribution at Pentecost we were able to collect from outside sources the additional sum of $13,566.05 making a total of $17,756.83. The actual purchase price of the house, unfurnished, was $21,750.

Now the provincial house, under the patronage of Our Lady of Victory, is a reality. At an opportune time we hope to have it formally blessed by His Excellency, the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, D.D., Archbishop of Laodicea. This year Fathers attending Catholic University will be able to find accommodations in a house of their own. As time goes on we want to make Washington the center of all our activities.

The opening of a new house, belonging to the province, entails new financial obligations. We have not sought, and we do not intend to seek, tax exemption. Whatever you may be able to do this year to help furnish and maintain this new residence will be gratefully appreciated. The past year has seen rather unusual progress in the province due entirely to your good will, enthusiasm and wholehearted support. This magnanimous spirit augurs well for the grave and complex problems we must solve in the days ahead.

One hundred years ago Father Libermann joined hands with the United States at Notre Dame des Victoires in Paris, to begin his apostolic work in Africa. Today Africa and almost the entire Congregation are looking to us with outstretched arms for a continuation of that contact and support so generously given in the past. It will tax our faith, our resourcefulness, our spirit of daring and sacrifice.

Aided powerfully by the grace of the Holy Spirit and protected by Heaven's Queen, Mary our Mother, who is also Our Lady of Victories and Queen of Peace, our entire religious and missionary company all over the world will be strengthened to meet and defeat all the forces of evil threatening us.

Our missionary work will survive and flourish if we keep close to the spirit and ideals of our holy Founders. The American Province, it seems to me, is destined, under God's Providence, to carry forward to new heights, the work of the Congregation. We must not fail. The feast of Pentecost this year should find us firmly resolved to fulfill faithfully the role assigned.

Begging for you every blessing, with appreciation and gratitude for your confidence and support and with genuine admiration for your continued apostolic work, I remain,

Faithfully yours in the Holy Ghost,

George J. Collins, C.S.Sp.,
Provincial.

VISITOR'S CUSTOMARY

(Continued from page 77)

—besides, all that concerns the secular Clergy, the Seminaries (at least if these Seminaries are not confided to members of the Congregation).

Documents upon which the Visitor will base his authority:

Canon Law.

The Rules and Constitutions.

The approved Customaries.

The Circulars, Letters and Decisions of Superior General.

The particular instructions which he may have received from the Superior General.

The Visitor should strive to be perfectly acquainted with all these matters. He will seek also all useful information concerning the Works which he is to visit.

III. **Spirit in Which the Visitation Should be Made:**

The Visitor must look to certain points especially whose observance will render his activity more efficacious.

First of all, he must form a correct idea of his situation with regard to everybody; i.e., always be dignified, but nevertheless very approachable, without being too familiar.

He will speak of Major Superiors with the greatest respect, never permitting himself reports or appreciations which could lower them in the consideration of others or diminish their authority.

He will always be most deferential towards confreres who hold ecclesiastical authority, especially in public.

He will abstain from passing judgment upon the conduct of Superiors when inferiors are present, and if inferiors believe themselves obliged to divulge to him certain manners of acting of their superior, the Visitor will not give them his appreciation of the matter and will conduct himself with the greatest discretion.

He will be careful to support the authorities everywhere, whether ecclesiastical or religious. He will employ great prudence whenever he has to judge concerning the relations between the two in cases where they are distinct. He must establish or bring back charity and harmony everywhere.

He will have and will manifest a great attachment to the Congregation and its works, and will strive to make it loved by all.

He ought to inspire confidence, and in order to do this, he must act everywhere and in all things with a spirit of faith, for the love and glory of God.

He will look only for the good of the works and the prosperity of the Congregation by the observance of the Rule.

To each of the members of the Congregation he must manifest a true supernatural interest: especially all those who are in difficulties should be drawn by the goodness and simplicity of the Visitor to confide easily in him. "Visitator, in iis quae objectum et finem visitantionis respiciunt, debet paterna forma precedere." (Canon 345).

He must inform himself about everything, but with discretion, and without having the manner of an inquisitor.

If he has remonstrances to make, they must never wound anyone.

He will show interest in the sick, in all who suffer, and will do his best to help them, even by interceding on their behalf to Superiors, if this be necessary.

Before passing judgment upon a work, he will take the time to examine it, in order to be able to support his pronouncements with knowledge. He will seek advice and exchange of opinions.

He will make his observations without timidity, and will support the interests of the Congregation without hot-headedness or obstinacy.

Finally, he will use the greatest discretion with regard to the remarks he makes during the course of the Visitation, taking care not to speak of them to anyone who has not the right to know them by reason of his position.

His reports to the Superior General will be an exposition of the results of his Visitation, made with the greatest frankness, clearness, and completeness.

IV. The Visitation Proper:

Arrival of Visitor: Upon his arrival in the Province or District which he has been sent to visit, the Visitor makes contact with the Principal or Provincial Superior, and arranges with him for the ceremony of arrival, which should take place in the Chapel in the Residence of the Provincial or Principal Superior, at the time most opportune for all the members of the community to be able to attend.

This ceremony, strictly private, should consist of Benediction of the Blessed Sacrament, during which are sung the Veni Creator and the Ave Maris Stella, with versicles and orations. In cases where it is impossible to have Benediction, these prayers will be recited at the opening session.

In as far as it is possible, all the members of the Community or residence will be presented to the Visitor on his arrival.

Opening of the Visitation: The Visitation Proper will be opened by a Conference given to all the members who make up the Community, professed members, novices, and junior scholastics. The Visitor will read his letter of nomination by the Superior General, then Constitution number XII, which deals with Visitors. He will explain the object of his visitation, the duties of everybody, and will make all the recommendations he may judge necessary.

If it is a District made up principally of residences, the Visitor will merely hold the opening ceremony in the residence of the Principal Superior. He will make known his arrival to the other residences by means of a short circular letter, in which he will recall the main points of Constitution XII.

The Visitor will first of all have a talk with the Principal or Provincial Superior about each of the works, communities, or residences, and about each of the confreres employed in these works.

He will do the same in each of the Communities, or

residences which he visits afterwards.

The Visitor will consult the "Visitor's Booklet" in order to take account of the decisions taken previously; he will find out if they have been executed or will rescind them if this be necessary. He will have given to him also the Diocesan Statutes or all rules of this sort promulgated by the ecclesiastical Authority.

The Visitor will not be hasty in passing judgment, but he will observe and study for awhile first, and will ask whatever questions are necessary, for a visit made too rapidly cannot bear any fruit.

The Provincial or Principal Superior, also the Superior or Director of each house or residence, will put at the disposition of the Visitor the different registers established by the Constitutions: register of personnel, of vows, of functions, of councils, of works, of administrative correspondence, of accounts of theological conferences, the various customaries, regulations, the journal of the community, the books of the Econome's charge, the register of Mass Intentions, of foundations, the inventories of movable belongings; they will give them free access to the archives, and, in a word, will furnish them with all the documents capable of throwing light upon the condition and activity of the Province or house. In those works which remain under the control of the Ordinary, the Visitor will limit himself to examining the records to the extent necessary for finding out whether the confreres are faithful to the prescriptions of the Ecclesiastical Superior.

The Visitation Proper: As far as possible the Visitor will see each confrere in particular. He will inspire confidence in each, sympathize with all their troubles and difficulties, rejoice with them over their successes and encourage them to persevere in the service of God. The salvation of the confreres should be his principal preoccupation, and he must not be afraid to have taken in this respect all the necessary decisions. He will above all have sympathy for the confreres obliged to live alone in their mission or rectory.

He will take an interest in all the works, study them, make an appreciation of their development, and if necessary, point out faults or abuses to be corrected.

During his visits, the Visitor will hold the meetings prescribed by Rule: chapters, councils, etc., and will profit by them to give suitable advice.

It is desirable that the Visitor preach the Retreat of the confreres, and Principal or Provincial Superiors can make the annual Retreat coincide with the Visitation. The Visitor will refuse, unless as an exception, to hear the confession of confreres, in order not to be embarrassed when making the necessary reports and remarks.

The Visitor can help the confreres in their ministry; however he ought not to accept anything which would hinder his true function.

In bringing to a close the visitation of each house, the Visitor will hold a meeting of all the confreres, give his appreciation of the working of the community and its works, and will leave in writing, in the register of Visits, whatever he has to note concerning that community or work.

He should take care to offer encouragement to those confreres who have need of it, in order to show that the Congregation suffers in sympathy with all those who have difficulties in their religious or apostolic life.

Closing of the Visitation: When he has visited all the Communities or residences of a Province or District, and left in each house its particular report, the Visitor must draw up his general conclusions for the whole Province or District. Before promulgating it, he will make known its contents to the Provincial or Principal Superior, asking him for his appreciation of it or remarks about it if he has any.

He will hold a general reunion, will read there his report, give all the notes and explanations necessary, and declare his Visitation finished.

If there are both Fathers and Brothers, the latter can be called in to hear what concerns them, and then allowed to leave.

In cases where a reunion of all the confreres is impossible because of distances or the difficulties of communication, only the Superiors and Directors of Residences will be called together. If even this latter procedure is impossible, a copy of the general report will simply be sent to each Residence.

The copy of the general report sent to each Residence will be inserted in the "Visitor's Booklet;" it will be read at the first meeting of Rule; the decisions taken will be put into practice at once, and, if need be, recalled to mind at opportune moments.

Visitor's Books: It is not useless to call to the attention of Provincial and Principal Superiors the necessity of having, in each Community, a "Visitor's Book" in which they will write, each year, the report of their provincial visit. This book enables the Visitor to take account of the regularity of the visits, the results they have produced, from the point of view both of the religious life and of the apostolic life.

The report can be drawn up in the following manner:

REPORT OF THE REGULAR VISITATION OF THE DISTRICT OF .....

Made by ..... the .....

General Review:	(Very brief).
Religious Life:	Exercises in common, observance of the vows, etc.
Apostolic Life:	Ministry, works, schools, etc., hopes for the future, advice, commendations.
Material:	Financial situation, Liabilities, Resources existing or expected.

V. Report to the Superior General:

The Visitor must keep in touch with the Superior General. He will announce to him his arrival in the Districts to be visited, will keep him informed of his progress around the District. He ought to inform him when he leaves to go to another District, in order that his correspondence can be addressed to him without delay.

He will register the letters containing his reports, so that they may not go astray.

The Visitor will send to the Superior General a copy of all the reports, those which he leaves in each com-

munity or residence, and the general report for the whole Province or District.

He will address to him in addition the report which is destined for him personally; this latter should be according to the following general plan:

REPORT OF THE VISITATION . . .

(1) State of Personnel: complete list of personnel, with the charges of each, and even an indication of Seculars or other Religious occupied in our works.

(2) Personnel: health, morale, work of each confrere, whether Father, Brother, Agrege, etc., the self-sacrifice of each, relations of authority and personnel, and all other information concerning the personnel which might be useful.

(3) Residences: Statement about each residence: financial status, buildings, etc., condition of works, of the work of Christianization, of the apostolic life; the hopes for the future, general review of all the residences or missions in the District.

(4) Religious Life: Here should be given all the information not already expressed in the general report on the whole Province or District.

(5) Apostolic Life: (same indication as in No. 4).

(6) Material: Statement on the general bookkeeping, and on that of particular communities, resources, plantations, etc., appreciation of the financial situation, reserves, etc.

N. B.—As much as possible, in order to facilitate reading of the reports and to make double copies, the Visitor will write them with a typewriter.

VI. Visitor's Budget:

The Visitor's trousseau is charged to the general expenses.

The costs of the long trips and also of pocket-money are divided, at the end of the Visitation, among the Districts visited.

The cost of trips made in the interior of the District visited are paid by the District.

The Visitor does not need to ask for Mass Intentions in the Communities or Residences which he visits (Decision of General Council, April 8, 1930).

If the Visitor has made in the locality an article of clothing, he will pay for it himself. If he borrows money from a District, he will have this sum paid back to the District by the General Procure.

The Present Customary for Visitors was approved
by the General Council
in the meeting of Tuesday, April 19, 1939.

"The Spirit of truth . . . will teach you all truth."
(Jn. 16, 13)

"He (the Holy Ghost) causes man to draw nigh to God, to raise his eyes unto Divine contemplation, to turn away from everything mundane."—St. Thomas.

By a study of the achievements of the great men of history the "masterpiece age," the age at which men do their best work, averaged about 47½ years.

HOLY GHOST MISSIONARY COLLEGE

Cornwells Heights, Pa.

April 30, 1941

Dear Editor:

Let us start a good interesting scrap over the letter ATTENTION! PLEASE!!! which just appeared in Our Province. Twenty years ago a Father in the South said: "What do we know about the Province? We would not know we were Holy Ghost Fathers, if the mail man did not drop the annual account blank into our mail box." It seems to me that it was to take away this REAL grievance that Father Plunkett allowed the Province to publish an official NEWS BULLETIN. I would say: don't change those articles from Ferndale, Ridgefield and Cornwells, but let us have more district cub reporters who can weave together community and locality news items, with enough personal and local color and allusions to make them snappy. The monthly thought from our Venerable Founder, we **should** want, to keep our distinctive spirit aglow. It should be, as it is, in fact, the organ for official announcements. It should give us any items of national or international value or interest in which our Congregation or our individual Fathers take part, so that when certain matters are discussed in clerical or other circles we need not look on like dumb lambs.

Now won't somebody take up the cudgels for or against **this** or **that** letter?

Sincerely yours in Sp. Sancto,

Frederick T. Hoeger, C.S.Sp.

To the Editor:

The writer of ATTENTION! PLEASE!!! in the April issue of "Our Province" asks if there be any new ways of raising money for our works other than by bingo, card parties, etc. Allow me to say that both here and in Puerto Rico I have found the coin card a very effective means of raising money during the season of Lent. The coin cards, which are printed by the G. N. Spies Mfg. Co., Watertown, N. Y., hold ten dimes, cost ten dollars per thousand. I always have my own message printed on the outside covers such as: "Silver dimes on earth become gold ones in heaven when given to God. The Holy Ghost Fathers' Missions are your best investment for eternity."

This year at the beginning of Lent I distributed 1,600 coin cards for St. Peter Claver's Mission in Wichita. The front cover carried the caption "LITTLE LENTEN SACRIFICES," and the following appeal. "I am only a coin card doing a bit of home missionary work by seeking dimes for St. Peter Claver Mission, Wichita. I hope to be back amongst my people by Easter. Will you help me? If God has blessed you abundantly with dimes, surely you'll be glad to give some of them back to Him during the season of penance." On the back cover of the card was printed: "The poor of St. Peter Claver Mission need your dimes. You perhaps need their prayers. All benefactors have a perpetual share in Masses and prayers of the Colored." The results here in Kansas were even better than in Puerto Rico,

for to date I have taken in $342.80, and a few cards are still coming in. People who fill one card often ask for another for themselves or for a friend. Little children find delight in begging dimes to fill their card. People who contribute one year can usually be counted on to contribute the following year also.

Rummage sales have also been a source of income this year. Friends of St. Peter Claver contribute old clothes, shoes, coats, dresses, etc., and when we have enough for a rummage sale we rent a corner of a store for $5.00 the day where poor people are accustomed to buy, and the goods are always easily disposed of before the day is over. In March we made $41.00 at our rummage sale, in April $33.00. The Ladies of the Altar Society do all the work and take great pride in doing so.

E. J. Kingston, C.S.Sp.

ST. GABRIEL'S CHURCH
Hot Springs National Park, Ark.

On Sunday, May 11th, St. Gabriel's Church was dedicated by His Excellency, the Most Reverend John B. Morris, D.D., Bishop of Little Rock. The Church was completed last November and Holy Mass was offered for the first time on Sunday, December 1st, by Father John M. Haines, C.S.Sp. Since its inception, five converts have been instructed and baptized.

The Church, a temporary frame structure, has a seating capacity of on ehundred, is finished in native Arkansas white pine, is 21x70 ft. Adjoining the sacristy is a study which is used for an instruction room.

Bishop Morris, on this occasion, conferred the Sacrament of Confirmation to a class of six.

Present for the occasion were: Very Rev. George J. Collins, C.S.Sp., Provincial; Rev. Anthony J. Lachowsky, C.S.Sp. and Rev. James A. Riley, C.S.Sp., of Conway, Arkansas; the Most Rev. Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey, Subiaco, Ark.; the Very Rev. Msgr. John J. Healey, Diocesan Supt. of School, the Very Rev. Msgr. F. A. Allen, Secretary to the Bishop; the Very Rev. Msgr. James P. Gaffney, St. John's Seminary, Little Rock; the Rt. Rev. Msgr. William Carroll, Pastor of St. Mary's, Hot Springs; the Very Rev. Msgr. A. Demurger, chaplain to the Good Shepherd Convent, Hot Springs; The Very Rev. Charles B. McCoy, Pastor of St. John's Church, Hot Springs; the Rev. Thomas Prendergast, Business Manager of "The Guardian" the diocesan Catholic paper; Rev. M. Donovan, Professor at Catholic High School in Little Rock and Rev. John M. Haines, C.S.Sp., of St. Gabriel's. The White Benedictine Sisters and Sisters of the Good Shepherd were also represented.

Following the ceremonies, dinner was served to the visiting clergy at the Good Shepherd Convent.

CARENCRO, LA.

April 8, 1941.

We had a grand mission last week by Father Bourges, S.V.D. (colored),—who preached in Creole-French to the great delight and instruction of large crowds. Church filled to capacity, standees were plentiful, and one or two sat on the floor and stairs to the choir. Spiritually—most consoling.

HOLY GHOST PARISH, NEW ORLEANS, CELEBRATES SILVER JUBILEE

On May 4, Holy Ghost Parish, New Orleans, Louisiana, celebrated the Silver Jubilee of its foundation. The festivities began with a Solemn High Mass coram archiepiscopo, Very Rev. George J. Collins, C.S.Sp., provincial, being the celebrant, Rev. Edward V. Casserly, S.S.J., the deacon and Rev. James Connors, C.M., the subdeacon. The Master of Ceremonies was Rev. Joseph Murphy, O.M.I., His Excellency, Archbishop Rummel, presided, assisted by Rev. William Reintjes, C.SS.R., superior of the Redemptorist Fathers, Rev. Edward P. McGrath, S.M., and the Very Rev. A. Carroll Badeaux, chancellor. The sermon for the occasion was preached by Rev. Michael J. Brannigan, C.S.Sp., S.T.D., of the Holy Ghost Mission Band. Following the Mass the Archbishop spoke words of congratulation and encouragement.

In the sanctuary were Rt. Rev. Monsignor Charles P. Greco, Rt. Rev. Msgr. George Andree, Very Rev. Percy A. Roy, S.J., President of Loyola University, Very Rev. Michael J. Larkin, S.M., Rector of Notre Dame Seminary, Rev. Edward C. Prendergast, Superintendent of schools. Besides the above-mentioned the following clergy attended: Revs. T. Slater, S.S.J., Carl Schappert, S.S.J., Edward Murphy, S.S.J., Dominic Marchese, S.S.J., John R. Timpany, S.S.J., Michael Sheridan, Kerry O'C. Keane, C.S.Sp., A. J. Hackett, C.S.Sp., Michael F. Mulvoy, C.S.Sp., Edward F. Wilson, C.S.Sp., Francis J. Vorndran, C.S.Sp., Francis X. Walsh, C.S.Sp., Joseph T. Hanichek, C.S.Sp., Joseph McGoldrick, C.S.Sp., and Robert Brooks, C.S.Sp. Sisters of the Blessed Sacrament, of the Holy Family, and of the Holy Ghost occupied reserved seats in the middle aisle.

Forty of the visiting Clergy were guests at dinner in the rectory after the Mass.

On Monday, May 5, a special observance honored the Holy Ghost Fathers. The solemn Mass of Requiem for the deceased of the parish was sung by Rev. Francis X. Walsh, C.S.Sp., with Rev. Joseph T. Hanichek, C.S.Sp., deacon and Rev. Joseph McGoldrick, C.S.Sp., subdeacon. The dinner was attended by Fathers Collins, A. Hackett, J. Hackett, K. Keane, W. Long, J. McGlade, J. Lonergan, F. Vorndran, F. Walsh, M. Brannigan, R. Brooks, J. McGoldrick and J. Hanichek.

The celebration for the children of the parish took place on Tuesday with a High Mass at 9 o'clock.

The souvenir program prepared for the occasion attracted wide attention and much favorable comment.

CHARLESTON, S. C.

April 10, 1941.

A class of 75 was confirmed here last Sunday. Everything went off smoothly. The Novena leaflets arrived from Ferndale yesterday. I had wanted them for last Sunday, but I can still make use of them.

"The Spirit which is of God, stirs heavenly desires in the souls which he fills, and inflames them with Divine charity after routing the cold air of apathy and listlessness."—St. Peter Damiani.

The Sisters of the Blessed Sacrament
For Indians and Colored People
St. Elizabeth's Convent
Cornwells Heights, Pa.

April 25, 1941

Rev. Francis J. Smith, C.S.Sp., Superior,
Holy Ghost Fathers,
Ridgefield, Conn.
Reverend and dear Father:

Praise be to God for His goodness and His mercies! Do my eyes read aright? Your letter tells me, Reverend Father, that your Fathers offered a Triduum of High Masses, April 18th, 19th and 20th. Although I undertook to write and thank you for your wonderful gift, I feel quite incapable of doing so, and can only praise God again and again that the occasion of our Golden Jubilee celebration brought Him this great glory in the chapel of the Holy Ghost Fathers at Ridgefield. I am profoundly touched and grateful, Reverend Father, and may I ask you please to convey this meagre expression of my great gratitude to all the Fathers and the entire community, for sharing with us in rendering back to God honor and thanksgiving on this blessed anniversary.

I am confident God will shower special graces and blessings on all who have participated in giving Him praise in connection with this celebration, and in these spiritual gifts may you and the community and all your works share abundantly, Reverend Father.

May I hope for a continued memento in your holy prayers for our community and its work, and for

Respectfully yours, in Dno.,
M. M. Katharine.

INTERRACIAL REVIEW
20 Vesey Street
New York

April 7, 1941.

Very Rev. George J. Collins, C.S.Sp.
Holy Ghost Fathers
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father:

It is too bad that through an oversight the authors of the text-book, "America—Land of Achievement" omitted mention of the Holy Ghost Fathers. However, this applies only to the first printing which has been all sold out. I have called this fact to Sister's attention and she is to make the correction and forward it to the publisher. Let us hope that this will be in time for the second printing.

The present volume is adapted for the seventh-grade students. This is to be followed by another volume—for the eighth grade—is to be published early next year. The Sisters plan to come to the Interracial Center and get material on the "interracial problem." I am sure that this second volume will mention the great work of the Holy Ghost Fathers.

Wishing you a very Happy Easter, I am,
Sincerely yours,
(Signed) George K. Hunton.

MONASTERY OF THE VISITATION
Riverdale-on-Hudson
New York City

April 8, 1941.

You will be interested to know that we have been listening to very beautiful reading in our refectory during meals from a book written by one of your priests, and all the Sisters liked it so much that Our Most Honored Mother had it read twice in succession; it is the book "Learn of Me," by Father Kearney, C.S.Sp. Personally I have received many lights from it; the chapters on the conformity of the human will with the Divine Will are very instructive. We noticed he has other books. "My Yoke is Sweet," etc., and we hope to get them sometime.

* * *

MASHATI'S BIG LITTLE MISSIONARY

It is not the amount of matter that goes into one's make-up that counts, but it is the spirit and will to win that makes one a big man. Here is an interesting extract from a letter received by Father Park and written by one of our confreres who is a big man in a small body.

"Speaking of changes, here is one for the books. It knocked me off my feet. About a month ago I received a letter from our Principal Superior, Father Marron, informing me that I was appointed superior of Mashati. I thought it was a joke but it was quickly confirmed. Now I have the responsibility of both Mashati and its out-station, Useri: 4000 Christians in all—on a pair of shoulders too frail for such a load, I am afraid. My one consolation is that God knows my deficiencies and will not be stingy with His grace and help in caring for these people. I would ask you to give me a memento in your daily Mass that I may not be blind to the grace I receive. Father Hogan, also from Philadelphia, who came out last year, is my assistant. I think you know him, as he told me that he had been a frequent visitor at St. Joseph's House before sailing. He is hard at it getting a grip on the 'lingo.'

"I see from the Ferndale letters that have come out here that Kiswahili is a part of the curriculum at Ferndale now. To my mind this is a big step forward indeed. It means that the lads who come out in the future will be able to get into the work much more quickly. Much time is lost by new fellows getting on to the "make-up" of Kiswahili, because it is so different from the languages we are accustomed to. Once one gets on to the idea of Kiswahili, the rest is easy. For this reason I think it a fine idea to have already gone over the ground-work of the language before coming out here. I wish I had had such an opportunity at Ferndale.

Kind regards to all at Ferndale, Fathers, Brothers, and those scholastics who still remember "Shorty."

Colman Watkins, C.S.Sp.

"He chose us . . . that we should be holy and unspotted in his sight." (Eph. 1, 4)

DUQUESNE DOINGS

The annual Retreat for the University students was held during the last days of Holy Week and was conducted by Father Carroll. The attendance was surprisingly large, and that without any pressure brought to bear upon the student body.

For the first time in the history of the University all the devotions of Holy Week were conducted solemnly.

The Fathers fairly out-did themselves on every occasion, and the student body thrilled to the Gregorian melodies so touchingly rendered.

The devotion of the Three Hours on Good Friday was a successful venture.

We had the unique distinction of having Father Provincial with us on Holy Thursday. The large congregation present at the Mass impressed him greatly.

Beginning this year the executive council of the University will grant two full scholarships for deserving students who wish to become members of the Holy Ghost Congregation.

The beautifying project on the campus continues most satisfactorily toward an artistic completion.

FERNDALE HERALD

The bluebirds are returning to the "Dale." That is a sure sign that spring is not far off. These birds are the harbingers of that season of new life. At the time of writing we are looking forward to blue skies, refreshing breezes, and invigorating manual labor—blessings that spring brings in special abundance to us up here in "Yankee Land." However, we cannot say what one confrere said recently of the place from which he was writing: "Spring is even making the bricks blossom down here."

Since our last "Herald" we witnessed the funeral of Mr. Andrew Slimak, who died on March 8. Perhaps you well remember "Andy"—that is he. For the past seventeen years he worked here at Ferndale. It is said that he maintained always that he would die on a Saturday, "Lady Day." On a Saturday he died. We are confident that was the happiest "Lady Day" he ever had enjoyed. He was buried in the Community cemetery.

On March 26, Brother Titus celebrated quietly the 58th anniversary of his profession. We are, therefore, very happy to congratulate Brother Titus, and with him we are happy in the thought of over half a century of service to the Lord. This brother warrior of ours has the lively step and gay deportment of one who is not many years old, but rather many years young. For those of us who still weigh little on the scale of years, he is the personification of that invitation of Browning: "Grow old along with me! The best is yet to be, the last of life, for which the first was made: Our times are in His Hand Who saith: 'A whole I planned, Youth shows but half; trust God, see all, nor be afraid!' "

We enjoyed a very instructive lecture delivered by Father Ackerman. You know of his unique mission work: buying pagan babies for the Kingdom of God. He gave us a brief explanation of this important missionary activity. We wish him the best of success in gathering the little ones around Christ.

The spring clean-up has been a great success. The beauty that is Ferndale's during these glorious days is due not entirely to the artistic and colorful skill of nature. The Scholastics have done their share to help the Great Artist.

The quondam golf course is now a beautiful lawn. The water tower caused some difficulties due to a broken pipe but is now in perfect working condition again. The trouble was discovered when the tank was almost filled to capacity and some 50,000 gallons of water had to be emptied. Pipe ventilators have been installed in the cellar beneath the Brothers' refectory. In the future that cellar portion of the building will serve as a store room. The interior of the house is more and more responding to the cheerfulness and cleanliness of our paint crew.

A local printer gave us a lecture on the Graphic Arts. He displayed many fine specimens of his color printing. During his talk his policy of running a business became evident. It is what he calls the 'golden rule method.' A very admirable method it is.

Some of our younger generation starred in the play, "The Hottentot." There is every indication that the years to come will see no lack of excellent butlers, villians, heroines, etc.

A Pentecost Pilgrimage to Ferndale for retreatants and their families is being planned. Public devotions in honor of the Holy Ghost will be held. Benediction will be imparted in the grove. Booths will be erected on the ground to excite interest in the missions and to increase the devotion proper to our Congregation.

Final arrangements have been made for a solemn novena at Pentecost. Intention slips and the novena booklet are being mailed to all our benefactors.

RIDGEFIELD

From the moment the last snow began to melt and spring gave the green signal—life in Ridgefield began in earnest and with a vengeance. Once again the acres hereabout are very much alive . . . gardening, landscaping and repairing winter's wear and tear, occupying the novices—to say nothing of the shouts from the ball field. Spring has come to Ridgefield.

Father Maguire, who has been greatly interested in the farming activities here, suffered a fracture of the skull recently when he was jolted from the farm wagon he was driving. The injury was serious enough to require an emergency operation. At this writing he is progressing satisfactorily at the Danbury Hospital.

Easter in the Novitiate is an experience that cannot be duplicated elsewhere. After a fervent forty days . . . the Easter Retreat . . . the season appeared bright and joyful for all of us here. The crowning glory of the day was the schola's rendering Farmer's Mass in four parts.

During the holidays Father Flynn from Cornwells paid us a visit.

"They are consecrated to their God. Let them therefore be holy." (Lev. 21, 7)

KERNELS FROM CORNWELLS

Easter week in Cornwells is traditionally spent in getting back into mental gear after the few days rest. This year, however, the boys had scarcely arrived back from vacation when they found themselves in a flurry of activities of various kinds. Wednesday, April 16th, was spent in getting the house in shape to receive the Annual Convention of the Clerical Interracial Conference, held the following day. Among the guests were: Father Provincial; Fathers John LaFarge, S.J., Benno Brink, O.S.B., Urban Lux, O.S.B., Norbert Georges, O.P., Ferrer Cassidy, O.P., Francis J. Schmutz, S.S.J., Cornelius J. Ahern, Michael Hanley, Michael J. McLaughlin, Roger G. Franklin. Among our fathers were Fathers Clement Roach and P. J. McCarthy.

The same day we were hosts to about 25 Indians from Arizona, North Dakota and South Dakota. These 100% Americans were participants in Mother Katharine's anniversary celebrations the three following days. When the news came that the red-skins had arrived, some of the fathers, reminiscent of the old wild-west shows, are said to have remained in their rooms with bolted doors. We have not been able to substantiate this story.

Then, as if by way of variety, we gave sleeping accommodations to 22 colored boys for three nights; they were also taking part in the convent celebrations.

The long and intimate association between Mother Katharine's community and ours makes the celebration of her anniversary an event in our college history. Our readers know already in detail all about this epoch-making event. The fathers, brothers and boys attended as many features of the celebration as possible. Several of the fathers had the honor of being ministers of the chapel services: Father Provincial was deacon at the Solemn Pontifical Mass on Friday; Father Hoeger was Celebrant of the Benediction on Friday; Father Hoeger was Assistant Priest at the Solemn Pontifical Mass on Saturday, Father John Stanton was Subdeacon at Benediction.

A lot of fathers and scholastics were anxious about the condition of Father Roth, who underwent an operation at Nazareth Hospital on April 16th. At present he is registering progress toward recovery.

On May 29, Brother Francis made his perpetual vows in our chapel. The joy of the event was tempered a bit by the news of his call to the Provincial Residence at Washington ad tempus. A dinner was held in the community in his honor.

A land-mark has been removed from Cornwells. You remember the clump of cedar trees which decorated the court-yard? They stood in an oval and hid from view the approach to the house. Its removal should prompt every past student to wax sentimental. It was the first thing which greeted your sight when you came tremblingly the first day of your first year. And now, by one deliberate fell stroke, the whole thing has been ruthlessly torn away to make way for what is hoped will be an improvement.

Father Peter Lipinski, attention. For a number of years we had here in Cornwells a well-kept, well-hoed productive flower garden, supplanted by an equally well-kept hot-house. Then, at Father Lipinski's departure, the whole thing was destined to decay. But the good work has shown signs of revival; another flower-lover has developed in the person of Father Paul Lippert. Two years intervene between the works of Peter and Paul; if Paul is as successful as Peter in flower production, the community will be abundantly satisfied.

AMERICAN PADRES

It was a cold day, January 8, 1931, when Fathers Plunkett, Duffy, Boyd and Guthrie boarded the S.S. Lorenzo, docked at Brooklyn Pier and being made ready for a voyage to the Island of Puerto Rico. They were to be the first Holy Ghost Fathers to labor on the Island and the first American Fathers to "invade" one of her larger pueblos, Arecibo. (The word "invade" is taken directly from the monologue of a disgruntled Spaniard.) A "Bon Voyage" was waved from the pier by Father Phelan, Provincial, and by Fathers Collins, Brannigan, Cooney, Mulvoy, Killeen, Manning, Kirk. Mr. Jim Mulvoy, a brother of Father Mulvoy, was also present. The thoughts of the four as the boat was released from her moorings are not recorded.

On January 12, our missionary group disembarked at San Juan to find the Redemptorists waiting with a warm welcome. Our Fathers enjoyed the Redemptorist hospitality during those early days in Puerto Rico. The only newsworthy item of a calm voyage is the fact that Father Boyd managed to get to the dining room three times. Another item, having more of an ironic value than a news value, is the offering made by an Anglican minister of his own personal mission kit should the Fathers desire to say Mass during the voyage.

Four days after the voyage we find them in the Pueblo of their future labors, marooned definitely, if not comfortably, in the best hotel in Arecibo, a town wherein a person has the wide choice among three which start at bad and compare as does that adjective. From notes we gather that a naturally gawking people set an all time high for gawking. Without fear of exaggeration, we say that the bearded lady had she been in town would have been a far less attraction. Panhandlers, fakirs and beggars that beggar description worked their several wiles on the American Curas whom they thought to be incalculably wealthy. One day, Father Plunkett found his way to the bank to make a humble deposit and within a half hour all Arecibo was electrified with the report that the American priests had deposited half a million dollars. Rumor had it that the new Fathers were going to build schools, libraries and outdoor recreation centres. The predatory horde redoubled their efforts and the Fathers had to pay somewhat of a king's ransom for a momentary respite. Those early days were difficult, in a place where the new missionaries understood nothing of what was being said, where they were a public curiosity and where, in short, everything was new and bewildering. The pressure of their feelings had an only outlet in a phrase which in such circumstances is a strong one: "Wait till we learn the language."

On Sunday, January 18, Father Plunkett was presented to the congregation by the outgoing pastor and

the Bishop's letter officially naming him Pastor was read. About 275 persons assisted at the Masses that particular Sunday; a number by no means encouraging. The collection for that day amounted, as a bookkeeper would say, to a grand total of $1.59, which amount is grand only in title. However, justice demands that we mention an additional amount of 15 cents which trickled in from one country district after the first counting. All retired early to bed that day, sleep coming, as the Journal has it: "... as a blessed escape from the awful strangeness."

There is nothing like letting a man know what he is up against. It seems that the natives were determined to be quick in showing our American missionaries just that. A sick call came in from Esperanza, a Barrio which lies at the extreme southwest of the parish. The messenger promised to meet the Fathers at the chapel in Esperanza and to have with him two horses for a journey that would take about an hour by horse. Fathers Plunkett and Guthrie started out expectantly. At least this promised a bit of adventure. It fizzled out miserably when neither the man nor the horses showed up at the proposed meeting place. After a long wait the two disappointed missionaries returned home wondering what the native folk thought of them. One of the Fathers conducted the evening devotion of the Rosary in the vernacular. This hero—and that indeed he was—is not mentioned by name in the Journal. This ommission has cost posterity the name of a real giant. How deftly some chroniclers can hide from the wooing eyes of history some of the fairest and the finest.

Soon a house was rented and fixed up. A car was bought. Bargaining with the merchants for what was needed continued to go on; the Fathers were suspicious of being "taken in." "Wait till we learn this language," was pronounced this time with a little more hope because they were actually learning it.

Bewilderment came from all sides. So many funeral processions passed by—no stop at the church; no priest called to administer to the dying. On the Feast of St. Blase fifteen people were finally persuaded and cajoled into taking a fling at this strange custom of having the throat blessed. Unheard of before it was regarded as an innovation of these American Curas. There were slight rumblings of discontent among certain groups who resented the "occupation" of the American Priests considering it part of a huge plot of foreign aggression. Fortunately this was among the more ignorant and less influential people of the Pueblo. The better class showed nothing but a spirit of understanding and friendliness. It was not long before prejudice disappeared or rather turned to surprise when the people discovered that the new Fathers were showing them in what consisted this Catholic religion that was always dear to them. Many still talk of the wonderful upswing religion took when the American Fathers introduced this supposedly new form of Catholicity. Encouragement came at this time in the form of a committee of five Senoras who called on the Fathers to assure them that they were entirely welcome and that their work was and would be appreciated. The Senoras apologized sincerely for the resentful attitude of some of their own people and in language that only a Spaniard can use with decorum condemned bitterly those rogues that tried to take advantage of the Fathers in business dealings.

But the Fathers at this time were busy learning the native tongue. They had said: "Wait until we learn the language." That day came sooner than they thought.

(To be continued)

"SYLLABUS OF ERRORS"

The time has come when Catholic publications must present Negroes in the same style as whites, if such publications intend to develop in Catholic whites a sense of justice toward Negroes and in Catholic Negroes a sense of trust in whites.

Injustice on one side and distrust on the other are two forces which greatly halt the progress of the Church among American Negroes. The Catholic press can be the strongest force to conquer the evil if it goes to the front and presents the black American as black Americans really are.

If the Catholic Church intends to gain the confidence of probable Negro converts, the Catholic press must erase from the minds of Catholic whites the following illusions:

1. Negroes don't think.
2. Black Negroes are ugly.
3. All light-skin Negroes want to be white.
4. Negroes are more immoral than white people.
5. Negroes got their blackness through the curse on Ham.
6. Negro men don't love Negro women with the same devotion as other men love their women.
7. Negro men are cowards.
8. Most Negroes steal chickens.
9. Negroes keep dirtier than any other people.
10. Negroes never speak good English.
11. Negroes are lazy.
12. Most Negroes are superstitious.

I doubt if one could secure one single publication released by white people which did not reflect in its fiction one of the above illusions about Negroes. Most authors write with one of those illusions in their minds, whenever they write about Negroes. Consequently the story is bound to reflect it.

—Ora Mae Lewis in Our Sunday Visitor.

Over 50,000 Copies of First Edition Sold in Two Years

YES, FATHER, by Rev. Richard Graef, C.S.Sp., translated from the German by Rev. Tarcisius Rattler, O.S.A. 12 mo., 263 pages. Cloth. $2.50 Postpaid.

Religious of all classes and orders will certainly treasure this precious volume as an inspiring help on their way to perfection. It will lift them from dreary routine to the joy of living in God.

But even the ordinary man and woman in the world who long at times for the better things of the spirit will likewise discover in these pages counsels of perfection which they may seek elsewhere in vain. It will show them how the way to the Kingdom of God—at once so easy and yet so hard—is open to all "men of good will" without exception. To follow the author's advice is truly to bring "God in our every day life."

Priests and teachers of religion—retreat masters in particular—will find here not only much solid nourishment for their own spiritual life, but also an abundant source of material for sermons and conferences.

This book is written in such simple, clear and charming style that it is entirely devoid of that dryness which is so often associated with spiritual books. It is moreover a veritable tapistry woven with citations from Sacred Scripture and references to the liturgy and Catholic practices. It deserves a place in every religious library where it will surely be read with pleasure and profit.

"CZESTOCHOWA"

Czestochowa is a name dear to every native of Poland and to the many of Polish extraction throughout the world. Czestochowa is a famous shrine of Our Blessed Lady, Queen of Poland, commonly called in English, the Shrine of the Black Madonna of Poland. This shrine was one of the most outstanding of the many shrines of Poland. Here a picture of the Mother of God painted on cypress wood was venerated. This picture is said to be the work of St. Luke.

The sanctuary housing this precious relic was reputed to be the richest in the world. It was under the care of the Religious of the Order of St. Paul (Paulites), an Order founded in Hungary about the beginning of the 14th century. These religious opened their first convent in Poland at Czestochowa. They placed their famous painting of the Black Madonna in the chapel. Almost immediately this little chapel became the scene of many miracles so that Czestochowa surpassed all other places of pilgrimage in Poland. There are many in this country who remember their pilgrimages to that famous shrine. It was a difficult task to walk on one's knees around the edifice, but the spirit of sacrifice was there—the spirit that makes difficult tasks easy.

Today Czestochowa most probably has a new name, for invaders try to erase from the memories of a conquered people the glories of their homeland, lest perhaps these remembrances of the past turn forced submission into active resistance. But it is the fatal error of many an invader and Church persecutor to think that changing names and brute force will erase the national and Catholic spirit of a people whose faith lies too deep to be reached by persecuting hands. The spirit and faith of a nation do not depend on shrines and names, or past glories; they are but the mere expression of that faith and spirit. Many a conqueror has found himself conquered by the spirit of a nation, especially when that spirit was Catholic.

Bombs have destroyed Warsaw, but bombs cannot destroy the spirit and faith of the Polish people personified in Czestochowa. Bombs are made to blow material things to pieces, but the spirit of Czestochowa remains untouched. That great love of the Polish people for Our Lady, their Black Madonna, will not fail to revivify that nation. She will help Poland preserve its faith despite persecution and terror. With her aid that country of the Black Madonna can once more be counted on to defend its Catholic heritage against enormous odds—and that successfully and decisively.

LEST WE FORGET
FATHER RYDLEWSKI

News reached us the first week of March, indirectly, through Rev. L. Alachniewicz, that the Rev. Sigismund Rydlewski died in Poland on January 2, 1941. There were no details given, outside the fact that Fathers Rydlewski and Tomaszewski were detained in a Benedictine Monastery near Posen.

Father Rydlewski was one of our pioneers among the Polish Priests, laboring in the Pittsburgh District. The old-timers on the "Hill" still remember him as an energetic young priest and assistant to Father A. Jaworski at St. Stanislaus Church in the early nineties. It was in 1893 that the hill district began to be heavily populated. Through the efforts of some of the prominent inhabitants, a delegation of citizens was sent to Bishop Phelan, then Bishop of Pittsburgh, for the purpose of organizing a parish of their own. Their petition was granted, and in 1896 Father Rydlewski was appointed by the Ordinary to take this project in hand and proceed with organizing a new parish. During all this time funds were being collected for the worthy cause by Father Rydlewski who went from door to door and successfully collected the money necessary to realize his plans. In 1897 under his supervision, a school and a chapel were constructed and dedicated. The new parish had about 400 families. This was the fruit of his hard work, patience and sacrifice, and the splendid cooperation of the Polish people who were so vitally interested in promoting God's glory and the spiritual welfare of their souls.

Father Rydlewski was in charge of the new parish, Immaculate Heart of Mary, until 1898, and was succeeded by Father Joseph Szwarcrok, who in 1904 built a monumental church which is the pride of the hill, being a replica of St. Peter's in Rome. In 1914, Father Rydlewski returned as Pastor and remained until 1917. During the World War he became Chaplain of the Polish Army, Kosciuszko Camp, Niagara-on-the-Lake, in Canada, and subsequently in France and in Poland.

After the war he was appointed Director of one of our Educational Institutes for orphans in Bydgoszcz, Poland (now Bromberg). Later he was Master of Novices and was one of the founders of the Novitiate for the Brothers of our Congregation. This was in April of 1919. He received the distinction and honor of Major in the Army, was decorated with the "Croix de Guerre," in charge as Lieutenant of the 13th Division, with the additional distinction of the Order or Cross Virtuti Militari and the Cross of Independence.

He remained in Bydgoszcz after the war, at his post as Director and Instructor of young men aspiring to the Priesthood and Brotherhood in the Congregation. He spent about fifty years in the Priesthood. His life was well spent, for he gave all that was in him for the good of the Order. Endowed by nature with a quiet disposition, he was nevertheless always strict and severe when it came to observing the rules and regulations of the Community in which he lived. He was a good companion, a true friend and father to all. He was Provincial Procurator and a member of the Provincial Council for many years in the United States

and his conscientious work and performance of duty are well known amongst us.

He taught Moral Theology in Ferndale with great success, and when Cornwells opened, he was Director of Apostolics for a lengthy period. He was also pastor of St. Joseph's Church in Mt. Carmel, Pa., for six years. He was, in addition, instrumental in founding the Orphan Asylum in Emsworth (Holy Family Institute).

His life was that of a true religious—always ready to help his neighbor or brother-priests in every endeavor. Zealous and hard-working, he was loved by all and respected by his fellow men. He believed in Venerable Libermann's motto: "Fervor, Charity and Sacrifice." He died in exile, a real patriot, soldier, father and priest. May he rest in peace.

—Rev. Joseph Sonnefeld, C.S.Sp.

"GIVE ME WISDOM . . . "

Encyclopedias fascinate me. The variety of subject matter. The pictures. The brief detail. All wonderful. Their contents run a giantly gamut in the vast sphere of human knowledge. They are books of knowledge.

There is the other kind of encyclopedia—the walking encyclopedia. The product of our system of modern education. The man who knows something about everything. This is the encyclopedia that I dread, because in many cases he is very much like his brother in the library—lots of knowledge but no wisdom. Of course it requires a very special press to turn out a walking encyclopedia but our scientific age has overcome any difficulties that may be encountered in such an endeavor. The modern system of education does the job in an excellent manner.

Many of our schools, colleges, and universities are a special kind of up-to-date printing establishment: The type is the professors; the paper is the students' minds and the book or finished product is the man we call a walking encyclopedia. In all justice I believe the name is given him with far more accuracy than we might imagine at first sight and with more irony than many are aware of. It is not knowledge that makes the Man. It is wisdom. "For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded." (Wis. 9, 6.)

Wisdom is not knowledge. Those who are wise usually have a good fund of knowledge but they are not wise because they have knowledge. They are wise because they know what true knowledge is and they know how to use it. When unconsciously they make a display it is of wisdom. It is not a display of knowledge. The encyclopedia type is usually displaying his knowledge and very consciously so. It is so easy to check on knowledge he must watch his step. Very often he finds his knowledge must be changed. In fact knowledge is constantly changing. Wisdom is eternal Wisdom can save a world while knowledge can wreck a world—as it is doing today. Vast mechanical contrivances made to kill men are a product of an age of walking encyclopedias; the product of an age that lacks wisdom. Our non-Catholic friends have a wonderful knowledge of Scripture but display very little wisdom when they read the Sacred Writings. A lifetime of knowledge may bring very little fruit, but a moment of wisdom can bring untold blessings and glory, not only to him who is blessed with wisdom's benediction, but to the world in general. St. Isidore said: "Wisdom is the knowledge of human and divine things with the study of living virtuously." Certainly that definition must prove shocking to our age of knowledge, the age of walking encyclopedias.

We need men who can think. The system of modern education must stop producing walking encyclopedias —men who can only be "impressed"—men who cannot think. A man who is accustomed to having knowledge "impressed" on him during his period of education can do very little thinking for himself. Usually he abounds in knowledge but is destitute of wisdom. This is the state of affairs that has made modern propaganda possible and extremely effective. It is manufactured for those who are accustomed to be "impressed" but who do very little thinking. Because of lack of wisdom the population of a whole country can become but a vast sheet of paper with false ideals impressed upon it by a powerful propaganda machine.

"Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children." (Wis. 9, 4.)

THE COSMOPOLITAN CRIME

The great evil of our day is that of seeking happiness in pleasure. Too many are trying to make their heaven right here on earth, but this false ambition makes a hell of this world. Every man who lives this life as if there were no other is greedy, selfish and unjust. It is these terrible qualities of a man that can bring sorrow to his fellow man. At the root of what we call modern evils is that philosophy which aims at remaking this world into a pleasure paradise where the satisfaction of all man's desires will be uncontrolled and where pain and responsibility will be unknown.

Today happiness is sought in pleasure. Heaven is believed to be here on earth, but as yet the yoke of past customs and obsolete religion have prevented this world from showering on man its full quota of pleasure. Not until materialism be accepted will this world be made surrender the vast resources required to make of this earth the utopia of pleasure and of freedom from pain and responsibility all of which will totally satisfy man. This is modern thought—or lack of thought.

This false philosophy commenced with what the historians call the Reformation, but which is more correctly called a revolt—the revolt of man against God, because it set up man himself as a God. He was free to interpret the Word of God as he wished. Man commenced to teach God what was best for man. God's authority was replaced by the authority of man. The clay did away with the Potter and attempted to shape itself, but the hands of Satan have moulded that disobedient clay. What was destined to be the beautiful vase to hold the flowers of truth and virtue turned out to be the devils distorted cuspidor.

When God is lost sight of man makes to himself his own god and his own heaven. He desires the world to be one big Babylonian pleasure palace. He commences to seek his happiness therein, but finds life

empty because he confuses happiness and pleasure—he thinks pleasure should satisfy. He looks about him and finds he is rich in pleasures, yet grieved at the hollowness of his empty life. There is something missing and that something is happiness which he thought he could find in pleasure. But pleasure deludes many—it is humanity's great pied piper. How sorrowfully true do the words of the Apocalypse apply to our times: "Thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked." (3, 7.)

It is true that every age had its evils, but none so dangerous and soul-destructive as the great evil of our age: mistaking earth for heaven; pleasure for happiness. This is the climax of the so-called Reformation: the exchange of an eternal birthright for a mess of pleasure.

Amidst all the evils of the Christian era prior to the Reformation man counted on going before his Creator some day and of rendering an account. As yet he never considered that the only account to be rendered was the account to be given to this world. He, therefore, was kept in check because his spiritual vision was not as yet clouded or completely blinded. He could still see what was "the Way, the Truth, and the Life." Having found the emptiness of pleasure he could always get back on the road to heaven. The "Pillar and the Cloud" guided him through the night of passion and the day of his forgetfulness of God. Then came the religious revolt which warped his spiritual perspective. He rebelled against the Authority that could keep clear his vision of things eternal. He became his own authority. He decided pleasure was happiness. But pleasure became more than that for him—it became his god. He gave slavish worship to that which should be his servant. Pleasure danced before him Herodias-like. With eyes now totally fixed on things of this world he was not capable of seeing the "Pillar and the Cloud." The vision of that Maid of Pleasure replaced in his heart the love of his Creator—his heart became the hardened heart of Herod, because he sacrificed all in order to sacrifice to pleasure. He sacrificed his own respect and the request he had for his fellow man. To the Maid of Pleasure he gave what she asked—his purity. With that purity went man's strength because no longer was pleasure merely alluring; he was now bound to it with bonds that bind as securely as the bonds of an oath. Today hordes of Herods are sacrificing precious parts of their kingdoms to that Maid of Pleasure whom the great Reformation made a goddess.

Consider for a moment the awful sacrifices modern man is making to this goodness: The cradle is kept empty so that the garage may be kept full. Such trifles as a car, a radio, a vacation take the place of a son or daughter. The permanent and living is replaced by the transient and dead. Art, literature, education are all slaughtered to suit the whims of those who look to no future life, but look only towards pleasure—pleasure has its roots in far more spheres of human activity than we are prone to think. In art we see pleasure's brazen suggestiveness—the brush is guided not by the sublime and beautiful or aesthetic sense; the spirit of Herodias lurks alluringly behind the scene. To open the pages of the modern novel is to open the door to the herodian halls of pleasure where the Maid of Pleasure is made to dance with all her alluring captivity before the imagination of the reader just as effectively as she danced in the palace of Herod on a certain birthday of his. Literature's vast and wide way has made her advances so easy. So close has she become in our day that her foul breath has replaced the aroma of purity in the life of too many of our youths. In many of our universities her immorality is the norm of morality.

Many today who are poisoned by the philosophy of pleasure believe themselves to be enlightened, but their reason to a great extent has been replaced by pleasure. They are but distorted specimens of humanity and fool only themselves if they think they are model examples of manhood and womanhood. The pure man can see the baldheadedness of their adultery and impurity covered with the wig called a divorce paper. He can notice the death-dealing pallor of their prostitution though covered with the cosmetic called family control. Their make-up fools no one; perhaps not even themselves.

The confusion and chaos today is the logical answer to the so-called Reformation. Man was told he could be his own master; that he could believe what he wished. That is exactly what he has tried to do, but instead of becoming a master he has become a slave. There was a time when he was master but the Revolt swept him from his grasp on the true meaning of life.

The effort that must be made for all to get back to "the Way, the Truth and the Life" is a course that demands manly strength—the strength that lies in purity. These words of Tennyson are poetically beautiful but their truth surpasses that beauty: "My strength is as the strength of ten because my heart is pure." He might have said ten times that amount and still have been correct. The power of purity is something our age must grasp in order to be saved from its miseries.

THE TEACHER OF TRUE LIBERTY

Almost everybody is talking about liberty today. Even washing-machine companies are endeavoring to liberate woman from washday while the electric razor companies have contributed their share to this spirit of liberation. But most of those who shout the loudest about liberty are often those who do not know what true liberty is. They themselves are often prisoners, fettered with the bonds of sin and error. In a certain sense they have a good reason to shout for freedom. Many of them are not crying for true liberty but for that semi-insane state of doing whatever they please. But this is not the liberty of Christ, the liberty that liberates, the liberty that admits man to a state which is not lived behind the prison gates of sin and error, but to that state in which he does what God expects him to do—and this freely because he serves his

Creator by acts which are not controlled by physical laws or instinct.

Because of the widespread acceptance of freedom for license more than ever before man must be taught the liberty of Christ.

Because of the Fall, man's nature demands a rather complex education, consisting mainly of the eradication of bad habits and inclinations to evil and the inculcation of good habits. This is a difficult task, requiring heroic perseverance and the humble application of all natural and supernatural means available. Since liberty and its consequence, the full acceptance of responsibility, is an integral part of our system of education, we must expect in fallen man a strong opposite inclination: a tendency to shift responsibility, to deny obligation and finality. We know that such is the essence of all religions and philosophies today outside the Church.

How did Christ teach liberty? He told us His way of teaching when He read from Isaias that He was the Anointed to preach the gospel to the poor, to heal the contrite of heart, to preach sight to the blind, to set at liberty them that are bruised. What does this mean? It means that He was to treat the poor, the contrite, the ignorant, the insulted and the injured in a manner totally different from that of the world. He was to set them free from the so-called liberty of the world.

The more we learn of Christ's life, the clearer we see exemplified the law of the Cross, conquest through what seemed to be total defeat. In dealings with fallen man we must keep in mind that the sufferings they inflict by their rebellion against the liberating truth may become the beginning of their conversion: "Let us examine Him by outrages and tortures, that we may know His meekness and try His patience." For as the Book of Wisdom continues, "they were deceived, blinded by their malice, and they knew not the secrets of God."

To understand the folly of the Cross, men have to learn what fallen nature implies: that to follow their perverse inclinations means disorder and ruin. Then they may see how Christ's life and death, in the light of His claims and prophesies, can become the remedy for sin by free submission and adherence to this new reversed order. Then they can go to Calvary to receive the supreme lesson. They will no more wag their heads and demand that He come down from the Cross, but they will ask for His liberty, accept responsibility, and be converted. With the Penitent Thief they will say: "We have received the due reward of our deeds; but this Man hath done no evil."

The liberty which the world wants today is not the liberty of Christ, but the world must be taught that only those who serve God are truly free; that those who serve their own desires are slaves in the true sense of the word.

"Put ye in the sickles, for the harvest is ripe; come and go down, for the press is full, the fats run over: for their wickedness is multiplied." (Joel 3, 13)

"God's ineffable and boundless goodness hath taken care that our labors be quickly at an end, whereas the reward for what we have done, endureth forever."
(St. Bede).

A NEIGHBOR'S THOUGHTS

(A digest of an article in "Light" by Dorothy F. Grant)

Priests and Politics: When the Catholic priest utters a political opinion with which the majority of the laity is in full agreement, the priest is applauded. He is pointed out as a free citizen and as such he enjoys all the rights of any citizen.

The laity is delighted to have the priest endorse its own opinions. On such an occasion it is proud to show the world that the Catholic priest is an intelligent, far-seeing, loyal American citizen.

Let the "intelligent, far-seeing, loyal American citizen" express himself adversely to popular opinion as it exists among the patronizing laity, and this portion of the laity is the first to denounce him as "Father So-and-so and his crackpot ideas," the first to proclaim its "freedom" from such radical opinions; forgetting that Christianity is the world's most radical "ism." Thus a scandal most harmful to the Church is built up. Know-nothings, witnesses and bigots never do as much harm to the Church as this species of broad, liberal, M.A. or Ph.D., or plain ignorant Catholic.

The scandal is magnified many times when a few of the latter band themselves together as lay "editors" and sponsor a periodical which they presumptuously call "Catholic." Because of the "liberalism" of these laymen and their "broad-minded" followers, Catholics never stand united on the morals of a political issue. Herein lies a great weakness.

Private Conversions: If one layman disagrees with another politically he may try (privately) to win the other to his view; or he may try mass conversion through the editorial channel. But when the layman disagrees with the priest he will not give the private chat method the slightest chance. A private, unpublished chat gives no worldly glory, no non-Catholic approval of one's liberal views. The layman would muzzle the priest, but, of course, to muzzle himself would be absurd.

Wax Figures: Must Catholic priests be only wrapped in stiff vestments, expounding doctrine from the Altar?

Must they be forever the patient ear of God in a stuffy confessional box?

Must they be admitted to the Catholic home only when death has sent its swift warning?

Must they be only baptising, distributing Holy Communion, marrying and burying?

Must they merely be citizens of the Kingdom which "is not of this world" and not citizens of the country in which they live?

Must they be dipped in wax from Sunday to Sunday?

Are these privileges and conditions the extent of their service?

Is it not the province of the priest to apply the radical preachments of Christianity to the world in which he lives?

Priestcraft: Often, indeed does the non-Catholic shake a world-wise head at the Catholic priesthood and say: "Your priests live such 'un-natural' lives. They do not marry, they have no home life. How can they understand your problems and advise you about them?"

These believe in fact that our priests are feelingless, thoughtless wax puppets, and the "liberal laity" would keep them so, melting them down on Sundays to say Mass. For the balance of the time, this slice of Catholic laity would keep the priest safely under glass.

Priests Are People: That's something to keep in mind. The Priest likes to think, something many of the laity avoid as heavy and unpleasant. He is a patriot, perhaps fundamentally the best patriot any country may hope to have.

Why, then, must some of the arrogant laity presume to deny the priest the privilege of expressing himself on matters political? Is this not the privilege of the citizen, freely, often abusively indulged in by the ignorant and the scholar alike?

What voice is raised the loudest against the wreckage and disaster of War? Of indecent literature and plays and movies? Against divorce and race suicide, mercy killing and sterilization? Against economic slavery, child-labor, Godless education? This cannot be the voice of a wax figure.

What voice went unheard at Versailles in 1918? What voices go unheard today? Yet the laity snorts when the political opinion of the priest is not in agreement with its own.

But fundamentally isn't it politics which makes war?

Yet the patronizing laity would garrison the church with robot priests!

Think Silently: The patronizing laity will let the priest do this. It will fill up his time between masses and funerals and occasional baptisms! The laity forgets that the priest has material with which to think, profitably. Not to the profit of the world, but to the profit of the individual who has a vague hunch he must try to end up in heaven.

The laity forgets that the priest has had a profound education embracing the culture of billions of human beings and eons of repetitious history. In vulgar parlance, the priest is more apt than not to "know his onions."

Priest or "Boss": If I, as a layman, found myself in a dilemma as to "how to vote," I could do far worse than discuss candidates and issues with a priest. I could go to a political "boss." But between the priest and the "boss" on a political issue I would play my vote on the word of the priest—but I would not expect it to win until millions of my compatriots did likewise.

"Let him indeed be silent about thy mercy, O Blessed Virgin, who has invoked it in vain!"—St. Bernard.

"O admirable dignity of the priests, in whose hands, even as in the womb of the Virgin, the Word is made flesh."—St. Augustine.

"God has wrought two great similar marvels in his Church—the Blessed Virgin and the priest." (Olier.)

"Let every priest have the soul of Mary, to magnify the Lord; and let every priest have the spirit of Mary, to rejoice in the Lord."—St. Ambrose.

LEST WE FORGET
FATHER ANTHONY THOME

It was a cold day when Father Thome arrived at Chippewa Falls back in January, 1914. The newly arrived pastor was no inexperienced missionary. Between 1898 and 1903, the mission fields of Zanzibar, Bagamoyo, Tanga, Kibosho, Rombo were the objects of his untiring zeal. Broken down in health he was sent back to Germany. With many lecture tours he kept alive in the Fatherland interest in the Congregation and its works. In 1907, he was sent to this country and was assigned to take care of the needs of the German population of St. Anthony's Church, Millvale, and later at St. Mary's, Detroit. His last assignment was to Holy Ghost Church, Chippewa Falls. This portion of his missionary career was the longest and most successful.

Almost immediately on arrival at Chippewa Falls he began to reorganize the missions of Elk Mound and Springfield. Later he founded the new mission of Wilson. In all these undertakings he had the firm support of the good, solid Catholics who largely comprised his congregation. He was constantly at their disposal and in return they gave him their unstinted cooperation and affection.

He kept every detail of his mission churches in perfect repair. He was satisfied only with furnishings of the best quality. Like all fervent priests he did not neglect his Master's dwelling place.

His preaching, even in English, was enhanced by a vocabulary far above the ordinary. He had a cultural background. His mother was a school teacher. His father a clerk of the court in his home town, Walmerod. For a short time the young Anthony Thome studied medicine at the University of Innsbruck.

He loved to organize catechism classes especially during the summer months. He directed these classes himself. He was well aware of the great responsibility of moulding little minds which would bear faithfully the faith to future generations of those people whom he loved so much. He directed these classes with unflagging zeal, a methodical approach, and with a punctuality that was admirable. In fact these characteristics permeated all his undertakings. Back in the days of bad roads and no automobiles he was always punctual. In summer when the heat was blistering he was always on the job with his horse and buggy. In the bitter cold of winter he put aside the buggy for the sleigh. Through the snow, the ice, and the blizzards of winter and beneath the burning heat of summer Father Thome went about his priestly work with the constant zeal of a faithful missionary.

He often entertained his confreres with stories of Africa and of the army. (He completed his military service at Mayence just prior to his entering the University of Innsbruck.) Many were his references to his first days at Chippewa Falls.

No doubt his untiring missionary labors hastened his death. Though suffering from high blood pressure and a diabetic condition he stuck to his post. Never did he complain. Never did he ask for help. He never considered himself deserving a less strenuous work.

He wanted to stay on the job to the end—and he did.

The first part of July 1936, was extremely warm. At times the temperature rose to 109. It was one such scorching day, Sunday, July 12, that Father Thome started out as usual for his mission at Springfield. Having said Mass he went to Wilson and celebrated a second Mass. After this Mass it became evident to some of his parishioners that he was not feeling well. A few years previously he suffered a break-down in health and he was now sixty-five. Some of those who had heard Mass at the mission church of Wilson on that Sunday offered to drive him home, but in his own characteristic way he waved them aside and bid good-bye. He sped away for home in his car. Between Boyd and Cadott he was overcome by the heat and heart failure followed. The car swerved from side to side and then crashed into a tree, but the valiant missionary had already reached home.

"For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him." (Rom. 10, 12.)

"I live in the faith of the Son of God." (Gal. 2, 20.)

"Wherefore, he that thinketh himself to stand, let him take heed lest he fall." (1 Cor. 10, 12.)

"Lord, thou wilt give us peace; for thou hast wrought all our works for us." (Isaias 26, 12.)

"Strive not in a matter, which doth not concern thee; and sit not in judgment with sinners." (Ecclus. 11, 9.)



New Sacred Heart Church, Lake Charles, Louisiana

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



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THOUGHT FOR THE MONTH

"Very dear brother and sister, I have to announce to you the great mercy, the ineffable bounty, of Our Lord Jesus Christ to an unworthy servant who does not merit even to pronounce His holy Name. I have been ordained priest, this morning. God knows what I have received on this great day! And God alone knows it, for neither man nor angel can conceive of it. Pray to Him, all of you, that it may be for His very great glory, for the salvation and sanctification of souls, and for the edification of the Church, that I have attained to the priesthood. Pray that Our Lord may sacrifice me to His glory, for to that I must henceforth devote myself. I shall say my first Mass next Tuesday, at seven o'clock. Unite your intention with mine. I shall offer you all to the Holy Trinity with the adorable Sacrifice."

—VENERABLE LIBERMANN.

OUR DEAD

DURING THE MONTH OF AUGUST WE PRAY FOR:

Brother Methodius Lobos, who died on August 5, 1915, aged 37 years.

Brother Aloysius Kapp, who died on August 5, 1920, aged 35 years.

Father August Rumbach, who died on August 9, 1924, aged 72 years.

Father John Simon, who died on August 12, 1920, aged 35 years.

Father Dominic Salles, who died on August 13, 1884, aged 45 years.

Very Rev. Christopher J. Plunkett, who died on August 17, 1939, aged 72 years.

Father Andrew Feger, who died on August 18, 1923, aged 61 years.

Father John Kelly, who died on August 24, 1912, aged 37 years.

Brother Liberato Rena, who died on August 25, 1912, aged 24 years.

Father James MacEneany, who died on August 30, 1888, aged 31 years.

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OFFICIAL

The Rev. Daniel Leen, age 59, died recently in Blackrock College, Dublin, Ireland, according to an announcement in "The Irish Echo," of New York, July 12th issue. R. I. P.

* * *

ARRIVALS: Fathers Joseph G. Noppinger and Raymond A. Wilhelm, at Boston, Mass., Army Base, berth 9, July 4, 1941, on the SS. Henry S. Grove, of the American-South African Line, Inc., from Mombasa, East Africa (May 5). Father Henry J. Koren.

* * *

Father Joseph P. Lucey, at Calcutta (India) on June 10, from Mombasa (East Africa) May 13, on the SS. Ronin of the Namasie Line (Persia) sailing under the Panamanian flag.
At San Francisco, Calif., July 22, on the M.S. Klipfontein of the Java Bengal Line (Java-Pacific Line Inc.) from Calcutta, India (June 10), Father Joseph P. Lucey.

SUMMER APPOINTMENTS AND MINISTRY

Father John E. Baney, Summer School, Duquesne University.

Father John A. Strmiska, Immaculate Conception, Jacksonville, Fla., July and August. Pastor.

Fathers Thomas Clynes, Michael Kanda, George Reardon, Joseph Sweeney, Edward Wolfe and Francis Mullin, Ferndale, July and August.

Father Joseph Lang, June 23 to July 31, New York, N. Y., St. Mark; August: Duquesne University.

Father John P. Gallagher, July: Cornwells Heights, Pa.; August: New York, N. Y., St. Mark.

Father William Marley, July and August: Langhorne, Pa.

Father Henry McAnulty, Duquesne University.

Father Michael A. O'Connor, July and August: St. Joseph's House, Philadelphia, Pa.

Father Louis J. Dietrich, Marquette University, Milwaukee, Wis.

Father Francis P. Smith, Fordham University; Ministry: Holy Trinity, New York, N. Y., July and August.

Father John L. Gorman is in the diocese of Burlington, Vermont.

* * *

Sixty Fathers made the retreat at Duquesne University and Fifty-six at Ferndale.

The annual retreat for the Brothers at Duquesne University was held from June 23 to 27. Father Leo J. Kettl gave the conferences.

* * *

Word was received on June 24, 1941, of the death of the Very Rev. Cesar Tomaszewski, C.S.Sp., provincial of Poland, who died in Warsaw, April 30, 1941, from pneumonia.

Pray for: Sister M. Frances Plunkett, Sister of Charity of St. Vincent's, Berrington Street, Hereford, England, who died January 15, 1941. She was a sister of our late provincial, Father C. J. Plunkett. R. I. P.

ORDINATIONS AND APOSTOLIC CONSECRATION AT FERNDALE

TO TONSURE, JUNE 19, 1941:

Messrs. Clement Moroz	Messrs. Joseph McGinley
Walter Mroz	Francis Garstkiewicz
Robert McGinn	Edward Bernacki
Robert Puhl	Arthur Woehrel
Leonard Trotter	Joseph Varga
Francis Meenan	James Pergl
Robert McCraley	William Hurney
	Raymond Shanahan

TO PRIESTHOOD, JUNE 20, 1941:

Fathers Daniel Dougherty	Fathers Augustus Reitan
Hilary Kline	John Friel
Emmanuel Pinard	Eugene Kirkwood
Philip Haggerty	Eugene Moroney
Dayton Kirby	Francis Duffy
Joseph Paga	William Holmes
Joseph Rengers	Edward Clifford

The ordaining prelate was His Excellency, Most Reverend Henry J. O'Brien, Auxiliary Bishop of Hartford.

APOSTOLIC CONSECRATION, JUNE 20, 1941:

Fathers Michael Kanda	Fathers John P. Gallagher
Francis Mullin	George Reardon
Thomas Clynes	William Marley
Joseph Sweeney	Edward Wolfe
Joseph Lang	Henry McAnulty

> "We do not know the hour, the place or the manner, but we are sure that Christ, the King of the Universe, who waged war only against unfaithfulness and wild human passion will restore good will and peace to men."
>
> —Pope Pius XII.

BUILDING A CATHOLIC DEFENSE

Our schools are the great means of building a defense that will be sufficiently strong to combat and to conquer the materialistic tendencies of our time. The future of a practicing Catholic laity, vigorous and active, depends on the children who are now in our parochial schools. Their success in living and practicing their faith when they become the men and women of that future will depend greatly on the instruction they will receive during their period of school training. This instruction must not be a mere memorizing of the teaching of the Church, but must consist also in imbibing the Catholic spirit. The alarming lack of this spirit among too many of our people may well be due to a system of Catholic education which aims merely at instruction, but forgets the spirit.

Mere instruction in the fundamentals of the Faith gathered and memorized from the Catechism is not enough; it helps to have an answer ready, but it is not sufficient to make one live and fight for the Faith and if necessary die for it. Instruction is necessary, but it is not the only aspect to be considered. Instruction is extremely practical but it alone does not make a practical Catholic. It is the spirit of Catholicism that makes a Catholic practical. This spirit is not found in the catechism. Therein is found the mere word; at most a mere reflection of a great spirit.

When one looks for the spirit of anything he must be careful not to confuse a reflection of the spirit he seeks with the spirit itself. A reflection is deficient in many respects. The two that come to mind first are: it is not the real thing and it shows but one of the many aspects of the thing reflected. A beautiful Gothic cathedral does not reflect the entire spirit of Catholicism. The beauty and majesty which such a work of architecture pours in upon the vision of our soul is but a dim reflection of only one of the many noble characteristics of the majestic spirit of Catholicism. To get anything like a fairly complete reflection of that great spirit, one must look through the whole field of Catholic endeavor: through the vast collections of literature and art; through the scientific laboratories; through social reforms; through the lives of the Saints where a more sharp reflection of that great spirit is seen. Then one sees in astonishment, though dimly, that courage, that vivacity, that beauty, that moral and intellectual power of soul, that genius, which we call the spirit of Catholicism. That is the spirit which embraces every field of human endeavor purifying, beautifying and returning all to God the Creator of all. That is the spirit which gives unconquerable courage to weak and frail man to be faithful to Christ under all conditions. That is the spirit which is the heart of civilization—the spirit of the Saints—the spirit of Catholicism.

To instill this spirit in the hearts of our youth is our hope for the future—for a bright future. But such work is not accomplished by the mere teaching of catechism, much less by a liberal education. It can be achieved only by the special effort of the priest. The priest should have captured the great spirit of Catholicism from intimate acquaintance with his Divine Master. He is therefore, well equipped to interpret the spirit of sainthood and to instill that spirit in the hearts of the youth entrusted to his care. If he does not do it then it will never be achieved. He is the salt of the earth—the earth requires that salt to keep it from rotting. It is a special salt—the salt of priestly personality and holiness. It is the personality of the priest that can instill in the heart of youth the courage, the moral and intellectual power, the mighty force of the spirit of Catholicism. Such precious burdens are best borne to other men by the priest. Such a great spirit is diffused by priestly personality—the catechism merely reflects it. In an all-important matter like this it is the person that counts, not the book. Christ sent the Holy Ghost, not the Bible. Modern states know well this principle—the power of personality over the power of the pen. They train leaders who are imbued with the spirit of an ideal. These leaders in turn diffuse that spirit among the people. The literature is but a preliminary to prepare the mind of their peoples for the reception of the ideals and afterwards a reminder of those ideals which have become the motive force behind the actions of a whole nation. Ideals, be they good or bad, can become the spirit of a nation in this way—by persons inspired with a spirit whether that be the spirit of the world or the spirit of Catholicism. The spirit gives the forma to the mass of mere instruction and unorganized thought. So, too, the priest, imbuded with the spirit of Christ must give the forma, the spirit, to the mass of instruction given to our Catholic youth of today.

It is not instruction alone, but this spirit of our Faith that will finally conquer materialism. It is the spirit that makes men fight; instruction merely adds the stimulus to that spirit. Instruction of children in their catechism is comparatively easy. What is difficult is to make that instruction influence their lives. But their lives will not be permanently influenced unless they have received the spirit of Catholicism during their period of school life. Mere instruction will never make a practicing and energetic Catholic.

It seems that this important aspect has been overlooked by many. Certainly those entrusted with the care of souls who turn over the teaching of catechism to others without any personal supervision are satisfied that the child be merely "instructed" in the Catholic Faith. But instruction alone is mere food—the spirit is needed to digest it. A girl of fifteen may be very well instructed in her catechism, but what a much better Catholic she is when she has captured a little of that spirit which made an Agnes, not only a noble little girl, but a martyr and a saint.

Instruction in the catechism class just tells one what to do as a Catholic, but the will to live a Catholic life if a different matter. It is the spirit that spurs one on to do what he is supposed to do—not his mere instruction. Instruction does not make and keep Catholics—men have to act to do that, but they will not act as Catholics unless they are moved by the spirit of Catholicism.

It is probably due to this lack of the Catholic spirit that many of our people are misled by modern evils. They know what to do, but they never received the spirit of what they were taught. The motive force behind their knowledge which would spur them on to act as Catholics, think as Catholics, and fight as Catholics is lacking. In their manhood and womanhood many of them are Catholics in name only, but pagan in deed and outlook. This is in great part due not to the lack of instruction, but to the lack of the Catholic spirit.

When we put emphasis on the spirit of our Faith rather than on "instruction" in our Faith, we will have more true Catholics who will live saintly lives because it is not knowledge that makes a saint but the spirit with which he serves God.

"From His side He poured forth water to prepare the way to paradise, to extinguish the fire of limbo, and to cancel the entire debt of sin."

—St. Chrysologus.

"Most earnestly do I implore the grace to be ever mindful of the day of my death, the day of judgment, the sentence to eternal punishment, the bliss of the kingdom to come." —St. Ambrose.

"We have acquired more than we lost in sinning, for thy favor makes us happier than our innocence."

—St. Augustine.

SUPERIORS GENERAL OF THE CONGREGATION WHOSE PHOTOGRAPHS ARE IN THE ENTRANCE HALLWAY OF THE PROVINCIAL RESIDENCE, WASHINGTON, D. C.

1. Venerated Claude Francois Poullart des Places,
   May 27, 1703—October 2, 1709.
   (b. February 21, 1679, d. October 2, 1709)
2. M. Jaques-Hyacinthe Garnier,
   October, 1709—March, 1710.
   (b. , d. March, 1710)
3. Father Louis Bouic,
   March, 1710—January, 1763.
   (b. August 5, 1684, d. January 2, 1763)
4. Father Francois Becquet,
   February 4, 1763—October 28, 1788.
   (b. March 14, 1705, d. October 28, 1788)
5. Father Jean-Marie Duflos,
   November 16, 1788—February 28, 1805.
   (b. July 10, 1726, d. February 28, 1805)
6. Father Jaques-Magdeleine Bertout,
   March 28, 1805—December 10, 1832.
   (b. May 3, 1753, d. December 10, 1832)
7. Father Amable-Jaques-Celestin Fourdinier,
   December 25, 1832—January 5, 1845.
   (b. August 31, 1788, d. January 5, 1845)
8. Father Nicolas-Joseph Warnet,
   January 7, 1845—April 29, 1845.
   (b. May 30, 1795, d. August 30, 1863)
9. Father Alexandre-Jean-Baptiste Leguay,
   April 29, 1845—March 2, 1848.
   (b. April 7, 1794, d. February 27, 1865)
10. Monsignor Alexandre-Hyppolyte-Xavier Monnet,
    March 2, 1848—November 22, 1848.
    (b. January 4, 1812, d. December 3, 1856)
11. Venerable Francis Mary Paul Libermann,
    September 25, 1841—November 23, 1848—
    February 2, 1852.
    (b. April 12, 1802, d. February 2, 1852)
12. Father Ignatius Schwindenhammer,
    February 2, 1852—August 28, 1881.
    (b. February 13, 1818, d. January 16, 1882)
13. Father Frederic Le Vavasseur,
    August 28, 1881—January 16, 1882.
    (b. February 25, 1811, d. January 16, 1882)
14. Father Ambroise Emonet,
    August 26, 1882—October 20, 1895.
    (b. March 26, 1828, d. June 28, 1898)
15. Monsignor Alexandre-Victor-Aime Le Roy,
    May 24, 1896—1925.
    (b. January 19, 1854, d. April 21, 1938)
16. Monsignor Louis Le Hunsec,
    July 26, 1926—
    (b. January 6, 1878)

JUST A MOMENT, PLEASE

Don't read this article if you are easily shocked. Pass on to the next article without delay. There are too many shocks shocking the world now and this article has no desire to shake the tranquil little world called YOU. Of course if you are one of those whose course in the realm of life is like that of the earth in the realm of planets—undisturbed by storms, vicissitudes and wars, then, good confrere, read on.

With the May-June issue of "Our Province" you received a copy of "Mission News." This news folder is a modest attempt to foster devotion to the Holy Ghost and to promote interest in our missions. With a little support and cooperation, this publication will survive and perhaps develop into a powerful organ of our missions—a representative of the Holy Ghost Fathers to promote devotion to God the Holy Ghost and to plead our cause among thousands of the laity who have never heard of us.

No doubt this little publication is not all you desire it to be. What are you willing to do to make it a publication of which you can be proud? Are you going to submit your ideas in writing? Are you going to send articles and pictures? Will you display this publication in your church, and enable us to distribute it to those persons in your city whom we may help and who may help us? In a word: Are you going to be a man of action for our "Mission News?"

You have often heard it remarked: "Too bad we are not better known." Here is a chance for you to help remedy such a situation. It is not going to be accomplished by just talking about it—you must act. You are the Congregation. If you are silent the Congregation is silent. If you keep yourself unknown, the Congregation will be unknown. Have you ever taken time out for thought to consider that you may be helping to keep it unknown? You can do this in a number of ways, but the latest way you can do it is to ignore this appeal by saying: "Well, it is not for me," or "What can I do about it?" It is for every member of the Province who has the welfare of the Province at heart. As far as doing something: There is no one who cannot cooperate in some way. Cooperation—that's the thing. And cooperation is not merely talk, but action: Action of pen—you can write something about your work or mission. Action of camera—you can take a picture of your convert class, confirmation class, etc. Action of improvement—you can suggest how the "Mission News" may be improved (You should have no difficulty on this point) in appeal value, in representative value, in devotional value. Action that really counts—action of spirit, of fervor, charity, sacrifice in accepting, improving and distributing the "Mission News," our latest attempt in the realm of publicity.

The next issue (IF THERE WILL BE ONE) must go to press early in September. There is not much time left. So act now. After this opportunity you can never say: "We should be better known," without having unqualified qualms of conscience in this respect. Something has been done now. The fact that this little publication was born into the realm of reality at Ferndale is only accidental—just like you and me it had to be born some place. At present it is only in that flexible and fleeting stage of baby publicationhood. It will either pass into oblivion or go on its periodic rounds bringing to thousands the message of the Holy Ghost Fathers and bringing to the Congregation what is always needed: vocations, financial support, publicity. So now is the time for all good members of the Congregation to come to the aid of our "Mission News." With whom will you stand on Judgment Day? With those members who through lack of interest would permit the "Mission News" to go into oblivion? Or will you stand with those who did what every good member can and should do—his best in this matter?

Send PICTURES—glossy prints, any size.

Send NEWS ITEMS—anecdotes, experiences, appeals, etc.

Send ADDRESS LIST—of practical Catholics compiled from telephone or city directory—

to

THE MISSION NEWS

FERNDALE, NORWALK, CONN.

"In all thy works remember thy last end."
(Eccle. 7, 40)

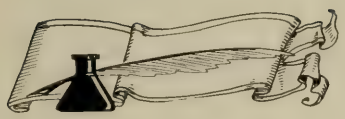
"They are a nation without counsel and without wisdom. O that they would be wise and understand, and provide for their last end."
(Deut. 32, 28)

"Where is the flock that is given thee?"
(Jer. 13, 20)

"Unto whomsoever much is given, of him much shall be required." (Luke 12, 48)

"Lead me into the path of thy commandments, for this I have desired." (Ps. 118, 35)

LETTERS



Washington, D. C.
June 8, 1941

ARCHBISHOP CICOGNANI
Apostolic Delegate to the United States

Very Rev. and dear Father Collins:

I am very grateful for your kind letter of the 5th inst., and I wish to assure you that it was a sincere pleasure to accept your invitation and see and bless your beautiful house. You have rather embarrassed me by your generous gift. Believe me, that I appreciate your kindness, however hoping you will not object, I enclose it herewith at your disposal.

Invoking God's graces and blessings on your Province, with sentiments of affectionate esteem, I remain,

Your sincerely,

✠A. G. CICOGNANI, Ap. Del.

* * *

SOCIETY FOR THE PROPAGATION OF THE FAITH
San Francisco, California

June 6, 1941.

Dear Father Collins:

I wish to thank you and the Holy Ghost Fathers for your kind message of congratulations and good wishes to me on my appointment as Bishop of Honolulu.

Your prayers will mean much to me in assuming the new burdens placed upon me.

With every kind wish, I remain,

Sincerely in Christ,

JAMES J. SWEENEY,
Bishop-elect of Honolulu.

* * *

ARCHBISHOP'S HOUSE
452 Madison Avenue
New York

June 10th, 1941.

Dear Father Collins:

His Excellency, the Archbishop, is grateful for your letter informing him of the opening of your new provincial residence in Washington. The Archbishop was delighted to receive this information.

With kind regards, I am,

Very sincerely yours,

JOHN J. CASEY,
Secretary to the Archbishop.

ST. JOHN'S CATHEDRAL
Cleveland, Ohio

June 10th, 1941.

Dear Father Collins:

I join with you in rejoicing in the dedication of your new house in Washington, and the distinguished honor of having the Apostolic Delegate officiate on the occasion.

In regard to your library in Duquesne University, I will be glad to cooperate in building it up. Why not send some good-natured Father to call on me. I will do what I can to help, and will assist him in getting in touch with other priests.

Duquesne has had a wonderful history. Like a meteor in the sky, it appeared fifty years ago, and its light has increased till it stands out among the finest in the country. I knew your Fathers, from Father Murphy down to Father Hehir. He invited me on to preach at his Jubilee, but I was not well at the time. You have had great founders, great figures, I knew most of them.

May God bless you and your Community.

Cordially yours,

J. N. F. SMITH.

* * *

BISHOP'S HOUSE
617 Louisiana Street
Little Rock, Ark.

May 21, 1941.

Dear Father Provincial:

I received your letter announcing the opening of the new Provincial Residence in Washington on June 3rd. I congratulate you and pray that the good Lord will bless you in your new home.

I certainly should like to be present at the dedication ceremonies, but I have so many things ahead of me now that I just don't feel equal to the trip. I have the biggest Confirmation of the season on Pentecost and then I have a couple of graduations to attend. It seems that May and June are about the busiest months of the year for me and I just don't feel able to take on any other engagements.

Again congratulating you and wishing you God's choicest blessings, I am,

Yours sincerely in Christ,

✠JNO. B. MORRIS,
Bishop of Little Rock.

* * *

BISHOP'S CURIA
125 N. Craig Street
Pittsburgh, Pa.

Very Reverend and dear Father:

I congratulate you upon the opening of your new Provincial House in Washington, D. C.

I hope that it will be a fruitful source of spiritual good.

Sincerely yours in Christ,

(Signed) HUGH C. BOYLE.
Bishop of Pittsburgh.

ONITSHA, NIGERIA, AFRICA

April 18, 1941.

The copies of the "Holy Ghost Prayer Book" reached me some time ago for which I am very grateful to you and to Father Hoeger. They are beautifully arranged and very devotional.

I am very glad to hear that you are now established in Washington, D. C. It is nice to have the head house of the States in the Capitol.

✠CHARLES HEEREY, C.S.Sp.

* * *

BISHOP'S HOUSE
114 Broad Street
Charleston, S. C.

May 22, 1941.

Dear Father Collins:

Let me thank you for your kind invitation to attend the opening of your new Provincial House in Washington and express my regret that it will be impossible for me to be there on June 3 because of engagements already made.

I want to congratulate you upon your achievement and express the hope that the new Provincial residence will be very useful and contribute a great deal to the effectiveness of your splendid work.

With best wishes and personal regards, I am,

Sincerely yours in Christ,

✠EMMET M. WALSH,
Bishop of Charleston.

* * *

BISHOP'S HOUSE
30 Fenner Street
Providence, R. I.

May 23, 1941.

Very Reverend and dear Father:

I hasten to acknowledge your courteous letter under date of May 15th announcing the Dedication of the new Provincial Residence of the Holy Ghost Fathers.

May I avail myself of this opportunity to wish you and all the Fathers continued happiness and every success in your new home.

With kindest regards and a blessing upon you and your Community, I am,

Sincerely yours in Christ,

✠FRANCIS P. KEOUGH,
Bishop of Providence.

* * *

BISHOP'S HOUSE
111 State Street
Harrisburg, Pa.

May 23, 1941.

The Very Rev. George J. Collins, C.S.Sp.,
Provincial Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

My dear Father Collins:

Please accept the expression of my congratulations upon the opening of your Provincial House in Washington.

I wish I could be with you as a token of my interest and esteem, but I am too busily engaged on June 3rd to be present.

With expression of kindest personal wishes, I remain, my dear Father Collins,

Very sincerely yours,

✠G. L. LEECH,
Bishop of Harrisburg.

* * *

2809 South Carrollton Avenue
New Orleans, Louisiana

May 23, 1941.

Very Rev. George Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

Permit me to congratulate you upon the opening of your new Provincial Residence in Washington, D. C., and to offer you my most cordial wishes for the continued expansion and success of your congregation.

Circumstances will not permit my participation in the ceremonies of dedication which will be conducted by His Excellency, the Most Reverend Apostolic Delegate on June 3. I am very happy to associate myself with you in the fervent prayer that God may bless your new house and the Community for whose members it will in a sense be a center of unity and inspiration.

Very sincerely yours,

✠J. F. RUMMEL,
Archbishop of New Orleans.

* * *

BISHOP'S RESIDENCE
400 Government Street
Mobile, Ala.

May 24, 1941.

Dear Father Collins:

Sorry I cannot be with you for the opening of the new house in Washington, June 3, but you know that you have my very best wishes for success.

I am sure once the people in that section get to know you, they will be more than glad to have you in their midst.

Things are going along smoothly down this way and we are all pleased with the work of the Holy Ghost Fathers. Sorry we have not more of them in the diocese.

With all good wishes, I remain,

Sincerely yours,

✠T. J. TOOLEN,
Bishop of Mobile.

* * *

EPISCOPAL RESIDENCE
140 Farmington Avenue
Hartford, Conn.

May 19, 1941.

My dear Father Collins:

I am pleased to congratulate you upon the opening of the new Provincial Residence in Washington. I wish you happiness and success in the years ahead and I pray that God will bless and prosper the work of the Holy Ghost Fathers.

With all good wishes, I am,

Sincerely yours in Christ,

✠MAURICE F. McAULIFFE,
Bishop of Hartford.

ARCHDIOCESE OF LOS ANGELES
714 West Olympic Boulevard
Los Angeles, California

May 21, 1941.

Very Reverend and dear Father:

It was a source of much pleasure to receive your kind invitation to be present at the dedication of your new Provincial House in Washington, D. C.

It will be impossible for me to be present, but I would like to record my sincere congratulations on this very auspicious occasion.

Very sincerely yours,
✠JOHN J. CANTWELL,
Archbishop of Los Angeles.

* * *

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.
May 29, 1941.

806 E. Third Street
Okmulgee, Okla.

June 6, 1941.

Everything in Okmulgee and the missions is just fine. We have been very busy all year. The school was recently awarded both district and county honors, in music and home economics, home demonstrations, and has been selected to represent the county in a state-wide competition in July. Our missionary work has been really blessed by a great deal of success too, so that we are both very happy about the year's labor. At present I am conducting a two-weeks' vacation school in both Beggs and Grayson, which will terminate June 15th.

* * *

HOLY GHOST FATHERS
St. Mark's Rectory,
65 West 138th Street
New York City

June 4, 1941.

Dear Father Provincial:

His Excellency, Bishop Emmet, of Jamaica, telephoned the other day after you had left, to give you some information on the condition of the Holy Ghost Fathers interned down there.

The authorities in Jamaica are really doing their best to make it livable for the Fathers. They are able (not the authorities) to say Mass every day in a special hut obtained for that purpose for them by the Bishop who visits them every week. They would like some books on literature and languages. Bishop Cushing sends them $50.00 every month. They have the spiritual care of the 1100 prisoners on the island. That is a "nutshell" preview of life in Jamaica.

I hope the usual quiet has returned to 1615 Manchester Lane after the successful celebration.

With very best wishes to yourself and Father Guthrie, I remain,

Respectfully yours in the Holy Ghost,
E. R. SUPPLE, C.S.Sp.

ST. JOHN'S CATHEDRAL
1007 Superior Ave., N. E.,
Cleveland, Ohio

May 19th, 1941.

The Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

I am convinced that the work you are doing brings less income than any of the Missionary Communities. I believe you make more sacrifices and suffer more because of lack of funds, than any other Community. For that reason, I am doubly happy to give you a little help.

* * *

May 23, 1941.

Your Community certainly deserves financial help from the Catholics of America. Your work among the Negroes is one of supreme sacrifice. It is with great pleasure to me and with gratitude to our Divine Master that I give this contribution.

* * *

June 2, 1941.

You have my appreciation of your great sacrifice which you and your Community are making among the poverty-stricken colored people.

May God bless you and the work of your Community.

Cordially yours,
(Signed) J. N. F. SMITH.

* * *

ST. JOSEPH CHURCH
Bay City, Michigan

June 9, 1941.

One of my heart's desires was realized last week when our High School was officially placed on the accredited list by the University of Michigan. I am enclosing copies of the official correspondence. We had 306 students in High School this year, and last evening graduated 36, the largest class in the history of the school. Now we need more room. Under separate cover I am sending you a copy of "The Torch," our High School Year Book.

VINCENT KMIECINSKI, C.S.Sp.

* * *

UNIVERSITY OF MICHIGAN
Ann Arbor, Michigan

Sister M. Eustasia, Principal,
St. Joseph High School,
Bay City, Michigan.
My dear Sister Eustasia:

It was a pleasure to visit St. Joseph School again and to see the continued development in your school program and plant. I observed many of the same excellences in your school program to which I referred in my letter of a year ago. You have an industrious and cooperative student body, and a capable staff of teachers. The extra-curricular program which you are developing supplements effectively the offerings of the regular classes. The addition of Mr. Chesney to your staff will strengthen this phase of your work, particularly in the sports program for boys. I enjoyed the

opportunity of sitting in on the practice of the senior play, which represents a desirable type of activity and one which the pupils obviously enjoy. The school paper which Sister Conrad so efficiently sponsors, represents another activity which has large possibilities for desirable learning.

I was glad to learn that the plans for your new gymnasium-auditorium and additional classrooms are progressing satisfactorily, and that the construction is likely to get under way before the beginning of the next year. This will add greatly to the effectiveness of your school program. I was also glad to see that all members of your staff hold the Bachelor's degree.

One point which will deserve careful attention in assigning your teachers next year is that of preparation for the specific fields they are teaching. In this connection, may I call to your attention the statement on page 98 of the most recent report of the Bureau of Cooperation. Standard Ld. on this page gives the desirable minimum of preparation for the specific subjects. As I pointed out to you in our conference, some question has been raised in regard to college preparation indicated for certain courses to which teachers are assigned this year. This applies particularly to Business Science and Commercial Arithmetic. I realize that in these cases it is rather difficult to know just what college preparation is most desirable. In the case of Business Science, it would seem desirable to assign to the course a teacher who has had a considerable amount of work in the fields of the commercial subjects and social sciences. Such courses as economics, business law, commercial geography, political science would be appropriate preparation, as well as would certain courses in history. Some background in the commercial field and in mathematics, with special reference to the teaching of arithmetic, would seem appropriate for the Commercial Arithmetic course. I believe that careful comparison of the transcripts of record for the various teachers with the standard to which I referred, will help to make assignments appropriate.

With best wishes for continued success in your school program, and cordial greetings to Father Vincent and Father Parent, I am,

Sincerely yours,
EDGAR G. JOHNSTON,
High School Visitor.

* * *

UNIVERSITY OF MICHIGAN
An Arbor, Michigan

June 4, 1941.

Sister M. Eustasia, Principal,
St. Joseph High School
Bay City, Michigan.

My dear Sister Eustasia:

The University Committee on Relations with Secondary Schools, at a recent meeting, gave consideration to the report on your school.

The Secretary was instructed to inform you that the committee voted to place your high school on the accredited list of the University of Michigan for the one-year period, ending June 30, 1942, and including this year, 1940-41.

Very truly yours,
GEORGE E. CARROTHERS,
Secretary, University,
Committee on Relations
with Secondary Schools.

* * *

June 13, 1941.

Bishop's Residence,
Mobile, Ala.

Rev. Michael F. Mulvoy, C.S.Sp., Pastor,
St. John's Church,
Tuscaloosa, Ala.

Having had the opportunity of looking over the property during the past year, I want to congratulate you on the condition in which you have kept it. All the buildings are a credit to the Church.

Congratulations also on the fine work that you are accomplishing both at the University and the Church. Keep up the good work.

✠T. J. TOOLEN,
Bishop of Mobile.

ST. MARY'S (DETROIT) JUBILEE

A farm at the corner of St. Antoine and Croghan Sts., owned by M. Beaubien, was the site chosen for Detroit's third Catholic Church building. Complaints came in because of its distance from the center of population. Why not put it in the city?

A red-brick building at the corner of St. Antoine and Monroe Ave., with a parking lot on one side, tool and die shops on another, non-descript trucks filling other vantage points, Turkish and Greek coffee-houses lining the streets, in the blighted area of downtown Detroit, six blocks from City Hall, is St. Mary's.

These two scenes are spaced 100 years apart. During that time St. Mary's has seen its children move in, build up a large parish clustering around its hallowed walls, then move away again, leaving only the edifice as a reminder of the former glory. As has been noted many times in the past few weeks, St. Mary's Parish is the only unchanged monument in a changing, bustling city. It is likewise the first Catholic Church to remain at the same site for 100 years in our dynamic Motor City.

But do not let me mislead you. St. Mary's hasn't taken the count. She has had some telling blows, but the Great Referee has not started the count on her.

Today St. Mary's is one of the most beautiful churches in the city and will rival at least half the Cathedrals of the country. The building has reached what is probably its greatest triumph in decoration. It has been completely re-decorated and if you can't believe it possible to rave about such a job, take a trip to Detroit and hear what is being said about it and see for yourself. It is almost unbelievable.

At the Jubilee celebration held on June 8, the Most Rev. Archbishop Edward Mooney presided at the Solemn High Mass which was attended by three Monsignori and forty priests. The church, seating nearly

(Continued on page 108)



BLESSING HOLY GHOST FATHERS' PROVINCIAL RESIDENCE, WASHINGTON, D. C.

The new Provincial Residence of the Holy Ghost Fathers at 1615 Manchester Lane, N. W., Washington, D. C., was blessed by His Excellency, the Most Reverend Amleto G. Cicognani, D.D., Archbishop of Laodicea and Apostolic Delegate to the United States, on Pentecost Tuesday, June 3, 1941.

Dedicated to Our Lady of Victories before whose shrine in Paris, France, the Holy Ghost Fathers accepted their mission field just one hundred years ago, the new foundation in Washington will house the Very Reverend George J. Collins, C.S.Sp., Provincial Superior of the American Province, and his staff. In addition to the Vicariate Apostolic of Kilimanjaro, East Africa and the mission districts of Arecibo and Hato Rey, Puerto Rico, the Holy Ghost Fathers labor in 6 Archdioceses and 12 Dioceses of the United States.

Present at the dedication ceremonies were: Monsignors Michael J. Ready; Egidio Vagnozzi, D.D., J.C.D.; Romolo Carboni, J.C.D.; and Reverend Cornelius B. Collins, LL.D., National Director of the Confraternity of Christian Doctrine, all of Washington, D. C.; the Very Rev. George J. Collins, C.S.Sp., Provincial; Very Reverends John M. Lundergan, C.S.Sp., Shreveport, La.; Anthony F. Lechner, C.S.Sp., Superior of the Holy Ghost Mission Seminary, Ferndale, Norwalk, Conn.; Francis J. Smith, C.S.Sp., Master of Novices, Holy Ghost Novitiate, Ridgefield, Conn.; Raymond V. Kirk, C.S.Sp., President, Duquesne University, Pittsburgh, Pa.; Regis C. Guthrie, C.S.Sp., Provincial Procurator; Richard H. Ackerman, C.S.Sp., National Director of the Pontifical Association of the Holy Childhood, Pittsburgh, Pa.; Reverends Daniel Walsh, C.S.Sp., Nigeria, British West Africa; Francis J. Haas, C.S.Sp., Superior of Bo, Freetown, Sierra Leone, British West Africa; Joseph A. Griffin, C.S.Sp., Kilimanjaro, Tanganyika Territory, British East Africa; Chaplain William F. P. Duffy, C.S.Sp., Fort Jackson, Columbia, S. C.; William P. Murray, C.S.Sp., Pastor of St. Mark's, Harlem, New York City; Francis J. Nolan, C.S.Sp., Director of St. Joseph's House for Homeless Industrious Boys, Philadelphia, Pa.; Kerry O'Connor Keane, C.S.Sp., Pastor, St. Peter Claver's Church, Philadelphia, Pa.; Michael J. Brannigan, C.S.Sp., Holy Ghost Mission Band, Philadelphia, Pa.; Charles P. Connors, C.S.Sp., Provincial Secretary, St. Mark's, Harlem, New York City; and Brother Francis, C.S.Sp., Holy Ghost Missionary College, Cornwells Heights, Pa.

—Press Notice.

DUQUESNE DOINGS

In order to bring our students and their parents nearer to Duquesne, it was decided to hold the Baccalaureate Exercises in the University Chapel. Taxed to its capacity, the Chapel was appropriately decorated.

Dean A. B. Wright who has attended more Baccalaureate Services than probably any other dean, said: "I have heard many baccalaureate addresses, but the one this morning was the best I ever heard." Our own Father Provincial was the preacher for the occasion. Perhaps "Our Province" might be graced with the address in full. (Right! See page 106.—ED.)

* * *

On the preceding Saturday, over six-hundred Sisters Alumnae had their Mass in the Chapel amid scenes of beauty and an atmosphere of artistic liturgical singing. The day was spent in fine entertainment by the various Communities represented. The Sisters Alumnae published an attractive and inspiring Annual.

* * *

Another change of procedure was the graduation in the morning instead of the evening. We had as honor guests at luncheon the Most Reverend Bishops Boyle and Hayes.

* * *

Duquesne still remains the popular place for the first Annual Retreat. It was conducted and ably, by Reverend Father Roth and attended by sixty Fathers from every part of the Province, who were amazed at the vast improvements made on the Bluff since their last visit.

* * *

The lawn project has been almost completed; and visitors are loud in their praises of the new Duquesne. The trees in hundreds are growing healthily and steadily. And people who formerly passed by, now stop to admire.

* * *

Another project of improvement—this time in the vicinity of the Chapel—is under consideration.

* * *

The Summer Session, which opened on June 30, has a record registration of ten hundred and eighty-eight, of whom seventy-five are Sisters living on the Campus and thirteen Scholastics from Ferndale.

FERNDALE HERALD

Most of the news hinges on the weather. Due to the extreme dryness of a few weeks, all hands went to work in an attempt to procure the much needed rain. The ground was like dust and it appeared that the spring's work of planting would turn out to be a fruitless task. Meanwhile, plans were shaping up for the Pilgrimage in honor of the Holy Ghost. This began as an activity for the members of our Retreat League but early developed into a much larger movement which would include all the people who could manage to make their way to the Dale on Pentecost Sunday. So that we would have our part of the project under control, the scholastic body went at it with vim and vigor, cleaning up and building up everything that needed such treatment. By the time that the Novena was under way, everything had been shaped up to perfection. The grounds look very trim indeed. But Pentecost Sunday came in a continuous downpour of rain. It was too bad that our prayers for rain were answered that day. The program originally called for outside devotions in honor of the Holy Ghost, but when the rain came, that had to be abandoned. Despite the weather many people did make the trip here. The result of this was that Father McGlynn made room for as many as possible in the Chapel where Benediction was given by Father Provincial.

Plans and more plans! This time it is for a group of our men to represent Ferndale in the National C.S.M.C. Convention to be held in Rochester during the latter part of June. A novel display has been arranged and we feel confident that the work and expense will be well rewarded. A familiar note, the African Hut, will travel the route this time, too. Because of the highly inflammable nature of the hut, it was deemed necessary to have it fire-proofed. This was done with some acid and it is a fact that it keeps the straw from igniting. Perhaps I could make use of some of that acid.

We have been quite fortunate of late as regards visitors. Looking down the list we see that lately it has been our privilege to entertain Fathers Daniel Bradley, Roach, Fred Lachowsky, John Walsh and one of our men from Trinidad, Father M. O'Connor. Both Father Roach and Father Bradley gave our assembly a little talk and, needless to relate, we were much impressed by both of them. Father Walsh had his altar boys up for a few hours; they were just youngsters. But you should have seen the way they succeeded in tiring out some of our lads who socialized with them in the form of a game of soft ball. Those kids would be out there yet playing if Father Walsh had not forced them to cease activities—and the only way to make a lad stop playing ball is to call him to supper. That always works. Other visitors we had who were not of this fold: Father Strmiska persuaded several of his friends among the hierarchy to pay a short visit to the Dale. As a result, we were startled into alertness one Friday morning during Liturgy Class when three of the hierarchy invaded our room. One Domestic Prelate, one Auxiliary Bishop of the Roman Rite, and one Byzantine Bishop.

We stood quite respectfully for these reverend gentlemen only to discover in a short while that Father had duped us by dressing up three of the lads in the roles of the above mentioned prelates. It was the only way he could think of to make us remember the distinctions in the attire of these ecclesiastics. You're one up on us, Father.

We made the annual trip to Maryknoll on May 21, and came home "with all the bacon." After five years we succeeded in winning a ball game. And win it we did. Score: 12 to 2 (11 hits to 5 for them). In tennis the score was 6 to 1 in favor of Ferndale. That was to be expected, for our lads excel in tennis. The ball game was rather a shock to both sides. Our lads felt they would win and from the first ball thrown they went about showing how they thought it should be done. Each of our infielders had a home run. The glory of it all goes to Father Schenning, for it was his team and his management of that team which brought us the overwhelming victory.

It was a fine day for our celebration of the Feast of Corpus Christi. We all were wondering a bit as to the outcome of the new plan for laying the carpets, but it seems that it worked well enough. The new plan was nothing more than the doubling up of the carpets. That might sound like a gastric disorder, but the idea was to make fewer carpets without sacrificing any of the area that was covered in former years. Need I say that there was no trouble at all? We should have known there would be none. The carpets themselves were the usual masterpieces that all of us are accustomed to; in fact, some of them stand alone in the annals of the history of carpet-laying here. But the fruits of love are delicious fruits. This year all the carpets were finished before Mass. Father Superior was the celebrant this year. The Schola made us feel the fine music of Corpus Christi. In the afternoon they repeated their fine service for the Madames of the Sacred Heart at Noroton.

Retreat opened Friday night, June 13, with Father Ackerman as the Master. His fiery conferences opened new vistas of thought for all of us.

The Novices were our visitors on June 9. I hope they enjoyed their short visit with us. The outstanding event of the day as far as their visit was concerned was the softball game which they won from the scholastics. But we do not indulge much in that form of sport.

It is a long trail that has no ending, so we old men used to say. But I, humbly enough, venture forth with this addition: That every trail leads somewhere. That seems to be a general rule; even for the young man studying for the priesthood. Many of us know what it means to reach the day of ordination even though we do not realize at the time the full meaning of the dignity which we take upon ourselves. But the point here is that, according to all customs and set rules, that day is the most blessed in the life of any man. Nothing is too good for the young priest; nothing could be. All the trials and the troubles that he had to undergo, all the worries and cares of his family, all disappointments and discouragements, what are they to the newly ordained and what are they to his family! Happiness and exultation. Joy unbounded. And with it all—tears. Tears of the present for those no longer here—perhaps for one most dearly loved—tears of sorrow. But there are many tears of joy. How many, indeed! There is no emotion lacking at the ordination ceremony. In that respect our Day of Ordination was as any such day. Parents, friends, the visiting clergy, the ordained themselves . . . they all fitted into the picture perfectly. It was the same beautiful day. It has always been the opinion of one of our confreres that Heaven is nearly emptied of graces on this day.

KERNELS FROM CORNWELLS

On Sunday, May 11, we followed the custom established several years ago of having the opening of Forty Hours on the second Sunday in May. On the following Tuesday, several confreres and secular priests came for the closing. Among the former were: Fathers Thomas Ryan, John Nugent, Richard Gaughan, Daniel Coonahan, Francis Sokol, Henry Koenes, Joseph Diamond, Anthony Garrity, J. Murphy, Richard Phelan, and Brother Edwin of St. Francis, Eddington. Among confreres were: Fathers James McCaffrey, Pat McCarthy, Anthony Walsh.

On May 28, the final exams began. June 6 is marked as the closing day; a short musical programme is being set in order to accompany the reading of the notes.

The Novena for Pentecost began with Solemn Benediction on May 23. On Pentecost Sunday the Students' Auxiliary attended the Solemn High Mass in our chapel. Breakfast was held after the Mass. Although the day was rainy, the whole celebration went off well, due to the thorough going arrangement of Father Brennan.

RIDGEFIELD

Though the days are getting longer . . . our days of novitiate are growing shorter. Lately the thought of Profession Day, with all that it will entail, has taken on a real aspect. But looking back over the past months in which we have been guided to assume the obligations of the religious life, we feel that we are . . . "parati ad omnia" . . . all twenty-two of us.

On April 18, 19, 20, High Masses were celebrated in our chapel to commemorate the fiftieth anniversary of the foundation of the Sisters of the Blessed Sacrament. A fitting and noble tribute to their foundress, Mother Katherine Drexel.

Father Maguire, who was injured in an accident shortly after Easter, is up and around . . . even doing a bit of gardening. Our prayers for his speedy recovery were answered.

After much landscaping and gardening the grounds have been put into excellent condition, making beautiful the setting for our evening Grotto devotions and more recently the processions on the Rogation Days.

BACCALAUREATE SERMON—DUQUESNE UNIVERSITY, JUNE 8, 1941

The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

(Proverbs XV. 14)

Today the youth of the world must answer the challenge of a "new order of things." Pagan teachers, many of them earnest and good, educated in the schools of the Old World, have been planting the ideas of this "new order" in the minds of American youth. They realize that eventually ideas rule the world.

Bismarck, in his Kulturkampf, proclaimed that "what you would make the State you must first make the school." Pagan leaders create pagan schools and pagan schools breed pagan peoples. How strangely familiar today, in lands across the sea, is the cry of their new leaders!

"To hold that God is," said Archbishop Spalding, "and that the soul is immortal, and yet to refuse to make the system of education conformable to this belief is an outrage." ("Things of the Mind," p. 141). "A true University," said the same Archbishop, "will be the home of both ancient wisdom and of new learning; it will teach the best that is known and encourage research; it will stimulate thought, refine taste and awaken the love of excellence; it will be at once a scientific institute, a school of culture and a training ground for the business life; it will educate the minds that give direction to the age; it will be a nursery of ideas, a center of influence." (Address of May 24, 1888, at the laying of the cornerstone of the Catholic University, Washington, D. C.)

I make bold to say that this expresses precisely the ideal Duquesne University is striving to attain. It is part of the answer to the challenge given to our generation. Our philosophy of life is Christian in its entirety. It stems from God and goes back to God.

We hear much today about the defenders of Christianity and Culture. We do not emphasize them singly, one by one; we join them, we fuse them: Christian Culture. That is our ideal. Pagan culture is another thing. Said Pius XI in his Encyclical on the Christian Education of Youth: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text books in every branch be regulated by the Christian spirit."

Astride the face of the world at this moment, like a giant colossus, is the chief opponent of our philosophy: the juggernaut of pagan totalitarianism. Its might and efficiency terrify, its brutality and ruthlessness appal. And yet it is only the logical outcome of pagan teaching; where efficiency has been substituted for virtue, where mechanical progress has replaced the pursuit of things of the mind and of the soul and of the spirit, where the personal equation has disappeared, and the human element has been completely submerged; where Christian teachings have been thrown aside into the rubbish heap of outworn superstitions, where God has been divorced from the Universe He made.

In many places we see a mechanized army of pagan educators, with machine methods and rigid rules, destroying the very things we, as Americans, as Christians and as Catholics, claim to be the life and breath of freedom and patriotism and Christian Culture.

The Holy Ghost Fathers, religious priests, missionaries and teachers, who founded this school, sixty-three years ago, were exiles from their native land precisely because they would not subscribe to the pagan philosophy embodied in the Kulturkampf of Bismarck. These apostolic men undertook here the task, always difficult, of the Catholic training of youth. They were men who knew the spirit of inquiry for they were familiar with things of the mind and of the soul and of the spirit; they had been schooled in the disciplines of philosophy and theology and their handmaids: literature, the arts and sciences. True indeed, they were missionaries and apostles, not salesmen. They had something very precious to give: Truth, they had nothing to sell. Our Blessed Lord said to His apostles: "Going, therefore, **teach . . .** (Matthew XXVIII. 19).

Though poor in the physical equipment that goes to make so attractive the great schools of today, they had a determination to see through the task assigned. Their foresight and devotion to duty, their labors and sacrifices, their fine traditions, their perseverance, made possible your presence this morning in this chapel. It is well to recall these beginnings lest we lose sight of the purposes of the school we now proudly call Duquesne University. The Holy Ghost Fathers of today are determined to follow in their footsteps. Present here this morning is Father Phelan, whose services to this institution date back 61 years! Although the first Fathers and Brothers of the Holy Ghost Order came to Pittsburgh sixty-three years ago, their first missionary contacts with the United States date back just one hundred years, when at the invitation of a Philadelphia priest, afterwards Bishop Barron, they added to their already numerous missionary enterprises, the evangelization of Africa.

The various heresies through the ages have attacked one of other phase of Catholic teaching but Communism and Totalitarianism unite in attacking all religious truth, its very Author and Teacher, God Himself. The battle lines are therefore clearly drawn: the opposing forces in this epic world drama are paganism and Christianity. It is the pagan order of life whether bearing the label, total or common, ranged against the Christian, Catholic way. The distinction between right and wrong is old-fashioned, the difference between what is moral and what is immoral, is merely personal expediency. The commandments of God are explained away by the modern medical morality.

Cardinal Hinsley proposes to challenge this pagan force with the "Sword of the Spirit" by awakening the consciences of men to their first duty to God so that in a world where is prevalent the spirit of suspicion, distrust and fear, we must renew our confidence and trust and faith in God and our fellowmen. We must see straight and see through to the ultimate objective of all life, its beginning and end: God.

Our interests are Catholic, that is, as wide as the world, embracing all peoples and places, all climes and creeds and colors. "The more cultivated a man is, the greater the number of things which interest him." ("Things of the Mind," p. 10). It is a man's privilege to disagree honestly, even violently, over policies and procedures, without violating the law of Christian charity. Those who do not understand are not to be condemned because of their misunderstanding. We must be patient pleaders of the Christian cause, the Catholic way of life, using the Sword of the Spirit to convince and conquer, not the Sword of the Fanatic which wounds only to slay and defeat.

Despite the loud chorus of pessimists and defeatists; prophets of doom; despite the chaos, the disunity, the dishonesty and despair; despite the growing paganism of public life; the songs of sanity and the prayers of redeemed humanity are still ascending heavenward to the common Father of us all from the hearts and homes of millions of good, upright, decent, honest, God-fearing men and women in this sorely-tried world of ours.

You need not be afraid of the prevailing confusion and bewilderment. Your training has had a unity, a design, a consistency, a definiteness of purpose. The principles you were taught in this school will serve you well. You know the Christian standards. Into your strong young hands, you who represent the youth of the world, are entrusted the weapons of ultimate victory.

You will not be dismayed by the social revolution or the social reconstruction that will inevitably come. You will not be depressed, nor will you give way to lamentations and to recriminations because of the seeming futility of it all. You will be secure if you keep your faith in God, continue your search for knowledge, your quest for truth, your pursuit of the things of the mind, for "the heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness."

DRINK . . .
From the chalice of Christ
The Blood that gives eternal life.
This, the celestial transfusion;
When Christ's Blood in infinite profusion
Banishes man's confusion,
Bringing joy, and peace, and life.

DRINK NOT . . .
From the chalice of war
The blood of human life.
This, the war gods' poisonous cup
In which hatred and woe are lifted up
To lips that are compelled to sup,
Bringing to man hate and strife.

BUT PRAY . . .
O God grant that we may drink
The Chalice of Heaven's sweetness;
We who are sickened with human blood
In all its ghastly sourness.

MILITARY ORDINARIATE
United States of America
33 East 51st Street
New York, N. Y.

July 2nd, 1941.

To the Right Rev. Abbots, the Very Rev. Provincials and Other Higher Superiors of the Religious Orders of Priests in the United States.

Several of our Catholic chaplains in the Army are incapacitated because of serious illness brought on by overwork. We have at least twenty instances at present where chaplains in service must care for from 3,000 to 5,000 men. In addition there are seventy-five requests for Catholic chaplains for posts or units which are without the ministrations of a priest. At least 100 additional chaplains must be commissioned at once. If the National Guard and the one-year Selectees are not sent home, an additional 200 Catholic chaplains will be needed this year.

The Military Ordinariate realizes full well that there are many Religious Orders in the country which cannot spare a single priest for the military service. At the same time we feel obliged to emphasize that a common sacrifice is necessary in this emergency. If home parishes can do with fewer Masses on Sunday, we hope that the good Catholic parishioners will accept in the spirit of sacrifice whatever curtailment of services is necessary to meet the needs of the men in the field.

I cannot pay too high a tribute to the spiritual heroism of the chaplains now in service. Everywhere I hear from the enlisted men that many of them are practicing their religion after years of neglect. Even greater results can be expected when the chapels are built. Fully half of the chaplains are saying three Masses on Sunday and all of them are putting in long hours with the men in their charge.

Devotedly yours in Dno.,
(signed) ✠JOHN F. O'HARA, C.S.C.

BOOK NOTES

THE ECCLESIASTICAL REVIEW, JUNE, 1941

The second volume of the Very Reverend J. J. Callahan's SCIENCE OF LANGUAGE is an original attempt to establish a scientific study of the nature and meaning of words—a very neglected field.

The aim of the author is to equip the student with a thorough understanding of words, the classes to which they belong, and the different modes of signification they may assume. The volume is divided into five parts. Part I gives a brief history of word study and its advantages; part II formulates its principles; part III studies the classes of words; part IV treats of the different modes of signification; part V deals with the classification of knowledge. Section I of Part III is noteworthy for the brilliant analysis of grammar and grammatical etymology that it contains. The style and presentation are agreeable, but above all else, lucid. (Duquesne University Press, Pittsburgh, Pa., 1939. Pp. XII 272.)

ST. MARY'S DETROIT

(Continued from page 102)

two thousand, was filled to overflowing. All without exception stared in wonderment and admiration at the work that had been done in a material way to beautify the present church building which had been erected in 1884.

But in the congratulatory talk after the Mass, the Most Rev. Archbishop spoke of the new and important role St. Mary's is playing in the business and public life of Downtown Detroit. Though we can boast of only three families in our parish, our many friends, benefactors and clients willingly help to support us as well as their own parishes. They are fervent devout Catholics. For their benefit, St. Mary's has a daily noon Mass, the only church in the city that has this custom every week-day of the year. At this Mass between 25 and 50 Communions are distributed daily, the Mass is well attended and in connection with the Tuesday devotions the church is three-quarters filled. And on Sundays there are four Masses with a very great attendance at two of them. St. Mary's with only three families, is not nearly ready to be counted out.

We quote here an editorial from the Detroit Free Press: "It is impossible to estimate how much St. Mary's Catholic Church at Monroe and St. Antoine Streets has meant in terms of spiritual comfort, guidance and succor in the hundred years of its history.

A century ago, Detroit was a riverfront village; today it is a great metropolitan area; but through all the changes, St. Mary's has been serenely in the heart of things, adapting its service to new needs and new conditions, making itself a place of help, refuge and inspired quiet for Detroiters.

Detroit should be glad that at the beginning of its second century, St. Mary's still is looking forward, planning more than ever to serve its city as a great downtown church."

After a series of commemorative Masses during the week, the celebrations came to a close with the graduation of 71 girls from our Commercial School, one of whom is already working in the Washington offices of the FBI, while most of her classmates are already employed in our own business houses of the City.

And finally we start on our merry way to another century of service with the assuring words and paternal blessings that came to us from Our Holy Father in Rome:

"While cordially congratulating the pastor and faithful of St. Mary's on the joyous occasion of the Parish Centenary, the Holy Father imparts to the Priests, Sisters and Parishioners as a pledge of abundant heavenly Grace, His Apostolic Blessing."

(signed) CARDINAL MAGLIONE,

Vatican City.



NEW CHURCH OF ST. MONICA AT TULSA, OKLAHOMA

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 9 AUGUST, 1941 NUMBER 8

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 9 AUGUST, 1941 NO. 8

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THOUGHT FOR THE MONTH

"Generally speaking, we ought to look to God acting in us, and aim simply at being agreeable to Him. By this desire and this love, we shall tend to make Him reign in souls. It must be this interior movement that impels us and not our own movement; consequently our great care should be to entertain and nourish our souls in these holy relations with God, and to count the rest as accessory."

—Venerable Libermann.

OUR DEAD

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Father Eugene Schmidt, who died September 5, 1895, aged 41 years.

Father Charles Laengst, who died September 5, 1899, aged 44 years.

Father Cornelius O'Rourke, who died September 15, 1932, aged 71 years.

Brother Geran Rauscher, who died September 18, 1907, aged 46 years.

Father Paul Sztuka, who died September 21, 1930, aged 42 years.

Brother Clemens Becker, who died September 26, 1882, aged 56 years.

Father Patrick Dooley, who died September 29, 1918, aged 39 years.

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OFFICIAL
APPOINTMENTS, CHANGES, TRANSFERS
SEPTEMBER 6, 1941

Fathers Thomas J. Clynes, Michael V. Kanda, George C. Reardon, Joseph F. Sweeney and Edward J. Wolfe, Kilimanjaro, East Africa.
Father John P. Gallagher, Duquesne University, Pittsburgh, Pa.
Father Joseph M. Lang, Washington, D. C.
Father Henry J. McAnulty, Pontifical Association of the Holy Childhood, Pittsburgh, Pa., National Secretary.
Father William G. Marley, Carencro, La.
Father Francis L. Mullin, Sacred Heart, Detroit, Mich.
Father Stanislaus J. Grondziowski, Our Mother of Consolation, Mt. Carmel, Pa.

* * *

Father Ladislaus Alachniewicz, St. Joseph, Mt. Carmel, Pa.
Father Michael J. Sonnefeld, Holy Ghost Missionary College, Cornwells Heights, Pa.
Father Michael A. O'Connor, Duquesne University, Pittsburgh, Pa.
Father Thomas A. Wrenn, St. John, Tuscaloosa, Ala.
Father John F. Dodwell, Our Lady of the Blessed Sacrament, Philadelphia, Pa.
Father Francis X. Williams, Duquesne University, Pittsburgh, Pa.
Father Peter A. Lipinski, Holy Family Institute, Emsworth, Pa.
Father Edward A. Malloy, Notre Dame, Chippewa Falls, Wis.
Father Edward C. White, St. Benedict the Moor, Detroit, Mich.
Father Andrew M. Bednarczyk, St. Mary, Detroit, Mich.
Father Patrick J. Brennan, Bay City, Mich.
Father Thomas F. Rodgers, Bay City, Mich.
Father Jerome E. Stegman, Sacred Heart, Emsworth, Pa.
Father Joseph J. Cassidy, Our Lady of Lourdes, Abbeville, La., pastor.
Father James T. Kilbride, Portsmouth, R. I.
Father William L. Lavin, Holy Ghost, Marksville, La., pastor.
Father August Weigand, Lake Charles, La.
Father Arthur Demers, St. Joachim, Detroit, Mich.
Father Michael J. Dwyer, Duquesne University, Pittsburgh, Pa.
Father Joseph J. Lynders, Tulsa, Okla.
Father Charles L. Diamond, St. Peter Claver, Philadelphia, Pa.
Father Leo J. Kettl, Holy Ghost Missionary College, Cornwells Heights, Pa., director.
Father Joseph G. Noppinger, St. Anthony, Millvale, Pa.
Father Raymond A. Wilhelm, St. Anthony, Millvale, Pa.
Father Henry J. Montambeau, St. Alexander College, Limbour, via Hull, Quebec, Canada, 1941-1942.
Father James J. Sheridan, Holy Ghost Missionary College, Cornwells Heights, Pa., sub director.
Father Herbert J. Frederick, Isle Brevelle, La.
Father Joseph P. Lucey, Duquesne University, Pittsburgh, Pa.
Father William J. Mullen, Lake Charles, La.
Father Robert J. Eberhardt, Hato Rey, Puerto Rico, chaplain: Catholic Club, University of Puerto Rico.
Father John S. Rondeau, Arecibo, Puerto Rico.
Father Ambrose M. Leech, St. Joseph's House, Philadelphia, Pa.
Father Chester T. Malek, Charleston, S. C.
Brother Edward Walsh, Duquesne University, Pittsburgh, Pa.

* * *

Army Chaplaincies Pending:

Father Eugene L. A. Fisher, CCC.
Father Francis X. Walsh, Reserve Corps.
Father Joseph B. Murphy, Reserve Corps.
Father John T. O'Brien, Reserve Corps.
Father Joseph A. Griffin, Reserve Corps.
Father Charles L. Diamond, CCC.

* * *

Fathers Pursuing Graduate Studies:

Father John P. Gallagher (Catholic University).
Father Joseph M. Lang (Catholic University).
Father Salvatore J. Federici (Georgetown University).
Father Louis J. Dietrich (Marquette University).
Father Vernon F. Gallagher (University of Pennsylvania).
Father Joseph A. Lauritis (University of Pennsylvania).

F. C. S.
HOLY GHOST FATHERS
1615 Manchester Lane, N. W.
Washington, D. C.
OFFICE OF THE PROVINCIAL

August 23, 1941.

The retreats for the Fathers in Alabama, Arkansas, Louisiana and Oklahoma will be held this year at Our Lady of the Oaks House of Retreat, Grand Coteau, Louisiana, the first from October 20th in the evening until October 24th, noon, and the second from the evening of October 27th until noon of October 31st.

It will be possible to accommodate only 24 Fathers each week. So kindly notify this office of the arrangements you can make which will entail the least inconvenience to you and your work. You will then be notified what retreat you will attend.

Do not forget your copy of the Rules and Constitutions, the retreat fee and the provincial Chapter.

Father Aloysius J. Roth will give the conferences.

GEORGE J. COLLINS, C.S.Sp.,
Provincial.

* * *

ARRIVAL: Father Henry J. Koren (of the Province of Holland), on June 9, 1941), at Brooklyn, N. Y., on the SS. Navemar (freighter), of the Compania Espanola de Navigacion Maritima, at Columbia Street pier, from Lisbon, Portugal, enroute to Trinidad, B. W. I.

NECROLOGY

Pie Obierunt Nobis in Christo Dilecti

January 2, 1941, at Castlehead, Father Robert Foreman (36 years), professed of perpetual vows, of the Province of England, in the 17th year of his profession.

January 28, in Germany, Brother Paternal Le Pogam (26 years), professed of temporary vows, of the Province of France, in the 5th year of his profession.

February 1, at Gemert, Mr. Marinus Scholtes (22 years), a scholastic professed of temporary vows, of the Province of Holland, in the 3rd year of his profession.

February 1, at Blackrock, Brother Gall Walsh (91 years), professed of perpetual vows, of the Province of Ireland, in the 61st year of his profession.

February 15, at Blackrock, Father Michael Colgan (73 years), professed of perpetual vows, of the Province of Ireland, in the 44th year of his profession.

March 10, at Limoux, Brother Carol Wolff (72 years), professed of perpetual vows, of the Province of France, in the 43rd year of his profession.

March 24, at Bligny, Father Joseph Lacas (66 years), professed of perpetual vows, of the Province of France, in the 43rd year of his profession.

April 2, at Basse-Terre, Father John Briessen (45 years), professed of perpetual vows, of the Province of Holland, in the 24th year of his profession.

April 17, at Langonnet, Father Emile Lutz (80 years), professed of perpetual vows, of the Province of France, in the 56th year of his profession.

April 22, at Thies, Father James Le Berre (80 years), professed of perpetual vows, of the Province of France, in the 54th year of his profession.

April 26, at Chevilly, Father Ernest Herman (78 years), professed of perpetual vows, of the Province of France, in the 52nd year of his profession.

April 28, at Misserghin, Father Joseph Cayzac (71 years), professed of perpetual vows, of the Province of France, in the 45th year of his profession.

April 29, at Hotgne, Mr. Albert Vaesen, a novice-cleric of the Province of Belgium.

Date unknown, at Franceville, Father Xavier Groff (34 years), professed of perpetual vows, of the Province of France, in the 13th year of his profession.

April 30, at Warsaw, Very Reverend Father Caesar Tomaszewski (72 years), professed of perpetual vows, of the Province of the United States, Provincial Superior of the vice-Province of Poland.

May 16, at Basse-Terre, Father Hippolytus Quillaud (63 years), professed of perpetual vows, of the Province of France.

Pro quibus vestras precamur Orationes et Sacrificiorum suffragia, juxta Constitutionum praescripta.

The Mother House.

May 20, 1941.

MILITARY ORDINARIATE

United States of America
33 East 51st Street
New York, N. Y.

August 13, 1941.

To the Right Reverend Abbots, the Very Reverend Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

It is a source of concern to all of us, I am sure, that we have been unable to meet the requisition of the Army and Navy for Catholic chaplains. It was announced last fall that 500 Catholic chaplains would be needed by June of this year. The assignment of some chaplains to administrative work, the opening of new bases and other changes have brought the government requisitions to approximately 600.

We have on duty at the present time 397 chaplains under the jurisdiction of the War and Navy Departments. They are assisted by thirty-one auxiliary chaplains—civilian priests supplied by Bishops and Religious Superiors to assist in places where the government has not assigned chaplains.

One Bishop whose diocese is seriously under-manned recently expressed a willingness to permit any of his priests to enter the service. He has in his diocese some 50,000 service men and he has seen at first hand their grave spiritual needs. He stated that if he found 500 Catholics without a church he would certainly start a parish. The government gives them to us in groups of 1,200—these 1,200 are actual or potential heads of Catholic families.

Once more we ask that you consider the grave spiritual needs of these men. We are most grateful for the help thus far granted and we hope that all of the Religious Superiors will be willing to make whatever sacrifices are necessary not only to protect, but to strengthen the faith of the men who are making the present great sacrifice for the welfare of our nation.

The War Department has recently changed the maximum age for chaplains. It will no longer receive applications from men who have passed their fortieth birthday. This regulation is dated back to July 1st.

With renewed assurances of respect and esteem, I am,

Devotedly yours in Dn.,

✠JOHN F. O'HARA, C.S.C.

All communications intended for OUR PROVINCE should be addressed to:

HOLY GHOST FATHERS

1615 Manchester Lane, N. W.,

Washington, D. C.

LEST WE FORGET

IN MEMORIAM

Recently a letter from Poland brought the sad news of the death of Father Caesar Tomaszewski, C.S.Sp., in his native Poland on April 30, 1941. For some weeks he had been a patient in a hospital in Warsaw. His confreres and friends employed every resource of medical skill to restore his health, but the weight of his seventy-three years and his grief of soul over war-torn Poland made their efforts futile.

Father Tomaszewski will long be remembered in Pittsburgh, Pa. Born in 1868 in Renarzewo, Posen, he gave early proof of exceptional talents. After years of study in his native land, he went as a student to Paris, became a member of the Congregation of the Holy Ghost, and was ordained there in 1896. In the same year he arrived in Pittsburgh and his superior sent him at once to the flourishing St. Stanislaus parish, 21st and Smallman Streets, as assistant pastor. He entered at once with dynamic energy into the various activities of parish administration. Two years later, he became pastor of St. Stanislaus parish. Just 30 years of age, of great physical and mental vigor, he gave all the energy of his young manhood to the spiritual care of his vast flock. In St. Stanislaus school at that time there were enrolled about 1000 children. For seventeen years Father Tomaszewski was the pastor bonus. He directed the Sisters of the Holy Family of Nazareth in the school. Very few of the parents in the parish were of American birth, so it became the task of the Sisters to prepare their charges to live in the land of their adoption. Thousands of middle-aged Polish men and women in the Pittsburgh district today owe Father Tomaszewski a debt they can never repay.

The zealous pastor did not wait for problems to develop. With fine vision and initiative he reached out to provide for the needs of the afflicted and the handicapped. The poor were always an object of special solicitude. Under his leadership parish charitable societies relieved their distress with gifts of food and money and through the agency of social adjustment. The growing Polish community became increasingly aware of the need of an organized effort to care for the orphans. Father Tomaszewski crystalized their charity in the founding of Holy Family Orphan Asylum in Emsworth, now known as Holy Family Institute. In this institution, year after year since its founding in 1900, the Sisters of the Holy Family of Nazareth have cared with maternal solicitude for the temporal and spiritual welfare of Polish orphan children. It is not the least of the achievements of Father Tomaszewski that he founded Holy Family Institute and gave it the inspiration of his leadership for fifteen years.

In 1900 he became editor of the Polish Weekly, WIELKOPOLANIN. This thoroughly Catholic paper, widely read in Polish circles, carried a knowledge of religious principles into a wide district, and was a veritable source book of religious instruction for Polish families far removed from church and priest. His desire to alleviate the distress of bereaved families prompted Father Tomaszewski to organize a Polish beneficial society known as the Union or Brotherhood of St. Joseph. The various activities that we mention in this sketch are but proofs of a universal solicitude that reached out to embrace the needs of every member of his flock. He spent himself for the people committed to his care. Every adult and every child of his parish felt free to come to him with those personal problems whose solution means so much to individual happiness. He encouraged vocations among young men and women. He was a source of consolation and inspiration to maturing men and women burdened with family cares, and he was a messenger of mercy at the bed of death.

With great regret his flock bade him adieu when he was promoted in 1915 to the pastorate of Our Mother of Consolation parish in Mount Carmel, Pa. There Father Tomaszewski labored as pastor for eleven years. During this period he built an adequate school and convent for his new parish at an expenditure of $260,000. His superiors now called him to become Provincial of the new Polish province in Bydgoszcz (Bromberg), Poland. He took up his new duties with his usual energy and established there an institution that made the Holy Ghost Order a potent factor in the Catholic life of Poland. In the interest of his newly founded college and seminary, he came frequently to America to solicit funds. On many occasions he preached missions in the district he had known so well as pastor. He was an indefatigable preacher and gave himself to work selflessly; his sole purpose was to gather funds for the Catholic project that his superiors had placed in his very able hands. In the course of fifteen years he made his foundation great and respected as a source of Catholic life.

When the dread plague of war broke over his native land in 1939 he had in the college and seminary of his province a total of 60 candidates for the priesthood. But God's ways are not our ways. Just when the seed he had planted gave promise of a great harvest to continue over many generations, the cruel maelstrom of war utterly destroyed it. His afflicted community was driven out and forced to take refuge in a Benedictine monastery near Posen. Father Tomaszewski elected to remain with his spiritual children. He had become a Polish citizen shortly before the outbreak of the war. Had he remained an American citizen, he could have taken refuge in the United States, but he would not. He died, broken-hearted and in exile, at the age of 73.

Many thousands in America will long remember him as a friend and a benefactor. His true Christian patriotism endeared him to his countrymen. His energy and zeal led him to make the best possible use of his great talents as a student, a missionary, an orator, an administrator. His example gave constant inspiration to his confreres, and the death of this saintly priest is a distinct loss to the Congregation of the Holy Ghost throughout the world. We lament his passing, but we cannot begrudge him the reward of

the good and faithful servant. His memory is in benediction.

We find his epitaph in the Office of a Confessor non Pontifex: "Beatus vir, qui inventus est sine macula: et qui post aurum non abiit, nec speravit in pecunia et thesauris. Quis est hic, et laudabimus eum? fecit enim mirabilia in vita sua."

—Joseph Sonnefeld, C.S.Sp.

* * *

LOUISIANA, LA.

August 15, 1941.

It is announced by Father A. J. Hackett that a building has been purchased to serve as a Convent for the Sisters of the Blessed Sacrament who teach at Holy Ghost and St. Monica's Schools, New Orleans, La.

The acquisition of this building fulfills a long hoped for desire of Holy Ghost Parish, to have a home for the Sisters who are devoting their lives to the education of children of this area.

For the past twenty years, since the foundation of the parish, the Sisters had been commuting from Xavier Prep, which is some twenty-five squares distant, and rendered the work of the Sisters more difficult, especially during the winter months.

Now that the Sisters are residing in the parish, they will be able to render even greater service than in the past, contacts will be easier, and opportunity for organization better.

The new Convent will be located at 1728 Louisiana Avenue, just two squares from Holy Ghost Church. It is a large two story structure, with twenty-two spacious rooms. Two of these rooms are being converted into a chapel, and two others into a large community room.

Extensive repairs and alterations are presently being made on the building, so as to suit the new purpose for which it is intended. All the rooms are large and airy, with plenty of the famed "southern exposure," to ensure the comfort of the Sisters during the long summer season.

This property was acquired for $7,500. The vacant lot adjoining was also purchased for $1,500. This latter will secure privacy for the Sisters in their new home, and also will afford space for recreation. The entire property has a frontage of seventy-five feet on Louisiana Avenue by one hundred and twenty-nine feet on Baronne St. The Sisters expect to occupy their new Convent in late September or early October.

CHIPPEWA FALLS, WIS.

July 23, 1941.

Our four summer schools were well attended and successful. Here at Holy Ghost we had eight children that had not been baptized. I am happy to say that things are going pretty well, financially and spiritually. But, as to our Pentecost Collection I was disappointed, and called for an added one. The Bishop delayed the N. C. W. C. Relief Collection until the week before, and that hurt somewhat.

Chippewa will be the center for a two county Holy Name Rally this coming Sunday, and our Fathers have several prominent parts. Father Hyland being the speaker at the Field Mass in Irwin Park, and Father McGuigan one of the speakers at the afternoon Rally. Taking care of Springfield and Wilson that morning will keep me away until the Rally.

* * *

FATHER LUCEY ARRIVES

From the Dutch steamer **Klipfontein,** of the Java-Bengal Line, Father Joseph P. Lucey, C.S.Sp., landed in San Francisco on July 22nd. He had left East Africa on May 13th, returning home via India, Singapore, and the Dutch East Indies.

Passing through Pittsburgh, Pa., he spent one day with his family, en route to Washington, D. C.

Pittsburghers will remember Father Lucey for his work in the Mbugwe Flats of Tanganyika. There he was privileged to establish the first community made up solely of native Sisters. The Sisters' fully equipped dispensary was the only adequate medical service in an area considerably more than 5000 square miles. The nearest doctor was 65 miles away over a road often impassible.

Of the tribe we read in the East African Annual, pp. 19-26 of 1937-38: "Some seventy-five miles west of Arusha live one of Tanganyika's most interesting tribes, one, moreover that presents some puzzles for our ethnologists to solve, since little is known of their antecedents. Why these people chose to settle on the desolate, hot, windswept flats is a mystery which perhaps can be accounted for through a feeling of security these open flats gave from surprise attacks by Masai or other human enemies. There is no cultivation anywhere near, houses only two and a half to three feet high. Not infrequently, in times of heavy rain, the inside becomes filled with water, when the occupants have to resort to the roof.

"In the first twelve or fourteen years of British administration, the Mbugwe people received scant consideration from the Government and little or nothing was done to help them to a better existence... food crops consist of millet and maize. Cultivation is only done by the men of the tribe as, due to the marriage customs, no woman considers she has more than a slender chance of reaping what she might have sown."

Father Lucey's last work in Africa was at the Apostolic Delegation in Mombasa, from which he returns for medical care. At present he is in St. Vincent's Hospital, Bridgeport, Conn.

TUSCALOOSA, ALA.

SOUTHERN EXPOSURE

Recently we had the Diocesan Eucharistic Congress. It was held in Montgomery, Alabama. At the principal Mass, at which the Most Rev. T. J. Toolen, D.D., officiated, Father Mulvoy delivered the sermon. His topic was, "The Mystery of Divine Love." The sermon was well received and commended highly. Mark another one up for the Holy Ghost Fathers. This seems to be special sermon season for Father Mulvoy. He preached the sermon at the dedication of the Statue of Blessed Martin which I had at Saint Mary's. (Saint Mary's reminds me of the way our newspaper writes us up. It is usually, "Saint Mary's Magdalen School." I sometimes wonder). I am in high hopes of getting a few adult converts through Blessed Martin. Before the dedication of the statue I brought a Negro into the sacristy to get his reaction. He looked at the 4½ foot statue, admired it and then as an afterthought said, "He sho was a little man, wudden 'e." We had a fairly large crowd on the evening of the occasion, but not as large as I had expected. But that is one of the beauties (?) of the Negro work, the surprise element. You are surprised when you get a crowd and surprised when you don't. We had standing room only at midnight Mass at Christmas time so I suppose I'll live on the glory of that for a while. Tuscaloosa airport has been given over entirely to the British student pilots. The Catholics amongst them are in the care of Father Mulvoy and attend Mass at the student chapel.

* * *

AFRICAN MISSIONS

Tenafly, New Jersey

July, 1941.

My dear Father Collins:

Permit me to thank you and the Fathers of the Holy Ghost for congratulations and above all your prayers for me on the occasion of my Golden Jubilee. The Society of the African Missions and the Fathers of the Holy Ghost have been like brothers in Africa. I was at many of your missions on the West Coast of Africa.

With heartfelt thanks, I am and hope to remain,

Very sincerely yours in Christ,

I. LISSNER, Provincial.

* * *

"Humility goeth before glory." (Prov. 15, 33)

"And the Lord said to me Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord." (Ezech. 44, 5)

"But be zealous for that which is good in a good thing always." (Gal. 4, 18)

"The wages of sin is death." (Rom. 6, 23)

"He that despiseth the poor, reproacheth his Maker." (Prov. 17, 5)

"If your mind wanders against your will, it does not rob prayer of its fruit."—St. Augustine.

FERNDALE HERALD

Somebody once said that in Ferndale nothing ever happens—nobody comes and nobody goes. Perhaps he was speaking in the language of "Grand Hotel." However, during the months of July and August, the months for laymen's retreats at Ferndale, many have come, many have gone, and things have happened which will not appear in the headlines until Judgment Day.

A skeleton force of scholastics kept in hand, admirably well, the work situation which the retreats made. With streamline efficiency they shot past all previous good records in serving, cleaning and in good disposition. Now the first group of scholastic vacationists are back on the job to keep up the fine record set by the second group. Nothing impedes them in the execution of tasks hitherto considered insurmountable. But all work and no play makes even a scholastic mind cry for the necessary sunlight, wherefore an occasional trip is made to the beach owned by the Fathers of the Society of Jesus. Wonderful beach where the fervor of Jesuitic hospitality blends with the aquatic hospitality of Long Island Sound making a combination of buoyancy that can keep any scholastic from sinking in that deep and dreary sea called the "dumps." Whatever quality the sea air possesses for the restoration of nerves and tissue is not within the scope of my knowledge. But out in California this summer there was one old gentleman who recovered the use of his legs merely by bathing them in the sunny waters of the Pacific—so the story goes, but you know that what is said about the Pacific (and the Atlantic, too), in these days must be taken with a whole lot of salt.

DUQUESNE DOINGS

Undergraduate Mass — A special undergraduate Mass was sung for the students of the summer session August 8th, in the University Chapel of the Holy Ghost at 9:30 o'clock, preceding the Commencement Exercises. The officers of the Mass were the Rev. John J. Manning, C.S.Sp., celebrant; Rev. Edward A. Malloy, C.S.Sp., deacon; and Rev. George Harcar, C.S.Sp., sub-deacon. Rev. John E. Baney, C.S.Sp., was master of ceremonies. Scholastics from St. Mary's Seminary, Ferndale, Norwalk, Conn., who had been students of the summer session, assisted. The choir consisted of members of Miss Peguy Sullivan's class in liturgical music. Those of you who heard this group perform earlier in the summer know the high quality of their work. Father Malloy wishes to congratulate both teacher and pupils and to express his deep gratitude for their helpful cooperation. He also desires to take this opportunity to express his appreciation to the administrative officers of the university, to members of the summer session faculty (both on and off the campus) and student body, and to all others who have helped make this session one of the finest and most successful in the history of the university.

Fall Registration — Registration for the fall semester will be held in the university gymnasium September 8-13, Monday through Saturday. Classes begin Mon-

day, September 15, at nine o'clock. Bulletins for all schools of the university—Arts and Sciences, Business Administration, Education, Law, Music, Nursing, Pharmacy, and Graduate—with information as to their various departments, fees, entrance requirements, et cetera, may be obtained from the Registrar.

Extension Faculty — Father Malloy announces that he has been able to arrange for regular members of the university faculty to teach the extension courses in the various motherhouses during the coming year.

Commencement — Approximately 100 candidates received degrees at the annual summer commencement exercises which were held in the University Theatre Friday morning, August 8th, at ten-thirty o'clock.

Half of this number were nuns representing a dozen different religious orders. Four sisters received the degree of Master of Arts; thirty-six the degree of Bachelor of Education; five the Bachelor of Arts, and three the Bachelor of Science in Nursing.

The Rev. Thomas E. McKinney, of the diocese of Cleveland, delivered the address to the graduates.

The graduation exercises were closed with Solemn Benediction in the Chapel of the Holy Ghost. Father Philip A. Dugan, of Mt. Pleasant, was celebrant; Father James J. Burke, of St. Francis Xavier, Pittsburgh, deacon, and Father Thomas Murphy, of St. Canice, Knoxville, subdeacon.

THE ANSWER

9. How should the Confiteor be recited at Night Prayer when there is no priest presiding?

When there is no Father at this exercise in common, the senior announces, after the examination of conscience, the word: "Confiteor," whereupon all the others continue. The "tibi, pater" and the "te, pater" are omitted. When the words: "orare pro me ad Dominum Deum nostrum" have been recited, the senior says: "Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam aeternam." Amen. He also says the "Indulgentiam . . " without any change.

10. How many of our cleric novices have become Holy Ghost Fathers?

Since May 26, 1922, the day on which the Novitiate was dedicated, to July, 1941, 235 cleric novices have made their profession. Of this number 150 have become priests (This number includes 13 scholastic priests). Fifty-three are scholastics; 1 joined the Brotherhood; 1 died; 30 left the Congregation during the period of their formation at Ferndale.

11. What diocese or archdiocese in this country has given the greatest number of our members still alive?

The honor goes to the Archdiocese of Philadelphia; 65 Fathers, 20 Scholastics and 6 Brothers have come from there. Next comes the Diocese of Pittsburgh with 33 Fathers, 19 Scholastics and 5 Brothers. The following deserve honorable mention: Hartford—19 Fathers, 2 Scholastics and 2 Brothers; Boston—6 Fathers, 5 Scholastics; Trenton—7 Fathers; Detroit—5 Fathers, 1 Scholastic, 1 Brother.

12. How many Brothers have joined the Congregation in the United States?

From 1873 to the opening of the Brothers' Novitiate at Ridgefield on April 18, 1937, 52 Brothers have joined the Congregation in the U. S. Eighteen of these received their religious training abroad and 34 entered the Society in this country. Of this total of 52, 30 have died and 2 have left the Congregation. One Brother from the Irish Province has been added and 8 are now in the novitiate at Ridgefield. This leaves us with a total of only 29 Brothers.

13. Will you give the names of all the Provincials of the Province of the United States and the dates they held office?

The following list will answer your question: Very Rev. Joseph Strub, 1874-1890; Very Rev. Joseph Oster, 1890-1896; (From 1896 to 1898 Father Joseph Zigenmann was Provincial Administrator); Very Rev. Anthony Zielenbach, 1898-1906; Very Rev. John T. Murphy, 1906-1910; Very Rev. Eugene Phelan, 1910-1933; Very Rev. Christopher Plunkett, 1933-1939; Very Rev. George J. Collins, 1939 -.

HOLY FAMILY INSTITUTE
1935-1939

The past five years have been very eventful for the Institute. During the years from 1935 to 1938, the Institute continued on its even way, under the able direction of Reverend Father Frangis A. Retka. His one ambition was to make it second to none in its field, and to make it so, he spared no efforts to improve the property, the equipment and the methods.

In the year 1935, two additional buildings and about one acre of ground were purchased, so that now the various groups of children are housed in the main building and seven adjacent cottages.

We strive to give our charges every possible advantage and opportunity that children of well-to-do families enjoy. Our educational program is most complete and in it we follow strictly the course of studies prescribed for all Catholic schools. At present we have 24 boys attending Duquesne Preparatory School, 22 girls at Mount Nazareth Academy, 3 boys in a Vocational School, and 3 boys registered at Duquesne University. These children are transported to and from school in our own bus. Nearly all of our children receive training in music, and this is evidenced by a Brass Band with two divisions, a Mandolin Club, a Harmonica Band, and an embryonic orchestra. These Bands have many opportunities to display their skill during the course of the year, inside and outside the Institution.

The spiritual training of our children receives careful attention. Cathecism is taught regularly by the Father and instructions are given in the Chapel every Sunday and Holyday. Usually retreats are held in conjunction with the Forty Hours Adoration. The children have been grouped into five Sodalities: the Holy Name Society, the Children of Mary, the Sodalities of the Infant Jesus, St. Theresa, and the Holy

Angels. Each group has its own Saturday and Sunday for Confession and Holy Communion. On the average, our children receive Holy Communion about 20 times a year.

The physical development of our children is also given careful attention. A doctor, a dentist, and a trained nurse look after the health program; and physical culture directors give both boys and girls all the training necessary for a healthy body. Spacious grounds well equipped with modern play apparatus, a swimming pool and a tennis court enable the children to get all the outdoor recreation they could possibly desire. In the early fall of 1937 ground was broken for a gymnasium, and it was dedicated on January 1, 1939. This modern building with 5 large playrooms and a basketball floor fit for a college, gives the children of our Institute the opportunity of enjoying themselves to their heart's content, even during the winter months. The gymnasium was the last work of the late Reverend Father F. Retka.

Our Institution is visited regularly each year by a Visitation Committee appointed by the Community Fund of Pittsburgh and Allegheny County. The following is last year's report of this Committee: "The committee is very favorably impressed with the exceedingly low cost per capita, the excellent health record of each child and the care taken of their physical and mental well-being. Everything possible is being done to give the child a well rounded out education. The buildings seem to be in good condition and the atmosphere is very congenial and homelike. The committee, therefore, heartily recommends continued support of this agency by the Community Fund." Reports in the past have always been equally favorable and enthusiastic. Moreover, other groups formed by the Community Fund's Publicity Department honor us by occasional visits. In the course of the last few years we entertained the Business Men of Pittsburgh, the Insurance Group, the Ladies Group, Social Workers from Pittsburgh University and the Public High Schools. On May 1st of this year, we hope to extend our hospitality to about 150 High School pupils from the Catholic High Schools. I would like to make special mention of the visit paid us by the Insurance Group. These men and women, thirty-five in number, not only visited the Institution, but also provided for a dinner, at which each member of the group had a child from the orphanage on either side of him. It was a real family affair that made some fine friends for our children.

Beginning with the year 1936 the health of Reverend Father F. Retka began to fail. Always active and full of energy, he found it very hard to slacken the pace he had set for 23 years. At the advice of doctors he rested, but as soon as he felt a little better, he went to work again. He set himself to build the gymnasium, and though he saw it completed, he did not live to enjoy the fruits of his labors. Early in 1938 his health broke down completely—and on June 6th of that same year he left us to go to his well-deserved reward in heaven. Father Retka's death was a shock to his numerous friends among the clergy and laity, and an irreparable loss to the Institute. Men of his vision, courage, determination and ability are rare and cannot be replaced easily. Our only hope is that by his prayers he will aid the feeble efforts of his successors to continue his work, and to maintain the high standards he set for it. R. I. P.

Since 1938, Father L. Alachniewicz and Father J. Jaworski have at different times helped with the work at the Institute. Last November Reverend Father M. Sonnefeld came to the Institute as assistant.

That the Institute has been able to maintain its high position among the child-caring Institutions of Pennsylvania is due in large measure to the generous aid received from the Community Fund of Pittsburgh and Allegheny County. Two-thirds of our yearly budget comes from this source. The Community Fund has been a God-send to us and to several other Catholic Institutions. It is our hope and prayer that it will continue to function for many years to come.

In conclusion we must not forget the 32 Sisters who sacrifice themselves daily for our children. Their work is difficult, requiring a great deal of patience, self-sacrifice, constant watchfuless and motherly devotion. Without them it would be impossible to carry on this work.

REV. F. A. SZUMIERSKI, Superintendent
REV. M. SONNEFELD, Assistant.

ST. PETER CLAVER CHURCH
Oklahoma City, Okla.

October 7, 1940.

Many things have happened in Oklahoma City since our last bulletin, and it gives me great joy to report what I might term a new era in the Colored work in this city. Our Fathers labored here for fifteen years under the most distressing conditions; living in the worst neighborhood in the city where even the Colored people would not venture out after dark. Under such conditions convert making was almost an impossibility, nevertheless the Fathers persevered, in hope and constant prayer that one day God would see fit to have a school here. A proof for the great need of a school was shown this past Summer when sixty-five children of various denominations attended the vacation school conducted by the Sisters of Mercy.

Time after time the Fathers appealed to the good Bishop for a new location and for permission to build a school, and for years all seemed in vain. Early in April, 1940, the Bishop was again approached and by some strange bit of luck which seems almost miraculous, the long desired permission was granted and plans drawn up for a combination church and school. It will be dedicated on November 3rd of this year, and will have four classrooms together with a chapel and hall in the basement, all at a cost of nearly $20,000 It is located in one of the best Colored sections of the city. We have also rented a splendid house one block from the new building and that, for the present, will serve as our rectory. The old property on Laird Street was sold for $2800.

We will soon bid good-bye to Laird Street, with memories of the years of hardship and sacrifice during

which our worthy predecessors labored there. We know that their prayers and sacrifices were in great part responsible for what we hope will be a new era in the Colored work of this city.

The Dominican Sisters are already here to take charge of the school as soon as it is ready, and since we have no convent, it will be necessary for them to live with the Sisters of St. Francis who have charge of Rosary School.

One of the most consoling features of our work here is the fact that we have the most cordial relations with the local clergy. They have been from the beginning very gracious, and when we started to campaign for funds for the new building, each pastor extended an invitation to take up a collection.

His Excellency, Bishop Kelly, has been most kind and sympathetic, and we are always welcome in his home.

It is true that this report does not contain much in the way of figures, but for those who know and understand, a miracle has happened and please God the figures will follow in the years to come.

We have already organized a troop of Boy Scouts and Girl Scouts; a Sodality of the Blessed Virgin; Holy Name Sodality and several study clubs. These societies give great promise, and have already done much to spread the faith among our non-Catholic neighbors. Two thousand pamphlets ("The Truth About Catholics") have been distributed during the past month, and now we have ten adults under instructions.

At present we are preparing a booklet for the dedication of the new building, which will contain the complete history of St. Peter Claver's in Oklahoma City. The school will be dedicated to Blessed Martin de Porres and I think it will be the first school in this country to be dedicated to this great lover of the poor.

ST. MARY MAGDALENE CHURCH
TUSCALOOSA, ALABAMA
1935-1940

Father Joseph Sabaniec was the pastor of this mission from September, 1934, until his death in January, 1937. Under his guidance improvements were made on the grounds, the interior of the rectory was renovated, the interior of the school was painted and a program of general repairs was under way. The work of conversions to the Church was tedious and most difficult. The home atmosphere and the economic conditions of the Negro people were in no way conducive to a spiritual life as expected of those seeking to enter the Church. These things and many others have kept the congregation small.

Father Sabaniec saw from the registers that many had become Catholics merely because of the charity which was given to them and that others had fallen away after they left the school and began to mix with others who were, in most cases, lacking any knowledge of a moral law. The relapse was not due to lack of interest on the part of the priest but as stated above, home conditions and economic serfdom played their part. He decided therefore not to rush Baptism and the present pastor finds the system of the saintly Father Sabaniec ideal. The history of the parish under this Father records little, but the spiritual influence which he had over these few souls is still being felt.

Upon the death of Father Joseph Sabaniec, Father Joseph B. Hackett took his place at St. Mary's. The first baptisms were the result of the labor of his predecessor and all are fine Catholics. Since there was no money, as has always been the case in the history of this place, many needed repairs had to be put off until a later date.

In July, 1937, we decided to get Sisters to replace the lay teachers who taught in the school. Through the efforts of Father Anthony Hackett, then pastor of St. John's, three nuns from the Sisters of the Holy Ghost and Mary Immaculate, whose motherhouse is in San Antonio, Texas, came to open the school in September. Since there was no convent on the property, Father Hackett turned the rectory over to their use and went to live at St. John's until the time came when he could build a rectory. The convent was painted on the outside, and the formerly bare kitchen was supplied with a gas stove, frigidaire and hot water heater. Up to this time there had been no gas line leading into the property, so now the coal stoves were removed from the school, church and convent and the whole plant was equipped with a gas heating system. Of course all this took money but it was through the personal friends of the pastor that payment was made. Later at the express wishes and with the help of the Most Reverend Bishop, a room in the convent was converted into a chapel. The next improvement attempted was in the church. The sanctuary was renovated along modern liturgical lines and the inside of the church was painted.

After the coming of the Sisters, the enrollment of the school doubled. It was now overcrowded and more room was needed, especially for the lower classes. The wall between two small rooms was broken in and that left but two classrooms. Until time permitted us to build further, a class was taught in the school hall. During the Christmas holidays of 1938, a new classroom was added to supply the needs of the fifth, sixth and seventh grades.

It was not long before the influence of the Sisters began to show itself in the school. More and more of the children began to attend Mass. Their conduct improved remarkably and many of them expressed a sincere desire to become Catholics. Here again we were cautious and as a result the Catholics we do have are very faithful.

In August, 1939, Father J. Hackett had enough money to build a small rectory on the property of St. Mary's. This was accomplished through the kindness of friends in the North, the help of the Bishop and the interest of a Catholic family belonging to the White parish here in Tuscaloosa. Now that Father J. Hackett is living here and devoting all his time exclusively to the Negro work, a change for the better can be seen in these people.

Formerly the priest from St. Mary's helped the pastor of the White church with some of his duties since there was no assistant and the works were many and varied.

One of these duties was the care of St. Robert's Chapel, a small church for whites in Reform, Alabama. This is now being cared for by the priests at St. John's since the arrival of an assistant. All the services of the liturgy are now conducted in the Church of St. Mary's and Holy Week services are carried out in their entirety. The customary processions are held and special devotions have been started, chief among them being the Novena in honor of God the Holy Ghost and Our Lady of the Miraculous Medal.

Spiritual progress has been made. We count 67 Catholics in the congregation. The books have more but facts must be faced. At least six converts are made a year and this is good considering the conditions in Tuscaloosa and the many faulty but well-meant methods employed. Much work lies ahead and if the progress in the conversion of souls continues, the hard labors and sacrifices of these who have gone before will not have been in vain.



1615 Manchester Lane, N. W., Washington, D. C.

MOMBASA TO SAN FRANCISCO

About 10 a. m. on May 13th, the SS. Ronin sailed out of Mombasa Harbor, East Africa, bound for Madras and Calcutta. The Captain remarked the beauty of the Apostolic Delegation—bought by Archbishop Hinsley, when Delegate, and remodeled by Archbishop Riberi, his successor. Asked what he thought of Father John J. McCarthy, C.S.Sp., the acting-Delegate, the Captain replied: "An extremely able and understanding man." It was not too strong praise for our confrere who is carrying the burdens of fifty-two bishops and prefects-apostolic in Africa. The British Government has accorded him a measure of confidence and privilege extended to no other churchman in British Africa.

The first day at sea trouble started: Firemen were reported too sick to go below. The skipper saw it as a conspiracy, but he tested the sick and found convincing temperatures—103 and 104½. Without blood slides he could not be sure of malaria. However, it was likely. The ship had been a month in ports of Mozambique and British East Africa. Those who did not respond to malarial treatment did respond to M B 693. We reached Madras with only one stubborn case: an old man, a Mohammedan, suffering from heat prostration. Stoking boilers straddling the Equator in the Indian Ocean was too much for him.

In Madras we were tied up and free to go ashore by 9 p. m., May 27th. The skipper undertook to show me the town after dinner ashore: Modern buildings, spacious residences, and beggars sleeping on the sidewalks everywhere. Apparently it was an off-hour for motor cars. Picturesque two-wheeled carts, horse-drawn, seemed the most popular transportation. Built for two, few contained less than six passengers. The roofing of the carts varied. Most resembled our prairie schooners.

The skipper's comment on the beggars was: they need not sleep on the sidewalks. They prefer it. After seeing the huts in the native quarter I could readily believe him. Furthermore, most were not beggars but regularly employed coolies. "If you want to see beggars, wait for Calcutta. There is a King of the Beggars ruling over thousands whom he clothes, feeds, houses, and whose daily revenue he pockets. Many are cases of horrible mutilation, self-inflicted or inflicted by parents. To be a member of the Club, the beggar has to be a source of income. All are under the eyes of spotters. If you want to test it, give a beggar a paper rupee; then watch him in the rear view mirror of a car. The spotter collects." Later, in Calcutta, I was to see the castle of the beggars' king.

Hasty visits give inadequate ideas, but two other sights of my twenty-four hours ashore are noteworthy: the unusual size of the rats (about 15 lbs.) and the intelligent use of electric fans not only by business houses but by missionaries. Here, as in Calcutta, the overhead fan is going all day in all sorts of buildings, and it is kept going at night in sleeping quarters. The missionaries not only have them in every working and sleeping room, but also at each altar. These latter are the only table fans I saw. The first reaction to an altar-fan was: "distracting and risky," but the novelty wore off in a few minutes, and the angle was such that nothing on the altar was disturbed.

From Madras it was a three-day run to the mouth of the Hoogly River. Well outside the river mouth we met the pilot ship, "Lady Fraser," a beautiful sea-going yacht carrying a complement of about twenty pilots. Ours came aboard carrying more baggage than most tourists, including a bag of golf clubs. (The pilot who brought us down the river ten days later had similar equipment). With the tide we started up the river, seventy odd miles of pilot service. Along the shore were scenes typical of Africa; but as the huts gave way to more substantial buildings, so the actions of the people ashore began to differ from what I had seen in Africa. Large groups of people were seen bathing fully clothed in their customary street garb, a combined laundry and bath. The pilot mentioned that their immersion in the dirty yellow river was a sacred rite, as it is the Ganges (upper Hoogly). Alongside the bathers were many big black buffaloes.

These water buffaloes we were to meet often during our ten day stay in Calcutta. Round a corner sharply in a motor car, and chances were even that a buffalo would bar the way. They are larger than the best draft horses I have ever seen, haul incredible loads, are slow and dumb, very. An Indian legend has it that God once gave man the power to create. Man's first creation was the water buffalo, a creature so stupid that God revoked His gift.

Almost as annoying as the buffalo were the Sacred Bulls. Just before our arrival several rich Hindus had died. At death each turns loose in the city streets twenty Sacred Bulls which must be allowed to roam unmolested. I didn't mind those which lay placidly in the doorway of swank shops, but I did mind the prancing kind that had me ducking behind trees.

From our consul I learned that the U. S. would not let me go to or embark from Eastern China as a passenger. I must part company with the Ronin. It was going to Hong Kong. For a few days I was quite busy checking the best possible sailings for the least possible price in L. s. d. The vote went to the Klipfontein of the Java-Bengal Line, a 1939 model, 25 knots, carrying better than 150 passengers.

Going back to the Ronin for my gear (I had been staying at St. Xavier's College) I learned that my heat-struck friend had died. We thought that he would pull through after admission to the hospital in Calcutta.

Before parting from the crew of the Ronin, arrangements were made for their entertainment by my friendly and zealous hosts of the Company of Jesus. Their Community had men who spoke the seven different languages of our crew. This crew had been described to me as a gang of cut-throats unable to return to their own countries and unable to sign-off in foreign countries, lacking passports. One was pointed out as the admitted murderer of his parish priest in Spain. Certainly they were generous with dirty looks when I first came aboard. Their sickness between Africa and India was the opening wedge, and, for the Sunday

within the octave of Ascension, we managed a very decent Missa Cantata aboard. Another was scheduled for Pentecost, but we were pulling into dock at Calcutta too early on Pentecost Sunday. The crew were required at their posts.

It was a keen pleasure to see the work carried on by the Fathers as a side-line of their work at the College. Movies are shown to the public at reduced prices, and a following is built up for the dramatic productions of the students. A large recreation center, tennis courts, badminton, dancing, billiards, etc., is provided for the Anglo-Indians. After Mass on Sunday for children gathered from odd corners of the city, Mass at which prayers and singing are conducted in five languages, the kids get a cup of tea and a bun.

The Fathers say that their College has few converts, but everywhere in the city there is evidence of its profound influence on educated Indians. Some of my most serious delays in trans-shipping were ironed out by the mere fact that I was staying at St. Xavier's. That in a city of two million, most of them Mohammedans and Hindus.

Sailing from Calcutta on July 10th, we made a seven week run to San Francisco. Our ports of call were: Singapore, Botavia (Java), Borneo, Manila and Honolulu. All except Botavia were one-day stops. Of the one-day stops, Singapore and Borneo were the most anticipated. Singapore was the first stop after leaving Calcutta. As the ship was tying up a Father who had come aboard in Calcutta (we were 22 missionaries in all), approached me: "They say there are lots of movies here. Maybe we can see a couple?" When I suggested checking up on the living and working conditions of the people, local products, etc., he was only faintly interested. When I inquired of those who knew Singapore, they recommended: "High Street and environs in the afternoon, the New World at night." The New World was described as a sort of Atlantic City pier, not tough but a good cross section, Indians, Malayans, Siamese, Chinese, Japanese dressed in the costumes of their respective countries and out to spend the day's wages. Knowing what my African friends could do to an Atlantic City pier, I should have liked to see the Orientals go at it. I did not. The other Father was horrified. "What would these Protestant missionaries say?" That was rapidly becoming a sore point. Our heretical friends did not play cards, dance or go to movies at all, and didn't even play deck games on Sunday. Their younger generation, going home to school, would ask: "Father, what should I do about playing cards, going to movies, dancing in America?" I had already heard their guardians' views: "Yes, I agree with you. But I might lose my job if word got around that I approved of bridge playing, etc."

In Singapore I expected to see the Gibraltar of the Orient bristling with guns. Instead, we got the picture of a beautiful and peaceful harbor. On all sides were wooded islands that looked like ideal picnic sites. No doubt they could say "boom!" in a loud harsh voice if the wrong boat tried to wiggle into the winding harbor approach. In the shops Chinese merchants seemed to predominate. Prices were quite low according to American standards and we took on a fair load of curios, keeping one eye cocked on the customs regulations in California.

Here there was not the evident poverty of Madras and Calcutta, but one cannot judge in a few hours. A Protestant missionary who came aboard from Singapore said that while the families could live on the wages paid, gambling is too popular and married men are inordinately fond of dancing.

The Week in Botavia we would cheerfully have spent in any other port. The town was ten miles from the port. The road wound along a sluggish, dirty canal, a canal once vital for commerce in the island. Now the railroad has taken its business in large measure, and it observes a perpetual Monday morning, any hour of any day the Javanese line its banks, wearing out the laundry as ably as any African **dobi.** At either end of the ten mile motor-car trip to town one could hire a cheap transport that kids dream about, pony carts with all the trimmings. At night they looked very jolly, each with its two little candles burning before polished reflectors.

All shopping was expensive in Botavia, although there were beautifully wrought curios that a wealthy man might call cheap. Also, there were romantic trips into the interior of Java by plane. They could be considered reasonable in price; but, from the pictures submitted, they promised to be a strain on the pocketbook.

Here, as in Borneo, the pictures are designed for the tourist who wants an eye-full. When I failed to see a single wild man in the latter island, I asked if they had any pictures. N-o-o, not of the wild men, but—and they trotted out pictures whose distribution is a penal offense in the U. S. A.

There is no point in dwelling on characteristics common to all tropical buildings erected by white men; and the distinctively native touch isn't evident in a seaport. However, in Manila there was a more positive impression than elsewhere. I had been led to believe the Filipino an unstable fellow yelling for independence. What little contact we had ashore and our acquaintance with four Filipinos of the Rockefeller Foundation who embarked with us, our vote goes to the Filipino. He runs a shop ably. He gives directions clearly. His manners are soundly good. He doesn't yearn for independence from the U. S. A. —knowing a good thing when he sees it—but the politicians want more elbow room. Here also we found some shaggy-haired, wild-eyed boys who were a reminder that, in the early days, our marines couldn't sleep too safely at night in the Philippines. Manila gives one the idea, in a tour, that it rivals Calcutta for size. It is only one-tenth as big.

Out of Manila we headed for Honolulu, two weeks away. Besides the Filipinos, we had ten other fellows of the Rockefeller and Guggenheim Foundations, all Chinese, and the Chinese consul and his wife from San Francisco. They were a delightful change. The intellectual fare improved several hundred per cent.

In Hawaii we were not disappointed because we

had been forewarned. It was an excellent sample of what American salesmanship can do with an inferior article. Waikiki Beach and the other scenic marvels have nothing to coax an American away from home. We got even by filling up on Dole's free pineapple juice.

One day out of Honolulu the weather chilled perceptibly and stayed so for the week's run to San Francisco. The swimming pools, which we had enjoyed every day afloat, were drained, dark clothes were dug out, and I considered making a place in my trunk for the 13 month old passenger who had attached himself to me while his parents were seasick. The kid had learned to walk only a month before coming aboard, and he walked everywhere. The roll of the boat just suited him. In fact it seemed to save him. When he was going down it was coming up and no damage done. His only grievance was the way the quartermaster left fresh paint around where grown-ups couldn't get into it but he could—and did.

Right on schedule, we tied up in San Francisco on July 22nd, the customs officers were considerate as usual, and I was able to catch the Exposition Flyer out that evening, a total transportation expense of $335.00 from Mombasa to Washington, D. C. (The first 2500 miles I was a guest on the SS. Ronin). The Flyer's route took us through California and Colorado scenery that surpassed anything seen abroad with the exception of Mt. Kilimanjaro. Those who know Calcutta's nearness to the Himalayas will ask: "Why not take a $10.00 run out to see the highest mountains in the world? The trip was on the cuff, but weather reports were, consistently foggy, poor visibility, and I can get that in Pittsburgh.

THE CROSS AND THE FLAG

Sermon Delivered by Rev. James A. Hyland, C.S.Sp., In the Cathedral of St. Paul, Minnesota, at the Pontifical Mass Opening the National Hibernian Convention July 22, 1941

Your Excellency Archbishop Murray, Reverend Fathers and members of the Hibernian Society:

It is fitting we should gather around the altar of God at the opening of our national convention. In the early church there was a close association between the altar and the martyrs. The Mass was celebrated on their tombs, for those martyrs came closest to Christ. Like Him, they too sealed the Gospel in their blood. You know and I know that in our cradle land of faith the fiercest battles raged around the altar. The priest lived like a hunted criminal among the hills. Mass was then celebrated on altars made upon a rock, in a glen, or in the open field—the great Cathedral of nature, while sentries kept watch on the hill tops. Sometimes the soldiers came on the priest unawares and the altar was spattered with his blood. We of today, live in the glory of those martyred heroes of our faith. No wonder we should gather around this massrock which dominates the city of St. Paul, to put our hands to the hands of the priest as he raises aloft the sacred Host over this convention.

There is an ancient Irish prophecy which says that if you want to destroy the altar you must destroy it first in Ireland. But this will **never** happen, for St. Patrick prayed that the Irish would march with the Church until Judgment Day. This prophecy is being fulfilled. Every method and device which cruelty and cunning could invent have been used again and again to stamp out our race and the religion associated with it. The invaders were and are the world's experts in creating famine and blockades. They would seize not only all the food of the Island but even the seeds with which creatures might sow a patch of ground. But the seeds of faith enshrined in Irish hearts they could neither seize nor destroy. In the wake of famines came armies of eviction. The crash of falling homesteads and the cry of a hunted people told the world time and again how the tragedy of a martyred nation was enacted. Millions tried to escape the Island in coffin-ships, as they were called. One-third of them died at sea, their bones paving a great white way on the ocean's floor from Ireland to America.

When the world pays tribute to the Irish, it does so not because of their achievements in the fields of art and industry but because of their mystic character rooted in a total belief in God. God is to the Irish a reality, a fact and a friend. This belief determines the whole direction of their living and the constancy of their patriotism, and must exercise a powerful influence in shaping the destiny of the world, and of America in particular. Irish faith gladdens the heart beat of the world. It is this faith in God, purified in the crucible of suffering that has produced our heroes, that has given us that great Christian statesman, Ireland's chief, Mr. De Valera.

Lincoln's influence over America is paralleled by De Valera's influence over Ireland. Leaders, whose conceptions center around gold and possessions, cannot reckon with the power of a Lincoln or a De Valera. The heroic figure of Ireland's chief, kneeling daily before the altar of God, making each morning a new declaration of the faith of his people, is an example which should stir the hopes and imaginations of mankind. The Irish not only pray for peace—they live it, and yet, it is asked: "Why does Mr. De Valera act the way he does? Why should he embarrass the good pagans by dedicating the Irish Constitution to the Blessed Trinity? Why did he **refuse** to vote Russia into the League? Why can't he accept the role assigned to him? Why doesn't he leave aside for the moment, such trifles as the will of the people and such luxuries as religion and democracy? What's the matter with him?"

My friends, centuries of suffering in the furnace of fire makes men proof against hypocrisy, seduction and the snares of the devil. The combined airfleets of Europe might batter to pieces every structure on Ireland's coasts and vandal armies might trample through her immortal valleys of peace until they were reduced to dust; but truth and justice armies cannot destroy. If a work be of men it will destroy itself. If it be of God, nothing can destroy it. The cross will prove stronger than the Roman Empire, stronger than the Crown. The cross will prove stronger than the ham-

mer and sickle, stronger than the swastika in the world of tomorrow. Men will not accept the cross says the Holy Father because "they see and judge all values from the limited view of a few short years," because they want quick returns here and now. In the battle of Calvary the ruling class won a quick victory only to be covered with eternal shame and failure. The ruling class that drove our race from their native shores won a temporary triumph—gleefully pointing out in vindication of their deeds: Look at rich England (her Empire covering one-sixth of the earth's surface) and look at poor Ireland! Now they are bewildered and disillusioned. In despair they call on the caves to hide them and the rocks to shelter them. They call on our race in Australia, in Africa, in America, to restore them to their estates, their castles and their pagan gods. That regime has ended. Its downfall is due to their repudiation of belief in God, for an all-out allegiance to Empire, as a substitute for God. The reformers blasted not only homes and altars but man's dearest possessions, his mind and heart. Corrupt a nation's mind, and the corruption of a nation's heart must follow.

The storm is moving westward! We've been warned in advance. Mention, for example, in any group today the word "democracy" and people start to laugh! Shall America be the next to fall? Every page of American history is a record of our patriotism. Every battlefield a burial place of our gallant dead. The domes of our institutions of culture from East to West across the country, bear testimony to the labors of the sons and daughters of our race. If the aggressor nation could have foreseen what we have witnessed at the Eucharistic Congresses in Sydney, in Chicago and in St. Paul, they never would have been the means of placing a halo on Erin's brow. It is good to remember **what** we have accomplished in this birthland of freedom. Good to remember that God has caused the cup of our prosperity to overflow with every blessing. These blessings we will continue to enjoy only so long as we render to Him total allegiance. To fail in this is to fail in everything; and men have failed almost everywhere. God will come again to the rescue, only when man admits his failure on his knees. Man is greatest on his knees before God.

Millions of devout Americans are praying that He may spare us. Are we worthy of peace? Are we worthy of God's blessings? Are we worthy to lead men back to God?

A great leader will stand between his country and her foes though he earns suspicion for a recompense. He will care for men more than they care for themselves. He will trust in men and yet be not dismayed to find them faithless going on again to trust in others. He will stand before his conscience, offering the utmost sacrifice while selfish critics plot his destruction. He will walk through trouble "with a heart that drips the blood of agony," yet with a face of confidence and bright encouragement. Under such leadership men soar above themselves and become a conquering force for God and country. Away with confusion! Where confusion reigns the devil is in clover. Confusion is his secret weapon. Great is the power of a **united** people under the banner of truth!

We cast out the invader in 1776; and again in 1812. The hour is here to strike him out for good. The Sheridans, the Ryans, the Barrys and the O'Sullivans live on in the men of today. They live on in you, delegates to the National Hibernian Convention. What a galaxy of talent to inspire our defense of the Cross and the Flag! America, the last fortress of freedom shall not fall. Not if we sink deep into our souls the conviction that a great peace effort is required, and fling our hearts into the battle for God and country; then the Cross and the Flag will hold their honored places above the waters of the Pacific and the shores of the Atlantic. The same constancy, which through persecution and martyrdom, proved our love for the Cross, will prove our love for the Flag, "while the earth bears a plant and the sea rolls a wave."

OFFICIAL

Temporary Assignments

Father Thomas J. Clynes, Sacred Heart, Detroit, Mich.
Father George C. Reardon, Dayton, Ohio.
Father Edward J. Wolfe, Holy Childhood Association, Pittsburgh, Pa.
Father Joseph F. Sweeney, Assistant Mission Procurator, Cornwells Heights, Pa.
Father Michael V. Kanda, Ferndale.

1322 East 55th Street
Chicago, Illinois

August 12, 1941.

Very Rev. Provincial, Holy Ghost Fathers,
Dear Father:

Recently I read a little book about your Order that interested me very much. It was "The Converted Jew," by the Very Rev. Frederick T. Hoeger, C.S.Sp., and published by Our Sunday Visitor Press (cost 10c).

For a long time I have felt sorry that Catholics do not pray more to the Holy Ghost. For many years I have prayed hard to the Holy Ghost at daily Masses and in and out of church. I have often had an urge to pray that a public novena **to** the Holy Ghost will spread throughout the world. Some months ago it came to me to have Masses said for this intention and I have done so. Along with having Masses said every week for other intentions, one or more has been to the Holy Ghost.

You see, I reason that the **first novena** was made to the Holy Ghost by the Blessed Virgin and the Apostles (ordered by Christ) and climaxed by the Holy Ghost coming down upon the apostles—the Sacrament of Confirmation. I often wish that those about to be confirmed would make a novena to the Holy Ghost to end on Confirmation day.

Would you tell me what you think of more prayers, especially novenas, to the Holy Ghost by lay people either in conjunction with the Immaculate Heart of Mary or asking the Blessed Virgin and the apostles to pray with us?

Sincerely,

Walter Heimoski.



1615 Manchester Lane, N. W., Washington, D. C.

The picture on page 108 of the July issue of Our Province is the new School of Blessed Martin de Porres in the parish of St. Peter Claver, Oklahoma City, Oklahoma, which was dedicated Nov. 3, 1940.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 9 SEPTEMBER-OCTOBER, 1941 NUMBER 9

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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THOUGHT FOR THE MONTH

"Not being able to celebrate with great exterior solemnity this first centenary, so glorious for us, is it not better that in order to profit by it we take the resolution today to lead a life completely abandoned to divine love by a war against our own egoism and by detachment from all that can lead us away from God? Let us be persuaded that from on high our Venerable Father would scarcely like to see his sons noisily celebrate the grace he received in 1841 if at the same time he would not see us perfect imitators of his virtues.

This is why at the beginning of this year 1941, my wish before God for each one of you is that you profit by these recollections of a century in order, after the example of our Venerable Father, to live detached from everything in the interior life as well as in the exterior, filled with the love of God and of souls."

L. Le Hunsec, Sup. Gen., C.S.Sp.
(Circular Letter of Dec. 8, 1940)

OUR DEAD

DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Father William Healy, died November 2, 1920, aged 75 years.

Father Michael Dangelzer, died November 3, 1912, aged 62 years.

Father Joseph Burgess, died November 4, 1923, aged 43 years.

Rt. Rev. Monsignor William F. Stadelman, died November 6, 1928, aged 59 years.

Brother Tertullian Moll, died November 10, 1922, aged 60 years.

Father Martin O'Donoghue, died November 24, 1924, aged 54 years.

Brother Englebert Wisser, died November 24, 1930, aged 91 years.

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OFFICIAL -- Circular Letter Number 4

30 Rue Lhomond
Paris (Ve.)

July 12, 1941

My dear Confreres:

In my last two letters I spoke of our Venerable Father's Centenary of ordination, and of the Centenary of Father Laval's departure for Mauritius. Many Confreres wrote telling me of the comfort they derived from recalling these important events in the lives of those who are our fathers, masters and models in the religious and apostolic life.

There is no more effective way of keeping the spirit of our Founders than to return to its source and beginning. And since the year 1941 completes the centenary of the opening of the Novitiate of La Neuville, I like to believe it will please you to read a more detailed account of the origin of our Venerable Father's work.

Pusillus grex: The Novitiate of La Neuville

Monday, September 27, 1841: the day of the opening of the novitiate. The house of La Neuville consisted then of one main building flanked by two small wings. In front, a yard with a well. In the back, a garden the main path of which led to a grave.

The entire property, with the exception of the buildings, was rented by a gardener, Mr. Gorgeon, who gave Father Libermann the use of the garden for the walks and recreation of the community.

Thanks to the care of the Sisters of Louvencourt all the rooms, Chapel and refectory were provided with modest furnishings. The first to occupy the building were the Venerable Father, Fr. Le Vavasseur, Mr. Collin and a pious layman freely giving his services as a cook.

Father Le Vavasseur dreamed of nothing but austerities. The very first evening he roundly condemned the use of beds, which he maintained were a luxury incompatible with the life of missionaries to the Negroes. The following day he protested because soup was served at breakfast; missionaries should be content with a piece of dry bread. But soon afterwards he sought milder terms and even astonished his two confreres by ravenously gulping down large pieces of bread during meals.

The following was their daily rule: after meditation which Fr. Le Vavasseur made aloud to the cook, the Fathers went out to say Mass at Amiens or Faubourg Noyon, or by preference to Saint Acheul, the nearest of the three places. It was only at the end of November, that is, after three months, that the Bishop of Amiens granted permission to say Mass in the Chapel of La Neuville and to reserve the Blessed Sacrament.

Mr. Collin was as yet only a student and after his breakfast went to the Senior Seminary which was under the direction of the Lazarists (Vincentians), to study theology. Frs. Libermann and Le Vavasseur worked together revising the provisional rule. Fr. Le Vavasseur then fell a prey to temptations that turned him against Fr. Libermann. With biting words he combated both the matter and the form of what was suggested by the other. Hence the sorrow of the Director who witnessed division attacking the very root of his young congregation. And Fr. Le Vavasseur, who realized that he was the plaything of the devil, prayed and prayed but seemed unable to free himself. On the Feast of the Presentation, November 21st, there was a slight improvement but very soon his opposition manifested itself with new vigor. However, remaining faithful to prayer, he finally conquered the temptation after an entire night spent in prayer in the sanctuary of Our Lady of Victories. During that night he even made a vow to obey the Venerable Father as he would obey the Blessed Virgin herself. But his sojourn at La Neuville was coming to a close.

The cook left after a few weeks. With the greatest goodwill he was unable to endure Fr. Le Vavasseur's manners. So the latter now took over and cooked carrots for an entire week. He learned after forty-eight hours, the short-lived healthiness of that humble vegetable.

We cannot help believing that even against their will the residents of La Neuville had to practice excessive austerities. On a kitchen wall was Fr. Le Vavasseur's vegetable menu for each day. A sister of Louvencourt who brought food for them noticed the list and concluded that meat made no appearance on the Fathers' table.

Mr. Collin took his meals at the seminary and returned to the community in the evening. One evening he failed to return for supper. With a lantern in hand, Frs. Libermann and Le Vavasseur went out to meet him. But there was no accident; the Bishop of Amiens gave a conference to the seminarians and this accounted for Mr. Collin's late departure.

In December Mr. Collin received a companion in the person of Mr. de Saint Albin, former seminarian at St. Sulpice, sent to La Neuville to see what Fr. Libermann could do with him. The Venerable Father did not dare abandon him and sent him to Bourbon. But the ship on which the seminarians sailed was forced to return to port and Mr. de Saint Albin went back to his family.

At this time (1841) Mr. Tisserand was subdirector at Our Lady of Victories, where he was making his novitiate under the direction of the venerated Fr. Desgenettes. On the 28th of October, Bishop Rosati, of St. Louis, Missouri (U. S. A.), came to pray at Our Lady of Victories. Having been named Apostolic Delegate for Haiti he was on his way to his post. He explained to Fr. Desgenettes how extremely difficult it was to find priests for that mission. Mr. Tisserand was presented to him as a member of a Society just being formed, destined to provide priests for the large island. It was this incident which linked the Bishop with the Venerable Father. Mr. Tisserand went through all sorts of maneuvers to obtain permission from his Ordinary, the Archbishop of Paris, to follow his vocation; but all in vain. Soon afterwards he fell gravely ill, was in danger of death, and was then suddenly cured at the very hour when Fr. Desgenettes was recommending him to the prayers of the Archconfraternity—an evident mark of protection on the part of the Holy Heart of Mary.

And here is another mark of her protection. Fr. Libermann had the opportunity of sending Fr. Le Vavasseur away from La Neuville. The latter did not

realize the bad impression he had created by opposing the Venerable Father. Msgr. Poncelet, Prefect Apostolic of Bourbon, had been in France several months. At Saint Sulpice he met his quasi-diocesan subject, Fr. Le Vavasseur, and showed his displeasure on learning that he had promised his services to the Bishop of Mauritius. When Msgr. Poncelet, then Protonotary Apostolic, returned in January, 1842, from Rome, where he had protested against the sending of Fr. Le Vavasseur to Mauritius, the latter in agreement with Fr. Libermann, offered the services of the Congregation for the island of Bourbon, an offer which was immediately accepted. And on this occasion, the Venerable Father accused himself of weakness for he felt a bit discouraged because of the casual attitude of his confrere. At that very moment the new Congregation of the Fathers of the Holy Cross of Mans asked him to unite with them, while preserving the special purpose of missionaries to the Negroes. At such a moment he did not dare refuse to examine a solution which would dispense him from being the founder of a society invaded by division. But the night brought counsel, and in the morning he refused such a plan, believing that he had no right to compromise the work which God had entrusted to him.

All this took place in January and Fr. Le Vavasseur's departure was fixed for the first days of February. Filled with joy, Father Le Vavasseur passed the night of February 2nd in prayer at Our Lady of Victories, returned to La Neuville, where he made his consecration and left for Brest, where he embarked the 16th of the same month.

On January 28, 1842, Francois Bouchet, a native of Annecy, entered the novitiate of La Neuville. Jean Louis Roussel entered on February 5th. He was one of Fr. Libermann's most fervent disciples at the seminary of Issy, and was then curate at Amiens. With these and Mr. Collin it was possible to begin a normal novitiate, a thing impossible when Fr. Le Vavasseur was the only all-day resident with Fr. Libermann.

To sum up, these four months (October, November, December, 1841, and January 1842) were for the Venerable Father four months of constant moral suffering. It was indeed necessary for him to suffer and thus give birth to his Congregation.

But there were also compensations, spiritual consolations, especially the one of seeing two missions which he had once desired and had since ceased to hope for, confided to him by the Holy Heart of Mary. This was like receiving the stamp of approval for the supernatural vocation of the small society established at La Neuville.

Today

It was but a pusillus grex, but what fervor burned in the hearts of those first novices, formed by a holy and incomparable director of souls! The blessing of Mary, obtained by the Founder has never been wanting to his spiritual sons. Today, after the lapse of a hundred years, they have become legion. Every year, since Frs. Laval and Le Vavasseur, ten—and in more recent years—hundreds have been sent to the Negroes of Africa and the Antilles, as either priests or brothers. During the last two years, the war has placed difficulties in the way of their departure, but, whatever their original Province might be, they leave to go to the assistance of souls with the same ardor and enthusiasm as their elders.

We should like to possess the final instructions of the Venerable Father to his children of La Neuville, at the end of the novitiate of 1842 and 1843, especially on the day when these apostles left for their new missions to which their Superior had appointed them. We know that his children of today have his spirit and this spirit we seek to preserve, allowing only those adaptations demanded by the circumstances and which Fr. Libermann himself would have desired. It is because of such a conviction that we give herewith a summary of the words which a successor of the Venerable Father, as head of the Congregation addressed, at Chevilly, on the day of their consecration, to the young Fathers, who, like the novices of 1842, received their appointment to one or another mission field.

Exiit qui seminat seminare

"In the inspired parable of the Sower, the Master pictures Himself sowing the seed for the fruit which must be gathered for the Father of the family. That is the perfect model. God has said to you: 'you will be My own.' You have answered: 'Ecce ego, quia vocasti!' You went to the seminary, the novitiate, to Chevilly. The years passed quickly, and, especially the last years, quite eventfully. You have finished the course with rather light baggage of knowledge and virtue, Are you fit to go and sow the seed? At present we hear much talk about a rebirth. Under the guidance of our glorious Marshal, a revolution is in progress. The work begun 2,000 years ago by the Master is going on. We are sent not to upset pagan peoples, but, as the Supreme Pontiffs have always told us, 'to help them to ascend, to raise them towards God.'

"You are not numerous. Quality then should make up for numbers, and this you will achieve if you have really profited by your years of training. The Marshal desires to form leaders for the youth of France. You must be leaders, guides for entire populations. After all the trials you have suffered these past years: mobilization, exodus, victims, prisoners, your vocation has reached maturity. You must continue to grow in it always, and, never resting on what you have acquired during your period of training, you must labor without respite at your own improvement.

"We are passing through years that are centenaries of the foundation of the Congregation. They remind us of the first vocations, the departure of the first missionaries. We see them eager to leave and to spend themselves. We notice the calm peacefulness of both Fr. Laval and Fr. Libermann.

"You likewise are impatient to leave. When will your departure be possible? When it pleases God. Let us ask for that grace with faith and perseverance. During two years now the veteran missionaries have been waiting for relief. The trial is not at an end. We have deserved such trials. We accept them, but that also gives us the certainty of the resurrection. Portae inferi non praevalebunt. Be sowers of the seed! Times are hard, but they are no justification for discouragement. 'Euntes ibant et Flebant,' others came and gathered the harvest with joy, 'portantes manipulos suos!' Maybe you will reap with rejoicings!

"What is important is ceaseless labor until the day when the Master will receive us with words of recompense: 'Euge serve bone et fidelis, intra in gaudium Domini tui.' Amen."

May the example and the teachings of our Founders remain our rule for action. We shall be faithful to our vocation in proportion to the measure of our imitation of these men, since they were chosen by God to show us and open for us the right way.

It is with these sentiments, my very dear Confreres, that I bless you with all my heart, and with the expression of my paternal affection for you in Our Lord.

✠ LOUIS LE HUNSEC,
Ep. Europ.,
Sup. Gen.

NEWS

Recent Publications: Vie du R. P. Grizard, first assistant General of the Congregation of the Holy Ghost, by Rev. Fr. Janin, in one volume, 195 pages. Sold at the Mother House. Price, for members of the Congregation: 10 francs.

This in an interesting study of a fine religious. Father Grizard was a member of the General Council for 36 years. He was intimately connected with the life of the Congregation from 1865 to 1919 which was one of the most troubled periods. Fr. Janin has succeeded in putting this eminent figure and his excellent work in bold and pleasant relief.

MOTHER HOUSE.—All quiet. Restrictions sometimes cause difficult problems. Up to the present all "can take it." The Most Rev. Superior General will go into the free zone and interview the Ministerial Secretary of State for the Colonies to obtain permission to send available Fathers to the missions.

FRANCE.—End of the school year: 26 Consecrations to the Apostolate, at Chevilly; 2 at Cellule; 5 in Alsace; 2 at Misserghin. At Cellule, a second novitiate will be opened for cleric aspirants residing in the free zone and in Switzerland. Several Fathers do ministry work in parishes in several dioceses, while awaiting the chance to leave for the missions. Total scholastics for the year 1940-41; Chevilly, 81; Langonnet, 68; Cellule, 53; Alsace, 52. To this number add the prisoners, the mobilized, etc.

IRELAND.—The Province has been able to send 5 young Fathers to Onitsha-Owerri, one to Sierra Leone, 7 young Fathers and one veteran to Zanzibar. The latter were torpedoed before their arrival. Bishop Heffernan cabled: "All safe, belongings lost." The Province is well supported. Kimmage gives shelter to refugee religious belonging to 6 different Congregations. Father Farrell has great success in the colleges where he recruits more vocations than are found in our junior scholasticates. At Rockwell the new buildings will be finished for the re-opening.

PORTUGAL.—Following the Concordat, plans were made for an agreement with the Holy See concerning the missions. In the meantime several Fathers and Brothers are unable to depart for Angola. Msgr. Moreira was consecrated Bishop at Viana on July 13th. As yet no Bishop has been appointed for the Diocese of Silva Porto. According to **O Apostolado,** the new jurisdiction of Angola will comprise' **Luanda,** 330,900 square kilometers, 1,277,730 inhabitants, 190,000 Christians, 25 secular priests and 38 Holy Ghost Fathers. **Nova Lisboa:** 290,360 square kilometers, 932,669 inhabitants, 292,000 Christians, 7 secular priests and 53 Holy Ghost Fathers. **Silva Porto:** 625,440 square kilometers, 1,014,616 inhabitants, 48,000 Christians, no secular priests, 11 Benedictines and 33 Holy Ghost Fathers.

U. S. A.—All is well. The Very Rev. Father Provincial has established his residence at Washington, D. C.; the new house was blessed by the Apostolic Delegate, on Pentecost Tuesday. Address: 1615 Manchester Lane, N. W., Washington, D. C., (U.S.A.). Cable address: "Spiritus, Washington." Three Fathers are volunteer chaplains in the Reserve Corps of the army. The Very Rev. Fr. Provincial intends to accompany 5 young Fathers to Kilimanjaro and to visit this mission personally.

BELGIUM.—The Very Rev. Fr. Provincial, Fr. Declercq, has undergone a surgical operation for wounds received during the war. He will soon be able to leave the hospital. For food, they are able to manage. The length of the vacation period has been increased. Father Baeten and Brother Odulphus about whom there was no news are now at Castlehead.

HOLLAND.—All is well. The houses are filled to overflowing. There is some difficulty getting food. The offerings received are generous and the war has developed the supernatural spirit.

ENGLAND.—Castlehead is too small for the Junior and Senior Scholastics. Another property to serve as novitiate and Senior Scholasticate is sought. In September there will be 40 Senior Scholastics.

POLAND.—Very Rev. Father Tomaszewski was freed from prison on March 7th, because he was over 60, and then went to stay with his niece in Warsaw. Becoming gravely ill, he was taken care of at the Holy Ghost Hospital, where he died April 30th. Father Baranski is still in prison. The others are with their families or dispersed.

ROME.—All is well. The Fathers give extra instructions. Ceremonies at the Convent of the Religious of St. Joseph of Cluny.

FRIBOURG.—At the end of the school year: 5 consecrations to the Apostolate.

CANADA.—All is well. The summer house is completed. It is expected that there will be changes in the program of the University courses. The senior scholastics follow the classes at the University of Ottawa, traveling thither every day. The novitiate for Clerics is situated at **Lac-au-Saumon.**

HAITI.—The year has been a normal one, although there were some difficulties: produce cannot be sold, tuition is hard to get. On account of the scarcity of books, typewritten copies are used.

GUADELOUPE.—Life continues peacefully, and there is faithful labor in humble submission to authority. During November there was a silver jubilee celebration for Father Salvan recalling 25 years of conscientious and untiring work in the same office. Fr. Dugon, who was mobilized for Morocco, has returned to his parish, Fr. Driessen died quite suddenly on April 1st, and Fr. Quillaud, on May 16th. Several Fathers are suffering fatigue from overwork.

MARTINIQUE.—There are temporary difficulties as regards food and a scarcity of classbooks. But all manage to keep up their health, their work; the spirit is good. Canon Yvon was killed in an aeroplane accident.

GUIANA.—The Governor enlarged the Church of St. Laurent-du-Maroni at the request of the prisoners. At Montjoly, organization of the Orphanage, with workshops and a small farm. The Governor wishes to build a School of Agriculture. There are about 15 "hectares" around the house, and ten more will be added through the reclaiming of marshes. The Governor intends to estabish a Model Hospice for lepers. Bishop Gourtay is a member of the Committee of Administration which takes the place of the former General Council. Health remains good.

TEFFE.—Life is normal, the work goes on.
UPPER JURUA.—Bishop Ritter will make a visitation of Lower Jurua, and, on account of the primitive means of travel, this will take 8 months.
DAKAR.—The organization of the Colonial army demands military chaplains chosen from the various missionary Congregations. We shall furnish one Head Chaplain—a post for which Father Catlin has been proposed, and 3 chaplains, for Dakar, Thies, and Saint Louis respectively. Fr. Loucheur who has been unable to reach the Cameroon, has returned to Dakar where he has been named Chaplain of the Air Corps, thus serving Ouakam, Thies and Bamako. Bishop Grimault has made his rounds for Confirmation and pastoral visitation during May and June. It is hard to keep healthy under the strain of increasing labors: new youth organizations, religious instruction in the schools, etc.
ZIGUINCHOR.—The works continue to progress under favorable conditions.
FRENCH GUINEA.—Fathers Duguy and Pajot, tired, have been able to return to France. Father Salomon will continue, through Guinea, his series of visitations which he was unable to finish before the war.
BENOUE.—Msgr. Kirsten, with 26 Fathers and 3 Brothers have been sent to Jamaica, B.W.I., where they were received by Bishop Emmet. Our Fathers of the U.S.A. help them as far as they are able. Bishop Heerey, Vicar Apostolic of Onitsha-Owerri, is charged with the administration of the Prefecture; 5 Irish Fathers are laboring at Benoue; 2 others are expected to arrive.
DOUALA, YAOUNDE.—The first news reaching us from the Vicariates occupied by dissident troops, is reassuring. Life is normal. The missionaries continue their ministry. Quinine is lacking.
GABOON.—Bishop Tardy, after being in prison three months, has been exchanged by the dissident authorities for hostages. Fathers Fauret, Lefebvre and Danin have likewise been in prison, and there are probably others. Fr. Talabardon was killed when going to the assistance of a radio post which was very exposed. Fr. Danin was mentioned for the army honor roll for his fine conduct at the battle of Adouma and at Lambarene. Bishop Tardy has received the Legion of Honor for his fine attitude of loyalty to Marshal Petain.
LOANGO.—Father Molager has cabled: "All in tolerably good health. Work continues in loyalty and trust."
BRAZZAVILLE.—Bishop Biechy wrote April 13th: "Our health keeps up. We lack no essentials for life and no doubt have better food than those in France. In certain respects we are perhaps a little better off than before the crisis. No changes, all labor at their post doing their best." And May 27: "All in excellent health, work normal."
PORTUGUESE CONGO.—After the departure of Bishop Moreira to become Bishop of Cape Verde, Fr. Gross remained Principal Superior.
BELGIAN CONGO.—Father Bouve announces that everything is normal; extensive work. Three young Fathers have been called to service in the medical corps of the army.
KROONSTAD.—A letter of Father Winterle to Very Rev. Fr. Collins, makes known that 16 Fathers and 7 Brothers have been interned in that region.
KILIMANJARO.—The new Senior Seminary was opened September 8th. There are 12 senior seminarians. Health good. Father Tessier is vicar delegate for the Prefecture of Dodoma, attached to the Vicariate since June 29, 1940. 52 German subjects (Fathers and Sisters) and 40 Italians, are interned at Dodoma. Father McCarthy acts as Apostolic Delegate since the return of Archbishop Riberi to Rome.
DIEGO-SUAREZ.—All is normal except that food is costly. A new mission has been opened at Andapa.
MAJUNGA.—Rains have caused floods and cut communications. Good news from everybody.
REUNION.—Father Bomberger was the only one called to the army. He has now returned. Life is normal, without restrictions as regards food; scarcity of gasoline. Imported articles will soon be lacking. The majority here remain faithful to the Marshal.

Missing: Two scholastics about whom no news was received for the last year:
Messrs. Francois Failler and Henri Pedurand.

Our deceased members, since letter No. 3 of April 6, 1941:

Fathers:						
Colgan, Michel	15 February	at Rockwell	Ireland	73 yrs.	44 yrs.	prof.
Driessen, Jean	1 April	at Basse-Terre	Guadeloupe	45 "	24 "	"
Kearney, John	5 April	at Kimmage	Ireland	76 "	46 "	"
Lutz, Emile	17 April	at Langonnet	France	80 "	56 "	"
Le Berre, Jacques	22 April	at Thies	Dakar	80 "	54 "	"
Herman, Ernest	26 April	at Chevilly	France	78 "	52 "	"
Cayzac, Joseph	28 April	at Misserghin	France	71 "	45 "	"
Tomaszewski, Cesar	30 April	at Warsaw	Poland	73 "	45 "	"
Quillaud Hippolyte	16 May	at Pointe a Pitre	Guadeloupe	64 "	44 "	"
Leen, Daniel	9 June	at Blackrock	Ireland	59 "	35 "	"
Groff, Xavier	?		Gabon	34 "	13 "	"
M.						
Vaesen, Albert	29 April	at Hotgne	Belgium	Novice		
FF.						
Paterne Le Pogam	28 January	prisoner in Germany		26 yrs.	5 yrs.	prof.
Gall Walsh	1 February	at Blackrock	Ireland	91 "	61 "	"

Requiescant in pace.

APOSTOLIC CONSECRATION AND VOWS AT FERNDALE

APOSTOLIC CONSECRATION, AUGUST 11, 1941:
Fr. Stanislaus Grondziowski

PERPETUAL VOWS:
August 8, 1941:
Mr. John Deckmyn
August 15, 1941:

Messrs. Flaherty	Messrs. Schuster
Murray	O'Rourke
Zydanowicz	McNeil
McElroy	Pergl, John
Gallagher	Schoming
Nebel	McGinn
Conner	

VOWS FOR THREE YEARS:
August 15, 1941:
Messrs. Mroz
Trotter

* * *

Prayers are requested for:

Father Joseph P. Danner, who died of pneumonia, September 21, 1941.

Mr. Charles Huber, of New Kensington, Pa., who died September 18, 1941. Mr. Huber was the brother of Father Ivan V. Huber, pastor of St. Anthony's parish, Natchitoches, La.

Mr. William Dooley, of Waterbury, Conn., who died September 15, 1941. He was the father of Fathers T. Charles and Edward F. Dooley.

R. I. P.

* * *

ARRIVALS:

August 18, 1941, at New York, on the S.S. Coamo, of the Porto Rican Line, at Pier 15, East River, Father Charles F. Trotter, from Puerto Rico.

August 27, 1941, at New York, on the S.S. Algonquin of the Porto Rican Line, at Pier 15, East River, Father Kenneth F. Milford, from Puerto Rico.

DEPARTURES:

September 18, 1941, from New York, Pier 15, East River, on the S.S. Coamo of the Porto Rican Line, Fathers Edward J. Kingston and John S. Rondeau, for Puerto Rico.

* * *

CHANGE OF ADDRESS

Holy Family Institute,
201-263 Ohio River Blvd.,
Emsworth, Pittsburgh (2), Pa.

CHANGES MADE UNDER NEW RULE

Ordinaries Appointed by Recently Confirmed Portuguese Missionary Agreement

Lisbon, July 28 (NC).—Since its approval, the Portuguese Missionary Agreement, the first of its kind drawn up between any nation and the Holy See, has been made operative in several ecclesiastical acts in Portugal and the colonies.

To serve the Diocese of Nampuli in Mozambique, created according to the terms of a Papal Bull relating to Portugal's foreign missions, the well-known Franciscan Friar, the Most Rev. Teofilo de Andrade, D.D., was consecrated first Bishop in a ceremony presided over by His Eminence, Manuel Cardinal Goncalves Cerejeira, D.D., Patriarch of Lisbon, in the Lisbon Cathedral. Bishop de Andrade was professed in the Franciscan Order in 1901. He had to flee to Spain in 1910 when religious orders were expelled from Portugal, and while there he helped found the College of St. Anthony in Tui. After returning to his native country he served as professor of theology in Portuguese seminaries.

Announcement has been made of the appointment by His Holiness Pope Pius XII of the Rev. Jose Ribeiro de Magalhaes, also a Franciscan, as first Prefect Apostolic of Portuguese Guinea. The new Prefect Apostolic has been a missionary in Mozambique and has served as superior of the Franciscan residence in Coimbra, Portugal. He will enjoy the same rights and privileges from the Portuguese Government as resident Bishops of other colonies.

The new Bishop of Nova Lisboa, in Angola, the Most Rev. Daniel Junqueira, C.S.Sp., D.D., has transmitted to Novidades, Lisbon Catholic Daily, a lengthy account of the needs and activities of his new diocese. He was consecrated on June 3.

Another Holy Ghost Father, the third in his Order to be honored in the reorganization of Portugal's overseas missions, is the new Bishop of Cape Verde, the Most Rev. Faustino Moreira dos Santos, C.S.Sp., D.D., who was consecrated this month in Viana do Castelo, Portugal. The Most Rev. Alves de Pinho, C.S.Sp., D.D., had previously been named Archbishop of Luanda and Bishop of St. Thomas.

Catholic Standard & Times, Aug. 15, 1941.
Philadelphia, Pa.

THREE VICARS APOSTOLIC RECENTLY APPOINTED

Rome, Aug. 11 (NC). Three missionary appointments have been announced by the Sacred Congregation for the Propagation of the Faith.

The Most Rev. Andrew Dupont, S.M.A., D.D., superior of the regional seminary at Koumi, has been named Vicar Apostolic of Bobo-Dioulasso, in French West Africa.

The Most Rev. John E. M. Wolff, C.S.Sp., D.D., superior of the mission at Sembava, was appointed Vicar Apostolic of Majunga, in Madagascar.

The new Vicar Apostolic of Sinyangchow, the Most Rev. Vitus Chang, D.D., is a native Chinese religious of the Society of the Divine Word.

Catholic Standard & Times, Aug. 15, 1941.
Philadelphia, Pa.

HOLY GHOST FATHERS OBSERVE CENTENARY

Deserving of more than passing comment is the centenary of the modern era of missionary endeavor in Africa observed this year by the Holy Ghost Fathers. On September 27, 1841, Father Libermann knelt at the Shrine of Our Lady of Victories in Paris and offered to his heavenly Patroness the services of his newly founded society of religious missionary priests, the Society of the Immaculate Heart of Mary.

The son of an Alsatian rabbi, Francis Libermann became converted to the Catholic faith in early youth. Soon afterwards he commenced study for the priesthood but when he had almost reached that great goal he was suddenly stricken with epilepsy. For fourteen years he prayed, waited and suffered. Part of these long years was spent as Spiritual Director of the Sulpician Seminary at Issy, France. This was an office filled by priests only, but the fact that Libermann had it when he was not a priest and when it seemed he could never be one, is but one of the many extraordinary aspects of the life of this great missionary of abandoned souls. His friends called him the "Little Jew," but they always admitted that there was something big about him. His kindness towards all and his love for the poor made him outstanding. In his conversations he was accustomed to talk of the unfortunate conditions of the Colored in the French Colonial Possessions of Africa—a country once so flourishingly Christian, but in his day almost completely given over to idolatry and superstition. His companions knew he longed to be a great fisher of men but they never thought his desire would be fulfilled. But the extraordinary happened again and he was cured. On September 18, 1841, he was ordained to the priesthood. Fourteen years of suffering may have weakened his body but his desires to be a missionary were as strong as ever.

Almost immediately his Society for the evangelization of Africa became active. In 1848, by decree of the Holy See, it was united to the Society of the Holy Ghost, a congregation founded in 1703 with ideals similar to those held by Libermann. He became the first Superior General of the united congregations known after by the title: Holy Ghost Fathers (C.S.Sp.).

In that same year, 1842, America was linked to Libermann's little band of missionaries. The "Little Jew" was praying at the Shrine of Our Lady of Victories in Paris. He was troubled about securing mission posts for the members of his society. Kneeling beside him was Bishop Barron, a Philadelphian, who was sent by the Council of Baltimore to care for the liberated slaves of America who were attempting to colonize Liberia. These two men prayed. Each held the answer to the other's prayer. Soon seven missionaries set out for Africa; six of them died the first year, but others took their place. These were the men who carried the Cross into the jungles long before Stanley and Livingston penetrated the interior. These were the men who inaugurated the modern apostolate in Africa, now so prolific in conversions.

The phenomenal growth of the Church in that continent may be estimated by the figures released in Rome last year. There are at present 26 Vicariates, Prefectures and Mission Districts confided to the Holy Ghost Fathers wherein labor 802 Priests, 236 Brothers, 710 Sisters and 19,116 catechists and teachers. The Catholic population totals 1,778,455, while 586,000 catechumens are under instruction. A correspondingly rich harvest is being reaped by other religious societies engaged in the same work.

To the American Province of the Holy Ghost Fathers is confided the Vicariate of Kilimanjaro in British East Africa. There 32 Priests administer to the needs of 50,000 Catholics and 5,000 Catechumens. But 600,000 infidels still await the word of God and the comforts of the True Religion until God in His further designs will inspire American youth to heed His call and American resources to develop the field already "white for the harvest."

—N.C.W.C. News Service.

NEWS

ALEXANDRIA, LA.

. . . The opening of our schools has been postponed until October 6th, on account of the military activities around here. We will be one teacher short next session . . .

OPELOUSAS, La.

. . . The Fathers down here are doing good work, and I do not think you have to worry about our missions in the diocese of Lafayette. I hope everything is going well in the Province, and that you are not growing the proverbial grey hairs from the weight of responsibilities . . .

BAY CITY, MICH.

. . . We are at present moving the Sisters' Convent to the new location and the work is progressing nicely. Nothing will be done about the Auditorium until the Convent is completed . . .

OPELOUSA, LA.

. . . The opening of Public Schools has been postponed to October 6th on account of the "Manoeuvres" in this section. Most on account of danger to buses. As the children here do not come by bus they are opening next Monday. All teachers will be paid for September regardless. So our men want to get some school and registration fees to pay their teachers.

All are well in this section and we are in peace here in having no departures or arrivals . . .

TUSCALOOSA, ALA.

. . . We have not started school yet. Will not do so until September 29. Still have quite a bit of infantile paralysis. It doesn't hit me as bad as Father Mulvoy since he depends so much on tuition to pay the Sisters, etc., etc. The University has also deferred the opening date until next week . . .

ABBEVILLE, LA.

. . . Prospects here in Abbeville are very promising. I was agreeably surprised by the new rectory and church. The people, I hear, are willing to do what they can. I hope that will be enough to keep things going . .

OKLAHOMA CITY, OKLA.

. . . Our Sisters arrived on Monday, and now we have the plant complete; they are four in number; three teachers; Sr. Agatha returned and is thrilled with the Convent; she seems to have taken on new life; this year will be a test of what can be done here . . .

PITTSBURGH, PA. (St. Anne's)

. . . My visit to your new house was most enjoyable. Thanks for your hospitality. I do not think the photos do it justice. To my mind, it is most practical in every way. I like to feel and even "boast" of the fact that we Holy Ghost Fathers are represented well in the city that is the center of Catholicity in this country and that our Provincial House is as presentable as any of the others . . .

NEW ORLEANS, LA.

. . . The convent will be in good shape and occupied by the Sisters when you arrive. We expect to have them move in by October 1st. Some delay was caused owing to the difficulty of obtaining plumbing fixtures from local merchants. The government had grabbed up nearly everything available for the military buildings going up all around here. I shall send picture as soon as it is completed . . .

MISSIONARY TELLS OF FLEEING LIONS IN OLD AUTO

Fr. Noppinger Home from Africa First Time in Eight Years

The Rev. J. G. Noppinger, C.S.Sp., smiled in his home here today at the memory of the laugh of hyenas in the African jungle, and the snarl of lions roused for the kill.

But Father Noppinger, visiting his family for the first time in eight years, admitted he found neither the hyenas nor the lions amusing when he encountered them in the wilds of Tanganyika Territory, British East Africa.

A member of the Congregation of the Holy Ghost, Catholic Order for African missions, Father Noppinger sailed 11,000 miles to his post eight years ago, and just now has sailed back again on a two months' voyage aboard an American cargo vessel.

In between his adventures with the wild beasts of the jungle, the missionary priest built a Church with his own hands, trained young natives for work in the mission field, served a "parish" 4,000 square miles in area, organized handicraft classes, and was teacher, confidant, and comforter for swarming native villages and towns.

Of his introduction to the eerie laugh of the hyenas in the darkness, Father Noppinger said:

"I had been in Africa only a short time when I was marooned for three days and nights in a hut in the wilderness, waiting for a car to take me back to the mission.

"When darkness fell, hyenas slunk out of the jungle, grunting at first, and then breaking into that weird laugh. Though I was inside the hut, and knew they would not attack an active man, I was afraid.

"I was even more afraid when the old car I was driving along a sandy, rough road was charged by three lions.

"I was returning to the mission with the body of a native who had died in the interior. I saw the bright eyes and sleek bodies of three lions along the roadside.

"I think it was the presence of the body which roused them to the chase. They leaped in pursuit of the car.

"I stepped on the gas and went careening over that primitive road, sending up great clouds of dust and sand. That smoke screen, I believe, discouraged the pursuit.

"Afterwards I found myself trembling all over, though I had not time for fear during the actual race."

Father Noppinger at home with his people at 701 South Baylis Street, spoke with affection of the East African natives, and said he wanted to return to work among them after his year of leave is ended.

He said: "They are lovable, simple, confiding. They are primitive, of course, and wholly lacking in any sense of hygiene. They live in crude huts made of poles, grass and mud.

"The one-room huts are window-less, and some are half underground. Cattle, goats, chickens and children swarm inside them.

"Girls are sold in marriage to their husbands, the price ranging from a few goats to a few cows, sometimes amounting to about $30.

"The dominant religion is Mohammedan, and the well-to-do young men take as many as four wives.

"Thousands work in the sisal fields, and the missions teach the women to weave the sisal into colorful mats, baskets, doilies, and other articles.

"Except for the frequent passage of troops, the war has scarcely touched that section of the territory, which is very quiet and peaceful, teeming with happy, child-like people."

—The Baltimore News Post. Thurs., July 10, 1941.

FERNDALE HERALD

Our vacation days are over for another year. Now we are back into the full "swing" of things and once more glancing through our textbooks. All of us are desirous to make this term a most profitable one. We are not going to say next June, "Gee, I wish I had studied more," for each and everyone is "plugging" now and hopes to keep this same fine spirit during the entire school year.

Before our classes began, we put student cares aside and spent a week conversing with our God. Father Haas was the Retreat Master. We were all very pleased to have an opportunity to take time out for a little while and get closer to the God-Man whom we all love.

Let "Old Man Winter" come around. We are prepared for him. Stocked away in the storeroom are rows of jars of fresh vegetables and fruit. For the past two weeks all of the scholastics have been cutting corn, picking beans, peaches, etc. After several baskets were filled some of the boys were assigned to the cannery and instructed in the art of canning.

September has been a time of pleasant surprises. During the first week of the month Father Noppinger

paid us a visit and entertained us with his very interesting pictures of Africa. Within the next seven days Father Milford came and delighted us with his movies and his verbal description of life in Puerto Rico. Now the boys are in a predicament. Father Noppinger has made us very eager to become Missionaries in the Dark Continent and Father Milford has made us realize that we can do a lot of good work in the Land of the Puerto Ricans. Last but not least of our happy moments during the past month was the talk given by Father Strmiska on the "Sunny South."

In the sporting world here in Ferndale there has been a lot of action during the past week. The scholastics have again taken the old glove out of the trunk and are warming up for the game of the year—our contest with the boys destined for the Orient. There is keen competition, as each of the scholastics is very eager to play against Maryknoll. Already there have been several hard-fought battles between the East and the West, in order to choose the best players among the scholastics.

On Thursday, September 18, we celebrated the one hundredth anniversary of the ordination of the Venerable Libermann. A Solemn High Mass was sung by Father Schenning, with the young Fathers acting as major and minor ministers.

RIDGEFIELD

On August 15 the Solemn Profession of the old novices took place, with the Very Reverend Father Provincial as Celebrant, assisted by our Master of Novices. A sermon touching upon the obligations of novices and neo-scholastics was given by Father Quinlan. The impressive ceremony was witnessed by a host of visitors, among whom were the Very Reverend Father Lechner, Fathers Edward M. Smith, Clarke, Maguire, Kettl, William Hogan, Fred Lachowsky, and Donohue, Pastor of St. Mary's Church in Ridgefield.

That afternoon the newly professed took their departure and left the new novices in full charge, much (it must be said) to the latter's delight and satisfaction. Not that they did not admire and respect their predecessors; they simply wished to be on their own and to prove that they are capable of maintaining the community life of the institution without help or direction from the old-timers.

Since the Novices of 1941 drove off and left us on our own, our experiences have become daily less and less novel, until, at this date, we can truthfully say that we have become accustomed to the Novitiate and its mode of life. The mystery of Ridgefield, insoluble it would seem save by personal experience, is gradually being solved for us. In our brief six weeks' contact with a life which at first was full of shadowy, intangible terrors, we have come to learn how futile were our fears—and how childish. Day by day, as we learn more, so we come to like more, our new home and we look forward with eagerness to the many happy days we shall spend in it.

The summer rule is still in effect here, but there are signs of a change. Being forewarned, we are forearmed and are using to the full the chance to spend so much of our day outdoors. The weather for the past three weeks has been particularly fine. Consequently, work and play are entered into with equal zest and spirit. We play mushball and we work at digging potatoes. Rescuing some of the hits down the hillside, however, has some of the boys complaining of doing double duty. And it isn't any fun plodding up the same hill, only to have to race down it again a minute later. Since the old adage makes Jack a dull boy if he works without playing, we play center field by turns.

Much has been done in this month to improve both the appearance and the serviceability of the property. The grotto, which, as originally constructed, was a positive enhancement to the natural beauty of the grounds, has been further beautified by the addition of two wings, one of which shelters a stone altar. On Sunday afternoon, August 31, in a ceremony open to the public, the grotto and altar were blessed. Father Master delivered a brief but impressive sermon on devotion to Our Lady of Lourdes. Services were concluded with Benediction of the Blessed Sacrament given at the new altar. A small number of the laity of the vicinage who have long practiced devotion to Our Lady of Lourdes at the grotto was present for the ceremony.

Great improvements likewise were made on the Recreation Hall. The basement of the building has been completely rebuilt and will in the future serve as garage, laundry and store-house for the vegetables. The building which formerly housed the laundry is to be removed from the property. In addition, a pipe-line has been laid to carry water to the Recreation Hall and this will greatly lighten the burden of our laundrymen who before had to draw water from the pump.

August 22 marked the day of reception of Mr. Edward Smelter as a novice brother. His name in religion is Brother Mary James. On August 30 Mr. Stanley Trahan and Mr. Anthony Bacher made their religious profession and left us for Ferndale.

September 1 brought us one of our biggest thrills of the month. Of that day we made an excursion to Ferndale. It was a bus-full of effervescent happiness that rolled along the highway to and from St. Mary's. The reception accorded us by the Scholastics was nothing if not warm and hearty. Indeed we were made to feel so much at home that losing the baseball game seemed routine business. For a happy day and a pleasant memory we are grateful to St. Mary's.

We were honored during the month by a great number of distinguished visitors. Among them were Fathers Anthony Lechner, McGlynn, William Duffy, Kettl, Baney, Recktenwald, Noppinger, Manning, and Kirk. We were favored also with visits from several Scholastics.

This has been a full and happy month. May the next bring us a pleasure and a peace even richer than we enjoyed these weeks of September, 1941.

KERNELS FROM CORNWELLS

The opening of the school year always brings us the task of reporting faculty changes, and the recent movements of the personnel of the Province was nowhere more marked than in Cornwells. The removal of Fathers Williams and Dwyer to Duquesne, and of Fathers Thomas, Wrenn and Brennan to parish work deprived Cornwells of a group representative of the ideal community confrere. While the regretful necessity of their going to fill more important posts is recognized, they are still lamented by both students and confreres. The new names on the community roll-call are: Father James Sheridan, Father Joseph A. Poblaschek, and Father M. J. Sonnefeld.

Father Joseph F. Sweeney is here awaiting the time of his departure to Africa.

Since Father Roth's illness last spring his retirement from the Directorship of Studies was anticipated, and Father John Baney takes over the helm as Dean of Studies. Father Baney continues in charge of the English Department, and in both capacities has already made changes which auger a successful year in studies. French continues to be taught in the High School, but in the college classes it has been supplanted by a class of German. History has been co-ordinated and placed in charge of one teacher.

The opening was observed September 9 by a High Mass and sermon by Father Hoeger. The Faculty and Community wish the following inserted here, to be read and noticed by those concerned and by others. We wish to thank the following Fathers who were good enough to search out and send subjects to fill our sadly depleting ranks: Fathers Jones and Keown, R. I.; Fathers Harcar and Diehl, Pittsburgh; Father Rossenbach, Sharpsburg; Father Montambeau, Detroit; also the Ferndale Scholastics through the medium of the Ferndale retreats for boys. Could some more not follow the good example?

Let us introduce our new Director. The Ferndale scholastics who attended Cornwells will vaguely recollect a tall ascetic-looking, artistically-built man seen walking twice a day to and from Eddington (usually followed by a dog). When we add that he plays the organ, you have no guess left. Father Kettl's withdrawal from the chaplaincy of Eddington and his start as Director of Cornwells occasioned uncontrolled grief in the one place and unrestrained joy in the other.

On September 14, Father Hoeger was suddenly moved to St. Mary's Hospital on the advice of the doctor. He had been suffering from acute pains, but the latest reports from the hospital remove the worst misgivings, although they are keeping him there for a few days' observation.

Due to the thorough-going activity of the new Director some altogether new features have been added to the daily programme. The most important of these is a short meditation which the boys make before their daily Mass. It is a novelty, but they seem to enjoy it. A more seminary atmosphere prevails throughout the daily life of the student.

LIBERMANN . . .

February 2, 1852! Night was coming to Paris on a cold and damp fog of late evening. On the Rue Lhomond the dark night was being ushered in accompanied by death. Visitors arrived at and departed from the house numbered 30. Therein a weak and feeble little man lay dying. Their faces portrayed sorrow, the kind of subdued grief that the effect of approaching death has on Christian bystanders, when in strange combination the glow of victory shines through the veil of defeat, a paradoxical union for a paradoxical occasion—man must die to live. So it is with this valiant vassal of God; his immortal treasure is stored in the frailest of mortal vessels which is shattered by the cold fingers of death and its precious contents poured into eternity. Even the subdued Magnificat which the Vesper Choir was singing in chapel downstairs, that immortal canticle which bids praise to heaven and heavenly adieu to the parting day, carried amidst all its joy and magnificent greatness a heavy cargo of sorrow. The choir had just begun this great canticle. The night came on in rapid approach. The respiration of the sick man was labored. Which would come first, death or night? Or would darkness come once more unaccompanied by its friendly companion, death? Confreres close to the bedside listened attentively. The holy names of Jesus, Mary and Joseph were uttered in defiance of the death rattle. Life and death were now companions in that frail body of a man known in Paris as Father Libermann. Some of his friends, although they recognized in him something great, called him the "Little Jew."

To give somewhat of a complete and true appreciation of the life of Francis Libermann, a Jewish scholar, a convert, a priest, a missionary and author of a vast collection of works outstanding for the beauty of the spirituality they reflect is not within the range of my limited capabilities. Such an assignment requires deep spiritual perception and the competent concomitant ability of being able to see a particular man's life in all its completeness and not from different perspectives only. In dealing with the lives of great men many have been satisfied with the latter procedure, but they are like to a man who walked around outside a house, looked at it from different angles, and was satisfied that now he knew all about it even though he never looked inside. In a man's life it is somewhat similar—there is an inside where most of the beauty and wealth lies. Usually that inside is securely locked to the outsider. Sometimes entrance can be gained. A casual word or sentence gives us the key, but usually only to one of the many rooms, so to speak. With people who lead saintly lives the matter is more complex, for saints in their simplicity are very complex people—paradoxes, companions in fairly large numbers of most men's lives, flank in crowds the lives of saints. This barrier to getting inside a saint's life has left us with many so-called lives of saints. But there is one excellent life of a Saint and that is written by the Little Flower. It has been truly said that no one knows the inside of a house better than the man who lives there.

Father Libermann's life was a varied one—kaleidoscopic in beautiful detail. It is not an easy life to understand, but that is our fault not his. His life is one of those whose beauty seems to vary and to deepen exquisitely into grander color the more closely and more often we scrutinize it—one of those lives, a casual examination of which, may lead to some confusion, since certain aspects of it stand out so boldly as to hide many fine details. We may be captivated by the beauty of his humility and forget to look at the greatness of his faith. Or his all-embracing charity may lie hidden and unknown to some in the deep current of his sufferings. The more superficial examiner may accuse him of a certain Quietism, but such accusation shows a lack of that spiritual perception necessary to capture Libermann's great trust in God and confidence in prayer. Libermann did not find his solace and peace in turning his attention away from the difficult and troublesome aspects of life to find rest in contemplation of God—he had his attention fixed both on God and on the difficulties of life. He was at peace because he had prayed for help and like all Christians of deep faith he took Christ at His word; "If you ask the Father anything in my name . . ."

Let us take one short glimpse at the man. Through his own words he can be seen better, but to really appreciate him one must reach the depth of his soul and this is best done by a sincere and thorough study of his writings. There the current of his spirituality runs strong and crystal clear bearing refreshment and direction for all souls who are anxious to serve God:

"The prayers of souls that are fervent and full of love, will always be heard in regard to all desires which are in accordance with the true and pure love of their adorable Master." "Let your prayer consist in being interiorly united to God, but since your imagination wanders so easily, bring before it at times some good thought and then you shall always be recollected." This is a faint reflection of him as a man of prayer. The following words have surprised many, but only those who failed to capture in true proportion the spirit which was his. "Do not profess severe doctrines. I venture to assure you that severe principles are ruinous to souls. Follow St. Liguori boldly." That was his counsel to a parish priest. It should banish the doubts of those who think him a little severe, especially so since he wrote those words in June, 1842, in the heart of a time when it required great courage to recommend sane probabilism. He was clearly ahead of his days as regards his ideas on daily Holy Communion. In 1844 he addressed to his niece: "Approach the holy table very often, taking care to prepare well: I have no other condition to impose on you." What finer resume than this for the treatment of scruples can you wish to have: "Whatever the matter in question; whatever the gravity of the fault; whatever the doubt or even the apparent certitude that may present itself to your mind; whatever the reasoning or ground on which may rest this doubt or this sort of certitude; as long as the thing presents itself in a perplexed manner, with a certain anguish, a certain embarrassment of mind, by starts, with trouble or agitation of any kind, you must reject this doubt or this appearance of certitude as a dangerous temptation, and that through love of God and to please our Divine Master, and go on as if nothing had occurred." As a fighter of Jansenism: "Jansenists are the most dangerous of heretics . . . Be docile to that dear holy Church, out of which Jesus Christ is never found . . . But the Jansenists, in their cunning, will tell you that they are in the Church. I answer: One never can be in the Church when he does not profess the doctrine of truth which Jesus Christ gave her . . . He who says that the Church is mistaken in the establishment of her devotions, is not of the Church." With highly refined delicacy he sums up his duties as Superior General: "My duty is to procure the salvation of all the members of the Congregation, and never ought I to consider the interest of this Congregation either for or against any member, provided that the man in question does no injury to the souls of others." In sorrow, of the type that often proves fatal to hope; the grief that follows the loss of something on which a man has staked all, in such sorrow Libermann was unshaken. The first band of missionaries he sent out, seven in all, were reported dead shortly after arrival in Guinea. He wrote when he heard the sad news to a friend: "The blows Our Lord deals us are too heavy not to make us see in them an extraordinary act of His Providence . . . It is fitting that my heart be pierced with seven dolors, like that of our holy Mother, if I am to help in saving this vast abandoned country. So I am persuaded that the divine Goodness willed to give Guinea our seven missionaries, not as apostles, but as intercessors before the throne of Mercy." When he had almost reached the goal of his ambition, the eternal priesthood, he was suddenly stricken with epilepsy. After being informed that he should discontinue his studies because of his sickness and seek a position in the world: he replied: "As to the world, I cannot return to it: God, I trust, will provide for me." His sentiments regarding his sickness are thus expressed: "I can even assure you that I never was so happy as I am now; so true is it that the more we love God and the more we seek to serve Him well, the better we fulfill the end of our creation. Something of it (his sickness) I shall probably retain for a long time to come. The consequence is that I cannot be ordained for a number of years—perhaps never . . . The ills with which God seems to afflict us are really benefits, and woe to the Christian who has all according to his own desires: he is not filled with the blessings of his God." He prayed, waited and suffered for fourteen years. On the day of his Ordination, **September 18, 1841,** he wrote: "Very dear brother and sister, I have to announce to you the great mercy, the ineffable bounty of Our Lord Jesus Christ to an unworthy servant who does not merit even to pronounce His Holy Name. I have been ordained priest, this morning. God knows what I have received on this great day! And God alone knows it, for neither man nor angel can conceive of it. Pray to Him, all of you, that it may be for His very great glory, for the salvation and sanctification of souls, and for the edification of the Church, that I have attained to the priesthood. Pray that Our Lord may sacrifice me to His glory, for to that I must henceforth devote myself. I

shall say my first Mass next Tuesday at seven o'clock. Unite your intention with mine. I shall offer you all to the Holy Trinity with the adorable sacrifice."

These thoughts of his, culled at random from Father Lee's book, show a cross section of his life. At his deathbed we get the summary of his whole life. Death itself is a great resume of life—it sums up just what a man is. The words spoken at its approach tell what a particular life has been—calm or stormy, somewhat like the setting sun reflects a fine day in the glorious peace of its golden beauty or, when wearing its veil of clouds in angry confusion, it turns a parting look on the storms of the day before it frowns into the west. Father Libermann's death was like a glorious sunset crowning a beautiful day, a sunset that was clad in the gold of glory and trimmed beautifully with the willing red of sacrificial suffering. His words spoken when the end was drawing near offer such a beautiful setting for the end of so great a life that was his. These words are the answer to the question asked by a confrere standing close to the deathbed of his saintly and dying superior: "To be fervent . . . fervent . . . always fervent . . . and especially charity . . . charity . . . charity above all . . . charity in Jesus Christ . . . charity through Jesus Christ . . . charity in the name of Jesus Christ . . . fervor . . . charity . . . union in Jesus Christ. I see you for the last time . . . for the last time . . . I am glad to see you . . . Sacrifice yourselves for Jesus . . . for Jesus alone . . . with Jesus alone. Sacrifice yourselves with Mary . . . with Mary . . . God is all . . . man is nothing . . . Spirit of sacrifice . . . zeal for the glory of God . . . the salvation of souls."

The choir reached that beautiful spot in the Magnificat: "Exsultavit humiles" and death made those words true for the "Little Jew" had received his reward from the great Jew we all love, Christ the God-man. Death had won its race with the night on the Rue Lhomond. It was evening, February 2, 1852.

The newspapers in Paris announced his death (that great city took it for granted that Libermann's career was ended). Man is so prone to take appearances for the reality. For him the unreal wears the deceptive mask of appearance and paradoxically becomes real by its unreal presence. Appearances, the frontiers where the unthinking stop to think and paradoxes become passports. This is especially true in the case of the greatest paradox of all: that death is a passport to eternal life. What really happened on that day was that Libermann made his greatest missionary journey on behalf of abandoned souls. From Christ he secured in greater abundance that special missionary spirit—the spirit to work for abandoned souls—to work where no honors await one. There is no glory in taking what everyone has abandoned. There is no glory in going to a mission station that is abandoned by all, that is a death valley to the prolifigate pride of the world—so it would seem, but it is in such places the world over that we, Holy Ghost Fathers, find waiting for us Christ and our great "Little Jew," Venerable Father Libermann.

MISSION BAND REPORT

1935-1939

Since the last five-year report of 1935 the personnel of the Mission Band was made up of the following Confreres: Fathers Williams, Hyland, Wrenn, Walsh, Fandrey, Kirkbride, McCaffrey, McCarty, Brannigan, Mehler and Cassidy, named in order of their appointment. During the period covered by this present report, various changes and replacements have been made and they are listed now as they occurred:

February, 1935, Father Kirkbride appointed Superior of Ferndale; replaced by Father McCaffrey.

August, 1935, Father McCaffrey appointed to Lake Charles, La.; replaced by Father McCarty of Duquesne University.

November, 1935, Father Fandrey appointed Bursar of Ferndale.

February, 1936, Father Walsh appointed to Lake Charles, La.; Father McCaffrey re-appointed to the Mission Band.

October, 1936, Father Brannigan leaves Duquesne University to become a member of the Band.

February, 1940, Father Williams appointed to Cornwells; Father McCarty replaces him as Superior and received two new members, Father Mehler and Father Cassidy.

At this present writing, the personnel includes the Very Reverend Thomas J. McCarty, Superior; Father Cassidy, Bursar; Fathers Mehler, Brannigan, Hyland, Wrenn and McCaffrey. The Mission Band Headquarters are located at Our Lady of the Blessed Sacrament rectory, 714 North Broad Street, Philadelphia, and Father Cassidy resides at St. Joseph's House, 16th and Allegheny Avenue, Philadelphia.

To facilitate a better coverage of territory at lower cost, the Band is divided into two groups: an Eastern and a Western-Southern division. Fathers Hyland and Mehler take care of the latter division, the other members of the Band work throughout the East. Within the last five years many places of regular week-end ministry were lost to the Band due to the increase in the number of clergy in the Philadelphia diocese. This regular ministry constituted an important item in the financial status of the Band as it more than compensated for current expenditures of board and travel. To make up for this loss the members have secured various places for summer ministry, taking the places of curates on vacation and thereby acquiring work during the off-season.

In December, 1939, the Very Reverend Father Provincial called a meeting of all the members to systematize the work of the Band in so far as obtaining work was concerned. He designated various territories for each member to canvass in an effort to synchronize and enlarge the scope of activity of the Band. Since that meeting contacts have been made in the diocese of Boston and seven missions have been arranged in that territory heretofore untouched since the establish-

ment of the American Mission Band. It might be well to state here, while on the topic of getting mission work, that very few requests are made to the Band from our own Confreres planning missions in their own parishes. This point was brought out by the Very Reverend Provincial at the meeting already mentioned and it is his desire and the wish of all the members of the Band that Confreres in charge of our various parishes write Father McCarty for any mission work they might contemplate if they deem it convenient. It seems only proper that the Holy Ghost Mission Band be given the opportunity of conducting missions in our own Holy Ghost parishes instead of the work being given to outside missionary Orders and Congregations. The Very Reverend Provincial and the members of the Band feel sure that Confreres in charge of our parishes would be quite willing to have the Mission Band conduct the various mission activities in their parishes if they realized that the members are only too anxious to preach missions, novenas, tridua or whatever else Confreres may have in mind for their respective parishes. These lines are written in order to acquaint Confreres in charge of our parishes with the desire of the members of the Band to do whatever mission work they may in any of our parishes. It has never been the purpose of the Band to exclude our own works or confine ourselves to parishes other than our own. Any work that Confreres may have in mind will be handled by the Band as long as arrangements can be made for such work.

In the past five years the Mission Band has conducted 82 missions, 34 retreats, 55 novenas, 27 tridua, 32 Forty Hours Devotion, 14 Good Friday services as well as the regular summer and week-end ministry work. The Missions comprise those of one week with one man conducting, up to missions of four weeks' duration with four men fulfilling the duties of these larger missions. If one were to estimate conservatively the number of souls attending a Mission, particularly the usual mission of two weeks' duration, he might well approach the thousand mark. Accordingly, since the last five year report, the number of souls cared for by missions, novenas and tridua would closely approximate a hundred thousand. Four members of the Band participated in one of the larger four-week missions last year and at its conclusion more than three thousand Confessions had been heard and over twenty thousand Communions distributed. Of course, this was one of the largest Missions conducted in the five-year period and yet, there were many others just short of it in magnitude and fruitfulness.

The members of the Band earnestly hope that our Confreres will request their services for parochial activities of missionary character. Moreover, the scope of this work could be broadened considerably if friends in the secular clergy were made acquainted with the existence and activity of the Holy Ghost Mission Band. In this way, a persuasive suggestion on the part of our Confreres can be instrumental in getting work that would otherwise be lost. Cooperation in this matter is greatly conducive to wide recognition and rapid progress of both the Band and the Congregation.

ASSOCIATION OF THE HOLY CHILDHOOD
1935-1940

I. Personnel

After nearly two years of devoted and competent services to the Holy Childhood Association the Reverend John Hasson, C.S.Sp., received an unexpected obedience in the Fall of 1935 to return to Africa where he had previously been engaged in missionary work for five years. His experiences in the African Jungle permitted him to speak with authority on things he had actually seen, and he possessed the happy faculty of keeping both adult and juvenile audiences spellbound. He always left them completely won over to the cause of the Missions and determined to become loyal cooperators. The pamphlets based on his personal experiences supply material for Mission meetings in the classroom, and served for years to supply teachers with a variety of arguments and motives calculated to inspire their pupils with true missionary zeal.

A year later, in September 1938, the Reverend Eugene L. A. Fisher, C.S.Sp., was appointed to succeed Father Hasson. With his highly developed talents as a magician and his wide assortment of sleight of hand tricks he is able to hold the attention of even very small children. Being also an impersonator of sorts, he easily sways his youthful audiences and thereby puts across, with lasting results, the more serious message of the Holy Childhood Association. He is rendering an even greater service by his facile talent as an artist, which he uses to render the Holy Childhood Annals so attractive to children. For a number of years though, he has designed the Mission Calendar that has been displayed in thousands of classrooms, a daily reminder to the children, that they must ceaselessly carry on their missionary activities in behalf of so many abandoned pagan children.

In September, 1939, an attractive Mission Exhibit, housed in a trailer, took the road to carry our mission message to the schools. It is in charge of Reverend G. J. Burke, formerly Diocesan Director in Portland, Maine. His Excellency, the Most Reverend Joseph E. McCarthy, Bishop of Portland, kindly released him, for a time, from his diocesan duties, thus enabling him to cooperate with the National Office in a way that gave broader scope to his talent for organization. Many fruitful years of service as Diocesan Director of Foreign Mission activities had given ample evidence of his abilities in this line.

II. Organization

Since 1935 the Diocesan Branches of the Holy Childhood Association have been greatly extended and consolidated. During the winter of 1937 the National Director accompanied Right Reverend Monsignor McDonnell, National Director of the Propagation of the Faith. A regional meeting of the Directors was held in every Archepiscopal city to discuss the organization of the Pontifical Mission Societies in general and their adaptation to local conditions in particular. As a result in a number of dioceses the Holy Childhood was actively organized and a Director appointed. Since then the National Director has made a personal

(Continued on page 140)

MISSION BAND SCHEDULE—1941

Date	Work	Parish	Place
Jan. 5-12	Mission	St. Mary	E. Vineland, N. J.
Jan. 6-11	Retreat	St. Francis Industrial School	Eddington, Pa.
Jan. 8-17	Novena	St. Peter Claver	Philadelphia, Pa.
Month of Feb.	Daily ministry in Chester, Pa., Perth Amboy, N. J.,		and Milford, Conn.
Feb. 2-11	Novena	St. Helen	Vero Beach, Florida
Feb. 16-23	Mission	St. John	Tuscaloosa, Alabama
Feb. 24-March 4	Novena	St. Francis Assisi	Philadelphia, Pa.
March 2-23	Mission	St. John, Martyr	New York, N. Y.
March 2-9	Mission	Sacred Heart	Lake Charles, La.
March 10-14	Retreat	Ukrainian Seminary	Stamford, Conn.
March 11-19	Novena	Chapel of Divine Love	Philadelphia, Pa.
March 11-14	Triduum	Barksdale Field	Shreveport, La.
March 11-14	Triduum	St. Joseph	S. Boston, Mass.
March 16-23	Mission	St. Patrick	St. Paul, Minn.
March 9-23	Mission	St. Catherine	Little Compton, R. I.
March 30-April 6	Mission	Annunciation	Pittsburgh, Pa.
April 6-13	Mission	Holy Ghost	Chippewa Falls, Wis.
April 11	Tre Ore	St. Augustine	Bridgeport, Conn.
April 11	Tre Ore	Annunciation	Pittsburgh, Pa.
April 11	Tre Ore	St. Joseph	Girardville, Pa.
April 11	Tre Ore	St. Mary	Perth Amboy, N. J.
April 11	Tre Ore	St. Teresa	Tarrytown, N. Y.
April 30-May 4	Mission	Ascension	St. Paul, Minn.
May 8-10	Retreat	St. Bridget	Wilson, Wis.
May 15-18	Retreat	Cenacle	Chicago, Ill.
May 25-31	Mission	St. Stephen	Anoka, Minn.
May 24-June 1	Novena	Our Lady of the Blessed Sacrament	Philadelphia, Pa.
May 24-June 1	Novena	Our Lady of Assumption	Stratfield, Conn
June 25-27	Forty Hours	Our Lady of Grace	S. Langhorne, Pa.
June, July and August	Daily ministry in Holy Name Mission, St. Ann and St. John the Martyr,		New York, N. Y.
July 9-16	Retreat	St. Patrick's Convent	Momence, Ill.
July 18-26	Novena	St. Joseph	Bay City, Mich.
July 18-26	Novena	St. Mary (Lawrenceville)	Pittsburgh, Pa.
July 18-26	Novena	St. Ann National Shrine	New York, N. Y.
Aug. 9-15	Retreat	Holy Family Convent	Beaverville, Ill.
Sept. 7-14	Mission	St. John	Waterloo, Iowa
Sept. 14-28	Mission	Lady of Assumption	Pittsburgh, Pa.
Sept. 28-Oct. 12	Mission	St. Cyril	Pittsburgh, Pa.
Sept. 21-Oct. 28	Mission	St. Patrick	Ryan, Iowa
Sept. 25-Oct. 3	Novena	Holy Trinity	New York, N. Y.
Oct. 5-12	Mission	Holy Family	Bridgeport, Conn.
Oct. 5-12	Mission	Immaculate Conception	Masonville, Iowa
Oct. 17-21	Retreat	Little Sisters	Philadelphia, Pa.
Oct. 19-Nov. 2	Mission	Notre Dame	Chippewa Falls, Wis.
Nov. 1-9	Novena	St. Peter	Bridgeport, Conn.
Nov. 2-9	Novena	St. Canice	Pittsburgh, Pa.
Nov. 16-23	Mission	St. Joseph	Rice Lake, Wis.
Nov. 30-Dec. 8	Mission	St. John	Peosta, Iowa
Nov. 30-Dec. 8	Novena 40 Hours	St. Mary	Detroit, Mich.
Nov. 30-Dec. 7	Mission	St. Mark	New York, N. Y.
Dec. 5-8	Triduum	Cenacle	Chicago, Ill.

(Continued from page 138)

visit to all the schools in the Diocese of Portland, Maine; Burlington, Vermont; Ogdensburg, New York; Albany, New York; Baltimore, Maryland; Richmond, Virginia; Savannah-Atlanta, Georgia; St. Augustine, Florida; Mobile, Alabama; New Orleans, Louisiana; Detroit, Michigan and Covington, Kentucky.

In the period from 1935 to 1940 the work has been established and a Director appointed in nineteen new Dioceses. In general, activities have become much more vigorous and systematic. Our general aim has been to introduce the Holy Childhood in every parochial school, have all children cooperate as ordinary members, encourage them to become special members by ransoming pagan babies and, eventually extend the organization to all Catechism Classes of children attending public schools. Conflicting organizations and local needs have created many difficulties and we are still very far from our goal, but steady progress has been made. To date the Holy Childhood Association is organized in approximately three thousand five hundred of the eight thousand schools in the United States and a Diocesan Director has been appointed in all but fourteen Dioceses, most of the latter being the smaller missionary dioceses of the West and South.

It is worthy of mention that during the past year and a half a much keener interest has been aroused in the ransom of pagan babies, because we have endeavored to procure the certificate of baptism and, where possible, a photo and a few brief items concerning the adopted waifs. The missionaries have shown themselves most willing to cooperate and our greatest source of failures have been the disrupted communication lines and loss of mail due to the European and Sino-Japanese wars. Roughly the receipts for baby ransoms make up fifty per cent of the total.

III. Receipts

The low point in the years of depression was reached in 1935. Since then there has been a steady increase. This is not so apparent in our report for the fiscal year of 1939-1940 because several dioceses failed to send relevant data in time and also because there were no extraordinary gifts, such as bequests and annuities. Nevertheless, if all receipts had been received in time to be incorporated in the report the increase over the previous year would have been nearly $10,000.00.

Receipts from 1935-1940

March 1, 1934 to February 28, 1935	$98,956.51
March 1, 1935 to February 29, 1936	114,829.23
March 1, 1936 to February 28, 1937	125,248.10
March 1, 1937 to February 28, 1938	150,295.72
March 1, 1938 to February 28, 1939	167,959.56
March 1, 1939 to February 29, 1940	169,457.67

Joseph Rossenbach, C.S.Sp.,
National Dir.

(The following biography by Father Fitzgibbon has been discovered by Father Phelan in the course of his researches into the history of the Province.
—Editor.)

SKETCHES OF THE PAST

By David Fitzgibbon, C.S.Sp.

INTRODUCTORY CHAPTER

John Brady—Died December 7, 1884

It is the decree of mankind to demand that deeds are the foundation that must be laid, if hope of credence is to be expected from others in regard to one's professions.

The man of action is everywhere held in honour, while the man of dreams and words is of but little value, if he stops short of putting these into effect. It is the consistent man, who, professing high and noble sentiments, acts according to them, that sways the world and men, and even after death exerts an influence over those he leaves behind.

Heroes notable and admired fall—all but few, but the quiet heroism of the man who fulfills his daily round of duties, and thinks nothing too insignificant that comes under the will of God is far more exalted in heroic qualities than he who, perhaps all his life long neglecting his duty toward himself and his fellow men, performs at some special moment an act, which by its greatness shuts out from view all past delinquencies. One is the hero of lifelong duty, the other but the momentary glimpse of the grand character he might have been, had good will always been present. Man's self loving heart is the battle field of the human race, and the first and highest heroism is the victory over self. It is with this before our eyes that the attempt is made to present to the consideration of others the review of the young life given in these few pages—a life that may serve as a true example of what devotedness to duty means, and a glimpse of which will benefit any one. The motives that could elevate man's heart above the natural human weakness, and bring it to a true valuation of life and its meaning, as it wished it to be valued—are worthy of our study and admiration, especially as we speak of the dead and of one who is our brother long gone before—in that calling in which we are all striving to become worthy examples.

Chapter I

Born near Cootehill, County Cavan, Ireland, his parents being of the respectable farmer class, JOHN BRADY was the first among the young scholastics of the American province to go to his eternal reward. Intelligent to a very high degree, his boyhood and school days gave promise of the progress and application his manhood brought forth. Singled out constantly for his talents, he was prominent among his fellow pupils in all his studies. His capability in this regard, joined with a skill in all boyish pastimes, made him a general

favorite. Few had a greater zest for innocent amusement than he, and his was the happy gift of drawing much recreation from surroundings the most commonplace. This characteristic he carried with him all during life, a happy adjunct in the career which, of all others, demands, as does the priesthood, the faculty of making the best of all circumstances. Uneventful, save for the care bestowed by good and loving parents, eager to guide him properly, his home life was that of any boy of his age in good and happy surroundings.

It happened, however, that when he was about 14 years of age, there was a Mission given for the Parish of Cootehill by some Missionary Fathers, and this mission the boy attended with great piety, an event occurring which excited a powerful influence on his entire after life. A sermon on the Blessed Virgin and her protection and guidance in the choice of a state of life, her interest in those who consecrate themselves to her service, so impressed him that he resolved to specially cultivate a devotion to our Most Blessed Mother. Years crept by, years of innocence and boyish piety and coming to the verge of manhood, he felt it time to embark in some career. Discouraged by the outlook at home in his own country, the young man determined to try his fortunes elsewhere. Led by his brother's description of life and prospects of advancement in the United States, he came from home and friends to carve out a career for himself in our Western World.

Arriving in New York, he speedily secured a situation, his strict honesty and his natural brightness soon gaining for him the respect and confidence of his employer; so much so, that a year had not elapsed before he had assigned him full charge of the affairs of the business house. His promotion never affected him to his detriment, but rather tended to increase the esteem in which all held him. For two years he continued as the trusted Manager of this large establishment, but always with a feeling that he was not in the walk of life that suited him best. His free time he did not waste, but cultivated a great love of reading, a taste which came to him in a singular manner. A volume of Shakespeare by chance came into his possession, and there seemed to open to his vision a new world of thought. His mind lying fallow for so many years proved ready for the reception of knowledge, and seemed untiring in his pursuit. The book became the companion of his leisure moments, so much so that he memorized the entire plays of Shakespeare. The grand thought which these works contained and the facility with which he had committed these various plays to memory, imbued him with ideas of putting his life to better use than a mere business man.

Reading became his absorbing appetite, and he gave all his energies to the task of educating and enriching his mind. Never had his thoughts turned to the religious life. Of it he practically knew nothing, and to it as a calling he had never adverted. It was to him the unknown land. Discontent with his then present condition increased with his dwelling on it, but without any plan being arrived at by him.

Finally, as a revelation the words of the Missionary regarding our Blessed Mother came back to his mind with renewed force. It happened to be the month of May, and, acting on the promptings of his heart, he went and bought a small statue of Our Lady, and, bringing it to his place of business, stood it on his desk before him. It was not long before he found himself the butt of the jokes and jeers of his fellow workers. He bore with the affair for a few days, but in a moment of weakness he removed the statue. So ashamed was he of himself for the act, that he could not but feel that the shame was inordinate—without however, being able to banish it.

Beset at last by too much perplexity, he went to the Passionist Monastery at Hoboken to seek advice and a path out of his difficulties. From one of the good fathers there he received some books on the religious life, the first books of that sort he had ever seen—with the counsel to read them and diligently study his vocation. Another year passed, during which he thought over matters and prayed with confidence, and its end found him full of the idea of becoming a religious and of saving souls. With this intention he made application at the Monastery for admission to the Novitiate of the Passionists. The month of May had come again, and mindful of his human respect of the year previous, he once more brought the statue of Our Blessed Mother to his desk and restored it to its position of honour, adding two candles to make up for his former cowardice.

A perfect storm of jeers and gibes was the outcome of his decided course, but he minded nothing, taking it all without yielding in the least, and with perfect good humour. His reward came. Receiving word from the Prior of the Passonists that he could be admitted on trial for his vocation at the Novitiate of that Congregation, he gave notice to his employer, and prepared to leave for Pittsburgh where he was admitted.

Neither the entreaties of friends, nor of those with whom he had been associated in business could deter him. He was determined to go, feeling called by God to His service. He had, however, further tests to go through. Being 22 years of age, and with little knowledge save of business and of ordinary education, he was ignorant of any of the studies necessary for one seeking advancement to the priesthood.

The Master of Novices doubted the young man's capability to sufficiently progress in his studies in face of his beginning them so late in life, and told him so. He, however, besought him to give him a trial, with the privilege of studying for a time and of presenting himself later on for examination. This was accorded him, and finding a quiet house in which to stop, he began the study of Latin with an intense earnestness. The gentleman with whom he lived, says of him, "Mr. Brady was the most remarkable young man I ever met. In even the killing heat of Summer he would do nothing but stay at his books and prayers. For these only had he time. He only went out for two hours every evening—never at any other time except to Mass." Were these two hours spent in recreation? No—but in the study of Latin with Mr. Burgoyne, one of the Professors of Holy Ghost College, Wylie Ave., with whom he had become acquainted. This gentleman always spoke of his pupil's intense application and high grade

of intelligence—evidenced by rapid progress in his studies.

Called upon, finally, to undergo his examination, he presented himself at the Monastery. The ordeal passed, he found, after many days of anxiety, that his application had been rejected by the Council of Passionists, and he was told he could not be received. How great a blow this proved to his hopes may be realized from the facts. He had, in confidence of success, given up his business position, disposed of his worldly goods, and severed all connections with the friends. He had nothing now in the shape of money or position upon which to fall back on—no home—no adviser. In this extremity his Good Mother did not abandon him. A gap was now opened for him in a quarter and by a way in which he did not expect it. Going that evening to acquaint Mr. Burgoyne with his intention of discontinuing his studies, his dejected appearance told his kind friend that something was wrong. The acquaintance of Master and pupil had ripened into one of affectionate interest on Mr. Burgoyne's part. He had learned bit by bit his pupil's history, and learned as well to know his disposition thoroughly. On inquiring the cause of his young friend's dejection, he was touched by the news he heard. "Oh," said the young man, "I don't know what to do; they have rejected me at the Monastery." Mr. Burgoyne tried to console him, telling him to come on the following evening at the usual hour, promising in the meantime to consult Rev. Father Power, the President of the College, whose advice would be calculated to aid him in his difficulty. Father Power himself saw the young man when he came, and, after questioning him, told him that if everything proved satisfactory in his case, he would admit him to the Scholasticate. A few days sufficing to satisfy Father Power that the admission might be readily granted, he received the young man into the Scholasticate.

(To be continued)

BULLETIN REPORT—1935-1940
Church of St. Mark the Evangelist
New York, N. Y.

The history of St. Mark's since 1935 will, of course, relate many things that are told of every parish when accounts are given. To date, in the five years since the last report, there have been 1,026 Convert Baptisms and 209 Baptisms of Infants. The Sacrament of Confirmation has been administered on three occasions—in 1936, when there were 125 Confirmed; in 1938, when there were 185 Confirmed; and in 1940, when 233 members of the parish and 44 children from St. Benedict's Home at Rye were Confirmed. Bishop Donahue Confirmed each time. The parish has a good record in attendance at Mass and the reception of the Sacraments. The number of sick calls answered by the priests of St. Mark's, principally because of the increased capacity of Harlem Hospital, has broken all records. The sick calls answered now average 2,000 a year.

In 1937 the Silver Jubilee of the parish was suitably observed. On November 22nd, a Solemn Requiem Mass for deceased priests and parishioners was celebrated and on the 25th of November, a Solemn Mass of Thanksgiving was sung by Father Mulvoy. The sermon on this occasion was preached by the Reverend John T. Gillard, S.S.J., Ph.D. Telegrams of congratulations were received from the Apostolic Delegate and Cardinal Hayes. A large number of local clergy and of our own Fathers were in attendance. To further mark the festivities, the school children, under the direction of the Sisters, presented a play; a jubilee banquet was served and a reception and dance held.

In October, 1937, public devotions to Blessed Martin de Porres were inaugurated. For this, permission was obtained from Rome. The devotions are held Friday evenings.

Catholic Action studies, in line with the Papal Encyclicals, were begun in the fall of 1938. Four study groups were organized; on Social Reconstruction, on Co-operatives, on the Mass and Liturgy, and on Christian Marriage. A Worker's Social School was also established. Besides these activities a Catholic Laymen's Forum, with Father John La Farge as Moderator, met in St. Mark's Hall every month. A distinguished speaker engaged to address each meeting on some pertinent subject. Father Mulvoy at this time was doing much for the material improvement of the people in Harlem, being especially active as a member of the temporary State commission to investigate and recommend measures for the amelioration of economic, cultural social conditions of the urban Negro population. Father Mulvoy was appointed to this commission by Governor Lehman in 1937.

Father McCarthy, first assistant at St. Mark's, was, in October, 1939, transferred to Our Lady of the Blessed Sacrament Church in Philadelphia. He was replaced by Reverend Charles P. Connors, Provincial Secretary. In November, Reverend Edmund R. Supple was appointed to take the place of Father James Murnaghan, who went to Isle Brevelle, Louisiana. In February, 1940, Father Michael F. Mulvoy was made pastor of St. John's Church, Tuscaloosa, Alabama, and Father William P. Murray assumed his duties here In June, Father John J. Walsh was added to the staff at St. Mark's. This brings the number of priests engaged in the parish work to four. The number of priests in the Community, however, is six, since the Provincial and the Provincial Procurator are in residence here.

St. Mark's Parochial School, under the management of the Sisters of the Blessed Sacrament, maintains a high educational standard. The 1939-1940 enrollment was 346 pupils, most of whom were Catholics.

Conditions are still bad in Harlem. St. Mark's parish has suffered greatly because of the continued lack of employment for its people. Many of the parishioners have left for other and distant locations where living conditions are better and surroundings more agreeable. Their places are taken to some extent by our converts but the membership has been larger in past years. God is good and the work, no doubt, will go on.

On August 17th, 1940, the First Anniversary Requiem Mass for the repose of the soul of our former Provincial, Very Reverend Christopher J. Plunkett, was celebrated. Ministers of the Mass were Very Reverend George J. Collins, Provincial, Celebrant; Father William

P. Murray, Deacon; Father Regis C. Guthrie, Subdeacon. A number of the neighboring clergy, many Holy Ghost Fathers and hundreds of St. Mark's parishioners attended. Father Plunkett was buried from St. Mark's on August 21st, 1939. He had been pastor here from 1912 to 1929 and resided in the community here as Provincial until called to his reward. Requiescat in pace.

OUR LADY OF THE BLESSED SACRAMENT

Shreveport, La.

The parish of Our Lady of the Blessed Sacrament is located in Shreveport, a city so far removed from Catholic Louisiana of the South that it shares the spirit of its neighbors, Texas and Arkansas. Its citizens have not yet outgrown the discriminatory attitude toward the Negro and the Faith that has so long characterized cities in the Bible Belt. Our people are only too keenly aware of their double handicap. Several little colored boys were playing marbles when the parish priest walked by. "Good morning, Father," said the only Catholic boy in the group. His companions were astonished: "Is that man your Father, sure enough?" "No, us Catholics just call the priest, Father." His little Baptist friend adopted this very friendly greeting the next morning. "Good morning, Father." "Good morning, Son," said the priest. "Are you a Catholic?" "No sir; it's bad enough being a Nigger in Arkansas without being a Catholic."

In view of this, the following statistics, covering the time since the last appearance of the Bulletin Mensuel are interesting: Baptisms, 56 children, 75 adults; Marriages, 10 Catholic, 16 mixed; First Communions, 107; Confirmed, 152; Funerals, 12. During this time an active branch of the Holy Name Society has been established and the Legio Mariae has sent a promoter to organize a spiritually-minded Praesidium.

Father Cronenberger is fond of saying that he is responsible for two parishes: one in Alexandria, La., and one in Los Angeles, California. In much the same way our parish has been helping increase the numbers of Catholics in other distant cities. It is the halfway house for ambitious young men and women on the way to Los Angeles, Chicago, New York, Kansas City. Unable to better their condition in their own homes, they pause in Shreveport long enough to gather up their resources and pursue their search for decent living and friendly surroundings in the larger cities of the North and West. In spite of the transient nature of the population, the parish has grown in eighteen years from the merest handful of old stalwarts in the pioneer days to a respectable parish of four hundred souls today.

Many of our southern missionaries have been heard to express a longing for a return to the Apostolic age when Christians were gathered under the blue skies to hear the word of God. Today the apostle is confronted with the necessity of supporting a more or less expensive plant. In Shreveport, with its deliberate policy of underpaying the colored, this is a serious problem, indeed. The weekly contributions from the parish make up twenty per cent of the church revenue, entertainments bring in another twenty per cent and the enterprising pastor is obliged to raise the necessary sixty per cent among well-to-do white friends of the parish. Because of the encouraging work of Father Kramer who generously pays the salaries of three of the Sisters—and thus takes care of a third of the expenses—the problem of school support is not so acute.

The greatest obstacle to the further progress of the Faith is the active hostility everywhere encountered. The elders bound in the toils of the social, political and recreational life of the Baptist church are rarely courageous enough to respond to the promptings of grace. The youngsters, less practiced in antagonism, are more open to the persuasive influence of Catholic school life; and the increasing number of converts from the school has been most encouraging.

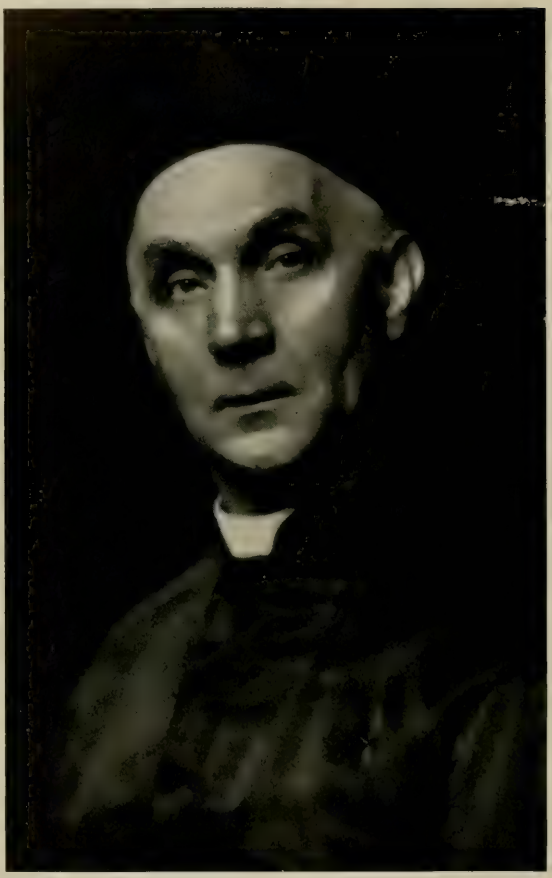
The school offers us our greatest opportunity for dispelling the prejudice rampant in the non-Catholic population, and it is our only opportunity for building up intelligent, well-informed Catholic leadership. Unfortunately, after eight years in the parochial school, these children are exposed to the attacks on the Faith and the looseness of morals that they meet within the public high school. An effort has been made to protect them during these important formative years by expanding our parochial school course. The plan calls for the building of a separate and badly needed convent and converting the present convent quarters into class rooms for the proposed high school. The difficulty is poverty; but the need is so great that we have high hopes of a speedy solution.

CONSTITUTION 36

No. 307, paragraph 2

The day after All Souls, or if hindered, on the following day, the Fathers offer the Holy Sacrifice, the Scholastics, Brothers and Novices, Holy Communion, for all the deceased members of the Congregation, Professed or Aspirants, and particularly for those who died during the year.

Golden Jubilarian



On October 28 our beloved confrere, Father Park, will celebrate the Golden Jubilee of his ordination to the Holy Priesthood. We extend to him the highest of fraternal and filial congratulations. May Our good Lord shower blessings upon him on this most joyful occasion.

Besides having been a priest for fifty years, Father has been a member of our Congregation for over fifty-five years. In the year 1883 he bade good-bye to his family and friends in his native country, England, and traveled across to Langonnet, France, to begin the long years of studying which prepare a young man to be an "Alter Christus." After completing his classical studies, he journeyed to Chevilly where he spent the next few years in pursuing his philosophy and theology. On October 28, 1891, the dream of his boyhood came true—he was made an Ambassador of Christ on earth.

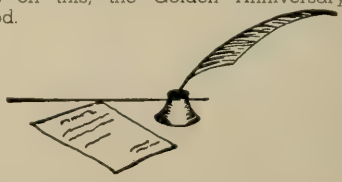
Soon after his Apostolic Consecration in 1892, Father Park again had to say "good-bye." This time it was not only to his family and friends in England, but also to the many confreres in France who were attracted to this young, modest, gentle and kind man, for he was informed by his superiors that he must book passage for America and become a member of the faculty of Duquesne University.

After several years at Duquesne University where he was subdirector and professor, Father Park was sent to St. Joachim's Church in Detroit to become assistant to Father Menard. In 1896, Father was sent to Chippewa Falls, Wisconsin, to become Father Phelan's curate. In this town Father Park soon won the love and admiration of both Catholic and non-Catholic. Their esteem for him was shown when after hearing their pastor, Father Phelan, was soon to leave them to become Provincial of the American Province, they persuaded the new Provincial to appoint Father Park as their "Shepherd." These good people displayed their happiness during the four years which Father remained in Chippewa Falls as rector by working zealously for their church. Their hearts were broken when again Father Park had to bid "good-bye" and go eastward to Philadelphia and assume the most responsible position of pastor of Our Lady of the Blessed Sacrament Church.

After twelve years of faithful service at the Colored Church on Broad Street, Father Park was made Director of St. Joseph's House in Philadelphia. At this time the Home was located at 727 Pine Street. It was not long before boys from all over the city heard of the kind and fatherly Director. So many of these lads whose parents were dead or whose homes were broken up for other reasons knocked at the door of the dwelling on Pine Street to seek admission that Father Park realized he must seek a much larger home. In 1929 Father's dream came true. The beautiful and adequate buildings of the present St. Joseph's House were completed. Now he could welcome more young chaps in his home and prepare them for a career in life. But yet he was not contented. There was something more that must be done for his "boys" and this he did when he realized the fulfillment of his long-cherished hope in the construction of a magnificent Gymnasium-Auditorium.

As Spiritual Director at Ferndale, he extends to all that same kind and fatherly advice that made him the "Good Shepherd" of the parishes in which he was stationed and the "St. Joseph" of St. Joseph's House.

Father Park personally requests the prayers of his confreres on this, the Golden Anniversary of his priesthood.



OUR PROVINCE

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1933

EIGHTH ANNIVERSARY

1941

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THOUGHT FOR THE MONTH

"Put your lot in the hands of Mary; be with her as a little child with his beloved mother. If he happens to get a hurt, he goes straight to show it to his mother. He does not care so much to be cured as to show her what he suffers, that her tenderness and caresses may be called forth. The mother consoles him and dresses the wound, and the little one, indifferent about the cure and forgetful of it, is happy and tranquil. His mother, uttering words of affection, has kissed him, and he is satisfied. Act similarly with the good Mother and bear lovingly whatsoever it pleases Jesus to have you suffer."

—Venerable Father Libermann.

OUR DEAD

DURING THE MONTH OF DECEMBER WE PRAY FOR:

Father Emil Knaebel, who died on December 9, 1933, aged 63 years.

Father Amos Johns, who died on December 10, 1914, aged 33 years.

Brother Celsus McCabe, who died on December 12, 1928, aged 101 years.

Brother Hieronymus Schneider, who died on December 13, 1931, aged 79 years.

Father Edward Schmitz, who died on December 16, 1901, aged 49 years.

Father Francis Olfen, who died on December 19, 1927, aged 63 years.

Brother Vincent Pietrucik, who died on December 23, 1938, aged 73 years.

Father Peter Breidenbent, who died on December 31, 1892, aged 29 years.

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OFFICIAL

Father Francis A. Danner, Ridgefield, Conn.
Father Joseph A. Pobleschek, Cornwells Heights, Pa.
Father John J. Fitzpatrick, St. Joachim, Detroit, Mich.
Father Joseph A. Rossenbach, pastor, St. Mary, Sharpsburg, Pa.
Father Patrick J. McCarthy, administrator, Fort Smith, Ark.
Father John P. Janczukiewicz, pastor, St. Stanislaus, Pittsburgh, Pa.
Father Joseph J. Skibinski, pastor, Our Mother of Consolation, Mt. Carmel, Pa.
Father John T. O'Brien, O'Reilly General Hospital, Springfield, Mo., October 22, 1941, Chaplain, Reserve Corps, U. S. Army.
Father Joseph B. Murphy, Army Airfield, 56th Pursuit Group, Charlotte, N. C., October 24, 1941, Chaplain, Reserve Corps, U. S. Army.
Father Joseph A. Griffin, Billings General Hospital, Indianapolis, Ind., Chaplain, Reserve Corps, U. S. Army.

Vows for Three Years: At Ferndale Oct. 7, 1941, Mr. Thomas Patrick Crimmins.

Perpetual Vows: At Ferndale Oct. 21, 1941, Mr. John Ridpath Schlicht.

Consecration to the Apostolate: At Cornwells Heights, Pa., Oct. 28, 1941, Brother Francis Mary Long.

CORRECTION

On page 116 of the August issue of Our Province in the answer to question No. 13 the name should be Eigenmann not Zigenmann.

DIRECTORY CORRECTION

Should read Francis A. Danner, not Francis J. Danner.

DEPARTURES

Father Daniel Walsh, October 9, 1941, on the SS. Acadia, of the Barber-West African Line, Inc., from Pier 18, N.R., New York, for Lagos, Nigeria, West Africa.

Father Henry J. Koren, October 16, 1941, on the SS. Evangeline, of the Alcoa SS. Co., Inc., from Pier 18, N.R., New York, for Port of Spain, Trinidad, B.W.I.

Prayers are requested for Father Henry J. Thessing's father who died at his home in Conway, Arkansas, October 15, 1941.

Church Statistics

Catholic Church—21,284,455 members
Methodist Church—7,377,597 members
Other Churches—28,726,387 members

Chaplains in the Army

There are: 362 Catholic chaplains
1068 Protestant chaplains
19 Jewish chaplains

EIGHT YEARS AGO . . .

I started my humble way of life. Here I am today looking at the eighth milestone on Time's Highway. My thoughts? Well, they are many: The milestones ahead! The thought of all the accidents that could happen between any two milestones on the crowded highway of Time fills me with a certain dread—or rather it did until I discovered such an outlook on the future is too cowardly to be relished by me. I must make the best of the present. The past is dead. The future is still unborn despite the efforts of my imagination to hasten the reality of the "yet to be." "Now" is what counts. Now is the time. For what?

For active living! That's just it—active living! A quick responsiveness to changing situations. A vital energy in cracking the hard shell of difficulty which encases the sweetest fruits of achievement. An alertness to all the details of life, the important and the non-important, for each is a part of that wonderful mosaic of life which adorns the great walls of the Temple of Reality within which is enshrined Creation. In fact the greatest happiness is in "doing" not in "dreaming," for there is a creative instinct in man—he seems to be made to make. In his creative genius he resembles his Creator somewhat. When he becomes a victim of inertia he seems to be all matter and no spirit. He may be young, but he is old. He may be alive, but he is dead. He lacks the impetus of "active living."

Today, on my eighth birthday, I take my lesson from men—from those who live a life of "active living." Are you one of them? Sure you are! I hope you will not overlook me during the coming year. I need your creative genius. I am, you know, a little piece of the mosaic that adorns the walls of Reality. The zeal of Fervor has placed me there. Charity has kept me there. The blood of Sacrifice has sealed me there.

—OUR PROVINCE, C.S.Sp.

FATHER JOSEPH P. DANNER

When on September 21, death claimed our well-beloved confrere, it brought to a close a long siege of illness, borne with religious resignation and priestly patience; and it ended a life of untold usefulness and devotedness to a work that was never easy, sometimes thankless and always trying. That icy hand touched a once stout heart, and sealed forever the merry laughter on his lips. The Province is all the poorer for his going; but the motto: "Fervor, Charity and Sacrifice" has received a new lustre from his life.

Born in Old Allegheny City on May 6, 1873, to the pious parents, Jacob and Theresa, Joseph evinced from an early age the unmistakable signs of a priestly vocation. At the age of fifteen, having graduated from St. Joseph's School and learned the trade of cigar-maker, he decided to enter Holy Ghost College as a day student, and one year later, in 1889, joined the Junior Scholasticate of the Congregation. Graduated in 1894, he remained in Pittsburgh as instructor until he entered the ranks of the novices at Cornwells in the summer of 1898. Here he remained, pursuing his theo-

logical studies, and advancing step by step to the Holy Priesthood, until on November 15, 1902, he was ordained in St. Malachy's Church, Philadelphia, by Bishop Prendergast.

Father Danner came back to his Alma Mater in June of 1903, and from that date until 1935, identified himself with the school in many and important capacities; first, he became Dean of Discipline and endeared himself to the entire student body; simultaneously he became teacher of Commercial Science, and because of his outstanding success, was soon appointed head of that department, a position which he graced and honored until 1913 when he became treasurer of the University.

This period of twenty-two years (1913-1935) was by far the most toil-filled and the fruit-bearing. The University finances were handled with the skill and meticulous care of an expert, and handled almost single-handedly. The antiquated bookkeeping system was changed and modernized; the University debt was liquidated, and Father Danner could and did smile through it all. His arduous and pressing duties never interfered with his religious exercises; for he was ever a model of regularity and ever willing and ready to do ministry, especially in the sacred tribunal, where he helped many a burdened soul on the road of Christian piety. His forgetfulness of self and his consciousness of service made him beloved by all. He might have been blamed often for his economies, but these shortcomings were easily offset, when everybody knew that he practiced them on himself. The writer cannot recall a time when Father Danner took a vacation, or even a walk for his health's sake.

The mental and physical strain began to tell, and in 1935, as a fitting reward for long and untiring service, his superiors appointed him pastor of the beautiful church and flourishing parish of St. Mary's, Sharpsburg.

A toe injury sustained while on a sick-call was the beginning of an illness that finally brought on his death. Within a few months after his appointment, one of his legs had to be amputated. His amazing recovery augured well for a long term of service. He was happy with the aid of an artificial limb to attend to the office, celebrate Holy Mass and preach to his Congregation. But the respite from ailments was short-lived. For, in February, 1941, he was again a patient at St. Francis Hospital for treatment in his right foot. Hopeful against all reasonable hope, he lay in his hospital bed for six months, and became more than ever endeared to all because of his child-like piety and inspiring cheerfulness.

He returned home in August in a satisfactory condition. Shortly after, however, a cold developed into pneumonia. This was on Saturday, September 20, and in the early hours of Sunday he knew that he was soon to be called to give an account of his shepherding.

Having received the Last Rites of the Church, and renewed his religious vows; having spoken fond words of advice and paternally kind greetings to the near and dear ones at his bedside, peaceful and resigned, he breathed forth his soul to God.

The funeral obsequies were held in the parish church. Mass was celebrated by The Very Rev. George J. Collins, C.S.Sp., Provincial, and Bishop Boyle assisted in the sanctuary. The mortal remains were laid to rest beside the graves of his confreres in Sharpsburg. Were Faith and piety ever to speak out from that narrow house of death, they would surely say: "Exsurgam."

1701 MULBERRY STREET

Waterloo, Iowa

October 2, 1941

Dear Father Collins:

Your Fr. Hyland finished a mission for me a few weeks ago and I want you to know he is one of the outstanding men in this work. His mission here was grand and he did a world of good for my people.

Best wishes,

Fraternally yours,

N. J. Lentz.



St. Mary's Church, Detroit, Mich.

NOTRE DAME
Chippewa Falls, Wis.

Notre Dame Parish, Chippewa Falls, Wisconsin, was the scene of a triple celebration on Sunday, September twenty-eight. The Golden Jubilee of the arrival of the Holy Ghost Fathers and the sixtieth anniversary of the Sisters of Notre Dame and the sixty-first ordination anniversary of Father Eugene Phelan, the first Holy Ghost pastor at Notre Dame were all featured.

Solemn High Mass was celebrated by Father Provincial in the presence of Bishop William R. Griffin, Auxiliary of the LaCrosse Diocese. Monsignor Casper Dowd our neighbor from Eau Claire preached an eloquent sermon while the Mayor, the Superintendent of Schools and other clerical and lay dignitaries graced the parish banquet and eulogized the Jubilarians.

Mother Mary Fidelis, Commissary General of the School Sisters of Notre Dame, received congratulations for the Sisters. Father Phelan was not present but his spirit was strongly felt and his praises frequently reiterated. Ten Holy Ghost Fathers attended, native sons and our good neighbors from the South Side parish.

The school children in delicate costumes of gold, pink, blue, and green brought tears to many eyes at the Sunday ceremonies and gave joy to the hearts of all by their entertainment on the Monday following.

The Men's choir was augmented to sixty-five by singers selected from the High School. The director was called to army maneuvers at the last moment but was ably replaced by Father Edward A. Malloy, C.S.Sp.

The officers of the Mass were: Father Collins, celebrant; Father James Parent, deacon; Father Maxim Therou, sub-deacon; Father Alphonse Favre, arch priest. The Pastor, Father Eugene McGuigan, acted as master of ceremonies. Father Joseph Eisenman, the new pastor of St. Charles parish here, gave the solemn benediction.

Bishop Griffin paid high tribute to the Holy Ghost Fathers who throughout the years have built solidly on the excellent foundation laid by Father Goldsmith, and Father Phelan, Father Park and the other pioneers. Father McGuigan as toastmaster said a few enthusiastic words on the complete cooperation of the parishioners. The Sisters' zealous, efficient work was the subject of Mr. Robert F. Lohrie, superintendent of schools, while his Honor the Mayor spoke of the spiritual, social and intellectual contribution of Notre Dame to the growth of the city. Father Provincial conveyed greetings from Father Phelan. He then summarized the history of the Order and referred pointedly to the blessed results at Chippewa Falls at the present time. Father Mehler showed what great credit is due Father McGuigan, and Father Rudolph Rasche expressed the good will of all the priests of the deanery. All these thoughts were briefly expressed and the immortality of the occasion was not marred by any tendency toward the everlasting.

* * *

An Army Chaplain has remarked that seven out of twelve young men do not go to Holy Communion more than once a year.

The Cathedral of Our Lady of Perpetual Help
3214 North Lake Street
Oklahoma City, Oklahoma.

The Very Rev. George J. Collins, C.S.Sp.,
Our Lady of the Oaks Retreat House,
Grand Coteau, La.

Dear Father Collins:

Father Roach and I arrived home safe on Saturday afternoon, happy in the memory of a week that was a joy as well as a blessing.

May I express to you again my very sincere thanks for your great kindness in permitting me to join your Fathers in retreat? The kindly welcome and brotherly companionship offered me by every one of the Fathers was truly a revelation. Many times during those all too few days I could not but marvel at the truly Christ-like spirit of genuine kindliness so unassumingly offered by the Holy Ghost Fathers.

To my thanks I add a fervent prayer that God may guide you whilst He richly blesses those entrusted to your spiritual care.

Very sincerely yours in Christ,
John Mason Connor, Rector.

BAY CITY, MICH.

OUR PARISH EXPANSION PROGRAM

In a special Parish Bulletin issued on the 19th of March the details of the Expansion Program were announced for St. Joseph's Parish, Bay City, and shortly after a very successful campaign to raise funds began.

Previously a most desirable location for the Convent had been purchased on the Northeast corner of Third and Farragut Streets with a frontage of 110 feet on Third Street and 150 feet deep.

Recently active work on this Building Program has been done. The corner dwelling at 1105 Third St. has been removed and the Convent is now being moved to that location. The present Convent building will then be joined to the dwelling at 1107 Third Street by means of a sun parlor thus forming a much larger and more pleasant Convent with a spacious yard.

With the Convent thus permanently located the Expansion Program was continued with an Auditorium and School Addition. The ground having been cleared by the removal of the Convent the new building will be erected on the Southwest corner of Second and Farragut Streets, the most practical and convenient location for it.

The moving and enlarging of the Convent with all the details and alterations included will cost $5,748.57. Including the purchase price of the property the entire expenditure is less than $12,000. With the generous response accorded to the appeal for funds for the Expansion Program, the first part of the Program will be paid for as the work progresses and it will soon be able to begin actual work on the Auditorium in which the parish is so deeply interested.

—St. Joseph Church Sunday Bulletin,
August 24, 1941.

CHURCH OF THE ASSUMPTION
35 N. Sprague Avenue
Bellevue, Pittsburgh, Pa.

Rev. George J. Bullion, D.D., J.C.D., Pastor

October 1, 1941

The Very Rev. George J. Collins, C.S.Sp., Provincial.
Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Very Reverend Father Provincial:

I am writing to tell you something that I think you would like to know. You will recall that we had two of your Fathers here, Fathers Wrenn and Brannigan, giving us a Mission from Sunday, Sept. 14th to Sunday, Sept. 28th. Well, these two Fathers gave us a grand Mission. In fact, I believe that they gave us the best Mission that I have experienced in any of the parishes with which I have been connected over a period of twenty-eight years of my priesthood. Their sermons were of a type that the modern man and woman could understand and their instructions were always constructive and to the point. The people were delighted with them. I know, because I attended nearly all of the exercises and heard almost every thing that was said. I talked with many of our people and did not hear one unfavorable remark, everything that was said was very flattering. One of the things I liked best was the time they gave for confessions and the sympathy they exercised there. They were also very helpful in general around the church and in the Rectory. The priests attached to this parish found your fathers to be very good companions too in the Rectory. They made themselves at home and we had no feeling that there were strangers amongst us. Personally, in spite of the extra work connected with a Mission, I do not know when I enjoyed myself so much as I did during the two weeks of the Mission. I feel sure that these two fathers have done a great deal of good in the parish. Their talks were on the subjects that are the very problems of this parish as well as those of the day everywhere. Their solutions were clean-cut, and when dealing with those of a delicate nature, there was a proper reserve so that those who could understand, understood, and those who had not heard of such things were not harmed. I thought this was done in a very artful manner. I tried to show my appreciation to your good fathers for the work done in every way that I could and I hope that I was not remiss in any way. May I thank you and the Holy Ghost Fathers in general for a very fine Mission? May your fathers continue this wonderful work in many parishes throughout this country. Please do not think that I am biased in making this estimate of this Mission because of my special affection for the Holy Ghost Fathers, but accept it as an impersonal appraisal of one who prides himself in being a realist and capable of impartial judgment.

I hope that you are well and that you have quite recovered from the triple celebration held recently out west. With best wishes, I am

Sincerely yours in Christ,

George J. Bullion.

HARLEM CENSUS

"Who's that knocking at my door?" is the classic answer that one Barnacle Bill, by profession a sailor, is said to have received when he let fall his mighty fist on the delicately panelled door of his beloved's domicile. The reply that a census-taking Catholic priest receives when he raps at the door of an apartment in Harlem is apt to be a briefer and less melodious: "Whooo-oo-oo?"

From this difference, however, it is not to be concluded that the reception tendered the priest is any less cordial than that offered the nautically inclined William. On the contrary; for whereas the aforesaid sailor is known to have been thus received at only one home, the priests have been welcomed in hundreds. Out of the many households, both Catholic and non-Catholic visited, only a few have offered an untriendly reception.

The method adopted in preparing for the census was the usual one—a separate card was filled out with the name and address of each Catholic family and the cards grouped according to blocks. But when the priest, armed with the cards, started on his rounds he made it a point to call at every dwelling whether Catholic or not. Every door took its rap. To the inevitable: "Who?" (from behind a closed door) the answer was: "It's the priest from St. Mark's. Are there any Catholics here?" In a few cases the door remained shut and the answer was a plain "No." (Sometimes, even, the rejoinder was: "We don't want any today." Then it had to be made clear that it wasn't a Fuller brush man nor a potato salesman; and the conversation continued from there.)

But usually the door was opened and then came either a "Yes" or a "No." When it was the former, the usual procedure was followed: step in, sit down, take names of the members of the household, check on baptisms, first communions, confirmations, marriages, church attendance, etc.; exchange a few kind words and be off.

In the event that the answer was "No," however, the procedure differed. Sometimes an explanation was made as to the reason for the call. If even the slightest interest was shown, a few more questions were asked and often the result was an invitation to come in and talk at greater length. Almost everyone had at least heard of the Catholic Church and that was enough on which to start. The following is a typical conversation when the person answering the door was not a Catholic:

"I'm a Methodist myself but won't you come in anyhow?"

"Glad to." (Business of going in and sitting down.) "Did you ever go to the Catholic Church?"

"Well, I've been there only once or twice but I always listen to the novena services on the radio. In fact, I like the Catholics a lot and I have a lot of friends who were confirmed in your church." (You pass over the misuse of the adjective and the apparent confusion of baptism and confirmation.)

"Do you say the Apostles' Creed in your church?"

"Oh, yes."

"Well, just what do you mean when you say: I believe in the Holy Ghost, the Holy Catholic Church?"

"You know, I've often wondered about that. Just the other day . . ."

From then on you have something on which to work.

It doesn't always work out this way. Sometimes you've misinterpreted a sign of interest. Or again, the conversation ends with: "I was born a Methodist and I'll die one." But one feels that even in these cases an impression has been made. A pocketful of medals can help a lot, too.

The results of such a survey (it hasn't been more than half completed after a year's time) have been very satisfactory. It would be pointless to mention the results obtained that would have been obtained by any census of Catholic families only—marriages validated, baptisms performed, children enrolled in instruction classes for the first time. But it might be of value to point out the results that must be attributed to knocking on every door.

(1) The most practical is that nine converts have already been received into the Church, contact having been made with them for the first time on the census. At least five others met in the same way are under instruction.

(2) A number of persons have met a Catholic priest for the first time and have discovered, to their surprise, that he does not have horns. (In some cases the appalling fact was brought out that some persons didn't even know what that fellow with the funny collar was.)

(3) All even those who remained unfriendly, had conveyed to them the idea that the Catholic Church was sufficiently interested in its members to have its priests trudge up and down stairs and knock on doors for hours at a time looking for those who might have strayed.

(4) The number of non-Catholics who attend Catholic churches at least occasionally was found to be surprising and opened up new possibilities of obtaining converts right at our door by appealing directly to non-Catholics at the various services.

(5) The influence of Catholic radio programs was found to be very great.

Altogether, it's work with its own reward.

—Charles P. Connors, C.S.Sp.

"Let us humble ourselves in the peace and love of our souls. For the rest, let us never fail in courage: Jesus is with us, Mary protects us; let nothing in the world cast us down. With Jesus and Mary, our souls shall be always strong, always erect, always gently gay, always humble free, always generous and great, always ardent in desire, calm and measured in action."

—VENERABLE LIBERMANN.

"For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded."

—(Book of Wisdom, 9, 6.)

FERNDALE HERALD

A welcomed addition to the faculty is Father McGuire who comes from the Novitiate each week to teach English. The English scholars have but one class a week in that interesting language from which hosts of poets and writers have woven the magic and enchanting spell of an endearing literature.

On October 8, the students of Maryknoll paid us their annual visit. Until their arrival at 10:45 the Ferndalians attended class. In the afternoon the usual tennis matches and baseball game were played. Ferndale won in tennis, but lost the gall game by a score of 9-3. The evening repast was had at five o'clock. Then followed the movie: "There Came Wise Men," an interesting and inspiring film of lay retreats at Ferndale. This picture in technicolor was produced under the direction of Fr. McGlynn. It will be shown at most of the important gatherings of laymen in the Diocese of Hartford. We wish it every success in the great achievement of inspiring men to come, as did the Wise Men of long ago, to adore their God Who is exposed in the Sacrament of His love during the Retreats.

A record has been set in Ferndale for picking potatoes. Believe it or not, the entire potatoe crop was gathered up in seven days. By days we mean manual labor periods which last no more than two and one half hours. So, in twelve and one half hours all the "murphies" were brought in. That, gentlemen, is what we call fast and good work.

The baseball diamond is being turned into a gridiron. The teams and captains have been selected and all are waiting for the opening game of football.

RIDGEFIELD

With the passing of summer, passed also the summer rule. The winter schedule went into effect the latter part of September. Now, when we have almost become accustomed to it, we think it not so bad, but we thought quite differently those first few days, and looked ahead with apprehension at the length of time this rule would be in effect. A month's acquaintance with it has, however, taught us the many advantages it confers which, at first, to our prejudiced eyes it seemed to lack entirely. We are in fact, learning to like it. Fortunately, since the beginning of September we have been blessed with fine weather. Since there is usually work to be done around the property, we enjoyed many an afternoon outdoors doing manual labor. Further improvements were made during the month in and about the Recreation Hall which is rapidly taking on the appearance of an entirely new building. Then, too, we spent several afternoons working at the lake. We begin to realize now the amount of work the novices of the past years put into this project and also the amount of work required to finish it. But when it is finally completed we can be sure that it will not soon pass away. Generations of novices will have it to enjoy.

A landmark, familiar probably to many novitiate classes, is no longer to be seen on our property. The old Williams' house which served for so long a time as

the laundry building has been moved across the street. The moving operation was a long one, extending over several weeks. During three or four days the house rested squarely in the middle of the road and astonished and probably chagrined any number of unsuspecting motorists who never thought to see Ivy Hill Road running through, instead of around it.

KERNELS FROM CORNWELLS

Father Provincial has noted that there has arisen throughout the province a more than usual interest in Cornwells; an interest engendered by the report of the many improvements of last year, and their cost.

Many well-wishers are asking: How much and how necessary was the improvement? You can ascertain a fairly correct answer to that if you compare Cornwells of today with the place of two years ago, when like most places during the depression years, it seemed heading pretty surely to the down and out. Conditions, through the fault of no one but circumstances alone, were verging toward the intolerable. Father Provincial has asked us to list a few of the improvements.

They consisted of the rectification of the abovementioned conditions. The first and most expensive (at the same time most necessary) change was the installation of the new heating and hot water system. The new boiler is equipped with a two-pipe system; the cold air and excess water are pumped out of the radiators, so that every radiator is hot twenty minutes after the heat is turned on; at the same time we do not have to wait to let the water in the tap get warm. This water is maintained by a storage tank of 1,000 gallons. A circulating pump, drawing the cold water back, obviates the wastage of steam.

A new stone entrance and a repaired road enhance the approach to the place. 300 pounds of putty were required by Father Duffy to get the windows in shape. The house was painted in its entire outside. Father Duffy's dexterity with the paint-brush avoided the occurrence of any expense of labor.

You remember the basement, parcelled off by wooden board walls into coal-bin, locker-room, scullery, junk-room, and various other fire hazards? This has been turned into a recreation hall for the boys. In place of the old locker-room in the coal-bin, a clean new compartment has been fixed for that purpose at the East end of the building. You remember the labyrinth of catacombs through which you groped your way in order to get to the Boys' Dining-room? A new entrance has been added, removing the old hazards to life and limb.

Most characteristic of the improvements is the new kitchen. The brothers' bed-rooms, and several other rooms environing the old kitchen were removed to enlarge the new, modern equipment installed; dish-washing apparatus where it ought to be, i. e., directly off the kitchen, these were the things required to make the place livable and workable.

New floors have been added to the class-rooms and new paint on the walls. The parlor has been tastefully and neatly furnished. Every diocesan priest familiar with Cornwells remarks with high commendation the painting in the Fathers' Refectory. You remember the old unsightly, unsanitary lavatories just inside the "main" entrance? These have been supplanted by an arrangement of white tile and steel partitions. The excess space in the fathers' rooms has been gotten rid of by dividing most of them into two; moreover, they have been refurnished. The Brothers now have rooms on the second corridor. The Study-Hall is once again used for its original purpose, decked out in a new coat of paint and new window-shades. Sleeping quarters of the students on the fourth floor have been provided with new beds, mattresses and pillows. A year ago the crevices around the moldings of the dormitory windows, and the absence of putty on the glass made them permeable for rain, snow, or wind from any of the four quarters. At times also, when we had a particularly long spell of bad weather, a student would have to move his bed from under a too-direct line of a "drip" from the roof. A new roof is among the latest changes.

Due to the heating system, the Fathers now are able to use the Chapel during the winter months. In former times the vestibule was closed off from the main body of the Chapel by a glass-partition, and here, in this glass cage-like box, huddled together in overcoats, made their spiritual exercises. Now all this has changed, and the change is perhaps the most appreciable and appreciated of all the improvements which the province has seen fit to give to Cornwells.

Mission Sunday Observance
to honor
All Missionaries Throughout the World

8:30 A. M. Solemn Votive Mass for the Propagation of the Faith.

10:30 A. M. Mission Sunday Assembly.

I. O Heart of Jesus — Assembly
II. Mission Sunday—Rev. Leo J. Kettl, C.S.Sp., B.Mus.
III. Holy Ghost Fathers in Africa—Poem. — Jean Gervais
IV. A Missionary's Letter to His Mother—Poem. — John Dunleavy
V. America to Her Missionaries—Poem. — John Henry
VI. A Missionary's Prayer—Poem. — Edward McGinley
VIII. Long Live the Pope — Assembly

5:40 P. M. Benediction

A Missionary's Letter to His Mother

They say I do not love, Mother mine;
They say that I have left you to repine;
That I who should have propped your later years,
Have given you a dowry of tears.
They know not, prattlers of an idle word,
The glory of the Call that I have heard.
They know not of your prayer on bended knee
That Heaven's favors might rain down on me,
They know not of your heart—its fire-tried gold—
That gave to God not once, but manifold!



St. Mary's Church, Detroit, Mich.

DUQUESNE DOINGS

Classes were resumed on September 15, but enrollment figures are not available.

All but one of the veterans answered the call. Father Edward Malloy, prominent campus figure for years, was called to Chippewa Falls. Duquesne's loss is Chippewa's gain.

Quoting, and joyfully, from Goldsmith, "And as the hare, whom hounds and horns pursue," etc.—Father Francis X. Williams, after sixteen years of efficient pedagogical and administrative work, returned to our fold. The enthusiastic reception given him at the first student convocation was a significant omen of the success that will be his as Dean of Men.

Father Michael J. Dwyer, remembered as among the list of a long line of efficient prefects, is smiling as usual among the familiar scenes of Duquesne.

Father Michael A. O'Connor, with tropical sunshine on his countenance, is a new member whom Duquesne has welcomed with open arms.

Father Joseph F. Lucey, after a sojourn in Africa, has also joined the growing staff of his Alma Mater.

Fathers Dietrich and Federici have each a leave of absence to pursue their studies at Marquette and Georgetown. We wish them all success.

The proposed plan, mentioned in a former issue, for the decoration of the Chapel, has become an artistic reality. The vestibule renovations are now almost completed. Who shall donate three marble altars?

The pall of sadness hanging over us because of the death of Father Joseph P. Danner, was lifted, partially at least, by a brief visit from Very Rev. Fathers Collins and Lechner. Both were loud in their praises at local improvements.

About two hundred recent graduates of the city's schools of nursing were honored in the University Chapel at a religious reception on Sunday, October 5. An alumnus, Father Carlin delivered an inspiring address. Members of the Community celebrated the Solemn Benediction which followed.

LEST WE FORGET

BROTHER ENGELBERT WISSER

On November 24, 1930, Brother Engelbert, then senior member of the whole Society, was called to his eternal reward. He was known by thousands in Pittsburgh and vicinity as the faithful and friendly sentinel of Duquesne University where he served for more than 50 years in the dual capacity of doorkeeper and tailor.

Very Reverend Martin A. Hehir, Superior of the University, who knew him for nearly sixty years, did not hesitate to testify that Brother Engelbert was the most perfect Brother he had ever known. This testimony had considerable weight since Dr. Hehir knew a good number of excellent confreres both in Ireland and in the United States. Rev. Father Henry McDermott, then superior of St. Mary's Ferndale, on hearing the news of the death of this good old Brother, exclaimed: "There is a Brother who never knew an instant of idleness!" In fact, all who lived with this excellent confrere, readily admit that he was an assiduous worker. They cannot recall that he ever grumbled or murmured when his sleep was interrupted as it often was during the many years he was porter at Duquesne. He never missed a spiritual exercise unless when confined to bed by sickness.

This admirable religious was born at Luckenbach, near Hackenburg, in the Grand Duchy of Hesse Nassau, in 1839, of an excellent Catholic family. One of his uncles was Abbot of the Trappist Monastery of Heimbach. From him Brother Engelbert received letters rich in the principles of the spiritual life which spurred on the docile nephew in the way of perfection. His Excellency, Bishop Heinrich Ritter, C.S.Sp., of Upper Jurua, Brazil, is also a close relative of the late Brother.

At baptism the child received the name of Theodore. After his elementary education in his home town, he learned tailoring. Later on, Mr. Wisser was employed by the Director of the orphanage in Marienstadt to instruct the young men of this institution in the practical art of tailoring. Through this contact with our Fathers who were in charge of the institution, he became acquainted with the Congregation. The Superior, being impressed by the good qualities of this workman, inspired him with the idea of consecrating himself to the service of God in religion. This suggestion was followed and thereupon he entered the Brother's Novitiate at Marienstadt. With the reception of the habit, Mr. Wisser received the name of Engelbert, and on March 19, 1869, made his religious profession. He remained in the community at Marienstadt until 1873, when like many other servants of the Lord, he was expelled from Germany.

Very Rev. Father Joseph Strub, then Provincial of the German Province, was assigned to the U.S.A. He would have been glad to take Brother Engelbert with him, but the Provincial of the Irish Province had come to the Mother House in Paris urgently requesting Brothers. He obtained this tailor and also a shoemaker, Brother Labas. Father Strub later learned this and regretted the fact that he had lost Brother Engelbert. Two years later, however, Brother Engelbert was appointed to the U. S.

First he was stationed at St. Joseph's community in Pontiac, Ohio, and later in 1876 at Perrysville, Pa. When Duquesne University was founded in 1878, Brother Engelbert was appointed to that institution, and remained there one year. Then he was sent to the new Marienstadt, near Morrilton, Ark., where a Brothers' Novitiate was opened. After two years spent in that community, he returned to Duquesne and passed the remainder of his life there.

He was a constant source of edification: a punctual, affable, good natured confrere.

* * *

"I despise fame, and can hardly imagine how people take so much trouble in pursuing the silly little goodness. To live quietly by one's own fireside without pretension and without notice is surely better than to sacrifice one's peace to fame, to receive in return a few gilded straws."

—Fr. Lacordaire—at the height of his fame.

FERNDALE RETREAT MANUAL

The growth of the Lay Retreat movement in Ferndale and the permanent position it now occupies in the Catholic activities of the diocese of Hartford was evidenced this year by the publication of a Retreat Manual.

The work of lay retreats was undertaken seven years ago in Ferndale, at the suggestion of the Very Rev. Provincial, Father Plunkett, by the then Superior, Father Kirkbride. Like most beginnings the work had to surmount many difficulties and discouragements, but the present large number of retreatants and their enthusiasm as the solid organization that supports the Ferndale Retreat League pays tribute to the tireless energy, zeal, and organizing ability of Father Kirkbride. In 1935, the first year the retreat was offered, only 91 could be induced to spend the weekend in Ferndale. Today the number has increased to a total of 240 men for the five week-end retreats and more than a hundred boys for their two retreats.

The Retreat Manual was compiled by Father McGlynn, the present Director. Planned originally as a small manual for community prayers during the retreats, other devotions, instructions and items of practical information were finally added to make it a very practical and all-year book of devotions for men. The manual contains 146 pages, is bound in heavy paper and was made possible by the generosity of the publisher, Mr. George Grady, a retreatant.

The table of contents gives some idea of the amount of interesting and informative matter very deftly compacted into the small volume.

Holy Days of Obligation. Fast Days
Why Men Make Retreats?
Morning Prayer: Angelus
Ordinary of the Mass
Holy Communion
Litany of the Holy Name
Prayers at Meals
Stations of the Cross
Mysteries of the Rosary
Prayer to St. Joseph
Litany of the Blessed Virgin Mary
Night Prayer
Confession
Pilgrimage to the Grotto
Benediction of the Blessed Sacrament
Renewal of Baptismal Promises
Consecration of the Family
Catholic Action
Devotion to the Holy Ghost
Propagation of the Faith
The One Thing Necessary
Perfect Contrition
How to Prepare for a Sick Call
Prayers for a Happy Death
Prayers for the Faithful Departed
What is Heaven Like?
Retreat Rule for Boys
Retreat Rule for Men

RETROSPECT OF RETREATS

The summer is over. The annual run of Retreats for laymen at Ferndale has let down the curtain on another season. Since this noble experiment has survived for seven years it may be worth our while to review this particular project of "our province;" to estimate the gains; to pry into future prospects, and even to ask if the net returns justify the whole venture.

I may as well make it plain from the start that this inventory is being made by the present Director of Lay Retreats. This is an inside job. We are not putting the "Retreats" on exhibition. There is to be no window-dressing. It is rather an explanatory operation to see how the machine is running.

The Lay Retreat Movement in the United States dates from 1909. It has spread slowly at first, but with very rapid gains during the last decade, until today there are about seventy-five Retreat Houses, with a total annual registration of 50,000. Pope Pius XI gave the movement a great impetus when in his encyclical "Mens Nostra" he urged all laymen to take part in these "closed retreats." The term "closed retreat" distinguishes the spiritual exercises in a retreat house from the ordinary parish "mission."

The Lay Retreats at Ferndale date from 1935. At that time Father Kirkbride was assigned the task of organizing and conducting these Retreats. And I want to say right here that if there were questions of human credit for any success in this work, such credit belongs to him. My present work is comparatively easy. I can now appreciate the difficulty there must be in starting from scratch. It is not easy for a priest to gather a group of men from different cities and parishes and persuade them to spend a week-end in a monastery. Once the movement has been organized and a band of pioneers initiated, the work should not be so difficult. But the "homo americanus" hates to be "the first, by whom the new is tried" in religious practices.

The number of retreatants has increased regularly, but it still requires constant attention and effort to keep the blaze crackling. It would easily die down if left to roll along on its own momentum. (Dispensation asked for the mixed metaphor). Father Kirkbride not only started a retreat movement but he organized the Ferndale Retreat League, after the manner of most retreat centers throughout the country. But the work at Ferndale differed in two respects from most other houses.

First of all ours is not a full time project. Nearly all houses for lay retreats operate the year 'round for that purpose only. And secondly, we do not have a regular staff of men assigned to that work. In a regularly organized Lay Retreat House you have a priest who devotes his whole time to that work. The management of the house, similar to that of a hotel, is entrusted to a layman and his staff of workers, with us it is a side-issue. The Fathers, Scholastics and Brothers undertake the work as a part-time job.

The debit side of the ledger (and I am not looking through the Bursar's glasses just now) shows that it consumes a good deal of time, even during the school year, especially on the part of the director, who at the

same time has classes to prepare and teach. This is unfortunate. It were far better if the whole movement were organized as it is in many other houses, where the Retreat League is entirely a **lay** organization. Instead of the priest going out into the high-ways and by-ways, urging men, "Venite ad nuptias," the men themselves have formed the groups, purchased the property, built the house, and obtained from the Ordinary the appointment of a priest as Spiritual Director. But we have to accept things as they are, and use spiritual high-pressure salesmanship to keep the movement alive. After all that's the way the Apostles "sold" the faith to the world. That is the way the Master portrays the work of the Good Shepherd.

The biggest item in the list of liabilities is the disruption of the monastic routine and the extra manual labor required at the hands of the scholastics. The summer vacation is intended primarily as a "suitable time of repose" according to our Constitutions. With a house full of laymen on retreat it is anything but that. And with a house full of BOYS on Retreat:—(but we don't talk about that). The scholastics have to work long and hard, and often even sacrifice their own rooms to our lay guests. Their generosity and efficiency in the matter has been evident. In itself this extra work is not entirely to be deplored. We realize that as Fathers they shall often be called upon to do the very same thing for the people they serve. But the suggestion has been made that it might be wiser to devote the spare time of the summer vacation to extra-curricular intellectual pursuits.

Now let us glance at the other side of the book. What profits or gains have these Retreats shown? From the temporal angle we can say that there is a moderate net income accruing to the community. But again, we're not talking about that. The most important fruit produced on this tree is the actual spiritual good done to the souls of the men who come here. The systematic series of instructions in the faith, and the opportunity of a thorough examination of conscience generally leave a deep impression on the retreatant. They do learn a lot about Catholic doctrine they otherwise would not know. Just to cite one instance: once a man has been taught how to use the Sunday Missal, the "hearing of Mass" becomes a totally different thing to him.

And then we have the opportunity of making contact with some of the best Catholic laymen in the diocese. For a missionary order this is necessary. We need the help of the faithful; therefore we have to make our works known. We need vocations: Lay Retreats, particularly the Retreats for Boys, offer an excellent opportunity for this.

So there we are. The seventh season has been closed. This year we had a total of 238 men and 110 boys. The defense work in the industrial cities of Connecticut accounted for a loss of nearly forty from the previous year. For next year we have produced a moving picture in colors which we hope to exhibit at men's clubs in the parishes throughout the diocese. This picture, entitled: "There Came Wise Men" shows the complete routine of a retreat, and should bring results in the years to come. The desirable thing would be to have about five or six groups of about fifty men every summer.

—F. H. McGlynn.

"The wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread."

—(Book of Proverbs, 28, 1.)

"Let another praise thee, and not thy own mouth: a stranger and not thy own lips."

—(Book of Proverbs, 26, 2.)

"A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both."

—(Book of Proverbs, 27, 3.)

"My son, be not negligent: the Lord hath chosen you to stand before him and to minister unto him and to worship him."

—(2 Par. 29, 11.)

"I will have the sacred Mysteries preserved always in a precious place."

—(St. Francis of Assisi.)

"A preacher can do no good where he is despised."

—(St. Cyril.)



St. Mary's Church, Detroit, Mich.

THE HISTORY OF DUQUESNE UNIVERSITY

Duquesne University is situated on the Bluff, in the Golden Triangle, high above the Downtown of Pittsburgh. The Bluff is located between Forbes Street and the Boulevard of the Allies. It is a short distance from the Allegheny River on the one side and the Monongahela on the other. The two rivers join at the Point to form the Ohio River.

Pittsburgh College of the Holy Ghost was begun at the pressing invitation of the Most Reverend Bishop Domenec, in 1878. On August third a suitable location, found at the corner of Wylie Avenue and Fernando Street was rented. A Scotch Presbyterian used one half of the basement for a merchant tailoring establishment, while a German Lutheran baked bread for his many customers, in the other half. The second story was arranged for class rooms. Soon, however, the third story was also used for the same purpose and the roof served as a place for recreation.

The new college was opened on October 1, 1878, with forty students. It was officially incorporated by the State Legislature in June, 1881, with power to confer the usual College Degrees. It was the Reverend Joseph Strub, C.S.Sp., who began the College on Wylie Avenue, and under him the Reverend Joseph Graf, C.S.Sp., was temporary President and Director of Studies. The Reverend W. P. Power, C.S.Sp., who had been detained in Trinidad, B.W.I. arrived in January 15, 1879, to be President of the College.

From the very beginning the Fathers of the Holy Ghost worked with great zeal for the education and spiritual uplift of the youth and people of Pittsburgh. The people responded generously, and God blessed the labors of the Fathers. On every occasion as far as their duties allowed, they also responded to the invitation of the clergy to help in the sacred ministry of the different parishes. Likewise during all the years of Duquesne's existence, they were pressed into service as Ordinary and Extraordinary Confessors of the many Convents in the Diocese.

Soon the location and buildings were insufficient for the work and the number of students, and it was necessary for the Fathers to seek a more spacious and more suitable place. Several lots were purchased on the Bluff at the corner of Bluff and Colbert Streets. Plans for the new College were drawn up and approved. The corner stone for the new building was laid on Sunday, April 20, 1884. The new College, though occupied since Easter of 1885, was formally opened on May 3, 1885. The Solemn Dedication of the building was one of the most impressive celebrations ever held in Pittsburgh. The Most Reverend Bishop Phelan presided.

The Reverend Father Willms, C.S.Sp., a member of the Staff became President in June, 1885. But he was shortly appointed the first Pastor of St. Anthony Church in Millvale, Pennsylvania, the Rev. John T. Murphy, C.S.Sp., arrived in Pittsburgh on August 19, 1886, to take charge as President of the Holy Ghost College. Under his guidance the college developed extensively in the number of students and intensively in the high standard of studies. 1889 saw the first graduation of Arts and Bachelor of Science.

Up to this time the Chapel was on the fifth floor and consequently very difficult of access, so, in 1894 ground was broken for the erection of a new Chapel on the North Side of the Administration Building. One half was built at this time, the corner stone was laid on July 29, 1894, and this part of the Chapel was dedicated on February 3, 1895. The other part of the Chapel was left for the next President to complete in time for the Silver Jubilee of the College in 1903.

The Reverend Father Murphy, C.S.Sp., was called in 1899 to assume charge of the flourishing College in Blackrock, Ireland. On the departure of Father Murphy, the Reverend Father M. A. Hehir, C.S.Sp., who had been connected with the College since 1884, was appointed its President. During his administration (May 27, 1911), the College became Duquesne University of the Holy Ghost. Four hundred students increased to over two thousand. New buildings were erected and new courses were added.

In September 1911 the Law School was added. In 1916 a new and larger Science Hall was put up on Colbert Street. In 1923 Canevin Hall was completed. In the same year the new gymnasium was begun and opened for use.

In January, after laboring for nearly fifty years in the College and University, Reverend Father Hehir resigned and left the Bluff for Cornwells Heights to be Superior of our Missionary College there. The following year he was appointed Superior of our Senior House of Studies in Ferndale, Norwalk, Connecticut. He passed to his eternal reward on June 10, 1933.

The Very Reverend Joseph J. Callahan, C.S.Sp., was called to Duquesne University on January 5, 1931, to take the place of Father Hehir. The Presidential Inauguration, the first in the history of the University, took place on April 30, 1931. On February 2, 1940, Reverend Father Callahan was appointed to a mission in Louisiana. The Very Reverend Father Raymond Kirk, C.S.Sp., was appointed President of the University on February 8, 1940.

EVENTS

1936 March 17—Pittsburgh's biggest flood. Forty-six (46) feet of water. Out of the night it came tumbling in torrents down our two rivers. There was twenty feet of water on the streets of the Golden Triangle—a city without lights, food or water. From the heights of the Bluff, Duquesne looked down upon the stricken city and threw open its doors, dormitories and cafeteria to Official Pittsburgh. It housed over 100 policemen for two weeks, fed upwards of 2,000 per day, had its own light and water when the rest of the city was in darkness and without drinking water. When passage to and fro was forbidden and cordons of National Guard and Police thrown around the area, the only passport honored was a Roman Collar and the open sesame: "Duquesne University."

April 23—Dr. Clinton E. Lloyd, dean of the School of Theatre Arts died today. He had been connected with the University for the past twenty-two years.

May 21—Ascension Thursday, The Pittsburgh Conference staged a Mission Rally on the University Campus. More than six thousand persons were present. The Field Mass was celebrated by Archabbot Alfred Koch, O.S.B., of St. Vincent Monastery, Latrobe, Pennsylvania. The sermon was preached by Father Edward A. Freking of Cincinnati, Ohio. In the afternoon a Mission Pageant was staged on the campus directed by Reverend Edward J. Quinn, C.S.Sp. The Reverend A. Malloy, C.S.Sp., is Field Secretary of the Pittsburgh Local Conference of the Catholic Students Mission Crusade.

June 10—At the University Commencement the Most Reverend Joseph Schrembs, D.D., Bishop of Cleveland, Ohio Diocese, received the Degree of Doctor of Laws.

1937 June 9—The Honorary Degree Doctor of Laws was conferred on Francis Murphy, Governor of the State of Michigan. Afterwards he was appointed a Judge of the United States Supreme Court.

June 17—The same Officers as last year for the Administration of the University. The only change in the Community was Father Thomas Jones's transfer to Rhode Island.

December 8—Brother Daniel celebrated his Golden Jubilee.

1938 May 1—The Reverend James Carroll, C.S.Sp., celebrated the Silver Jubilee of his Ordination to the Priesthood by a Solemn High Mass in the University Chapel. Father John Enright was the Archpriest, Father Wm. O'Donnell, C.S.Sp., was Deacon and Father Oliver Keefer, of Holy Innocents, Sheridan, Pennsylvania, was Sub-Deacon. The Very Reverend J. J. Callahan, C.S.Sp., preached the sermon.

June 6—The Reverend Francis Retka, C.S.Sp., Secretary of the University Administration, died at the Holy Family Orphanage, Emsworth, Pennsylvania.

June 8—The Honorary Degree Doctor of Laws was conferred on His Excellency, Fulvio Survich, Ambassador from Italy to the United States.

August 5—Summer School Commencement. The Honorary Degree Doctor of Laws was conferred on Mr. George Lounsbury Rockwell of Ridgefield, Conn.

June 16—Reverend John Manning, C.S.Sp., elected Secretary of the University. Fathers John Baney and George Harcar were added to the Community. Reverend James Campbell, C.S.Sp., was appointed to Louisiana.

1939 June 7—The Degree Doctor of Laws was conferred on Gerald B. Phelan, President of the Institute of Mediaeval Studies, Toronto, Canada.

June 22—Father John Baney was appointed to Cornwells.

August 11—Summer School Commencement. Reverend Mother Ursula Crawford, Superior of the Ursuline Mother House, Winebiddle Avenue, Pittsburgh, Pennsylvania, received the Degree of Doctor of Laws.

September 18—The first hall for resident Sisters attending daily classes was opened on Bluff Street. Nine Sisters representing the Congregation of the Holy Humility of Mary from Cleveland, Ohio; the St. Joseph Order, Wheeling; Sisters of Mercy, Rochester, New York, and the Divine Redeemer Order from Elizabeth, Pennsylvania, took up their residence in the hall.

1940 February 8—The Reverend Raymond V. Kirk, C.S.Sp., was appointed President of the University; Reverend John Sullivan, C.S.Sp., Vice-President; Reverend Edward Recktenwald, C.S.Sp., Treasurer; and Reverend John J. Manning, C.S.Sp., Secretary.

March 2—The Reverend Joseph J. Callahan, C.S.Sp., departed for the South.

March 4—Reverend Edward A. Malloy, C.S.Sp., appointed Dean of the Religion Department of the University.

Reverend William O'Donnell, C.S.Sp., made Supervisor of all the Literary Publications in the University.

Reverend William Holt, C.S.Sp., appointed Principal of the Preparatory School.

THE MEMBERS OF THE COMMUNITY

The Very Reverend Raymond V. Kirk, Superior and President of the University.

Reverend Edward Recktenwald, First Assistant and Treasurer of the University.

Reverend John J. Sullivan, Second Assistant and Vice-President of the University.

Reverend Henry Goebel, Bursar and Member of the Council.

Reverend James F. Carroll, Member of the Council, Professor of Philosophy and Secretary of the Alumni Association.

Reverend Francis Danner, retired.

Reverend William O'Donnell, Supervisor of all Literary Publications in the University, Professor of French.

Reverend James McGuire, Professor of English.

Reverend Edward A. Malloy, Dean of the Religion Department and Professor of Religion.

Reverend Edward J. Quinn, Prefect of Worship, Journalist.

Reverend John Manning, Dean of Men, and Dean of the Music School.

Reverend William Holt, Principal of the Preparatory School.

Reverend Louis Dietrich, Treasurer of the Preparatory School and Professor of French.

Reverend George Harcar, Professor of Latin in the Preparatory School.

Reverend Francis P. Smith, Professor of Philosophy in the University.

Mr. Robert McGrath, Scholastic.

There are six Brothers of the Congregation living in the Community. Three of them have resided here at various intervals for the past fifty years. The list includes: Brother Ammon, retired. Brother Artheme, helper in the laundry. Brother Gaudens, retired. Brother William, Sacristan and helper in the laundry. Brother Gerard, in charge of the kitchen. Brother Stephen, in charge of the laundry.

Brother Daniel after spending more than fifty years in the community has been retired from active duty, and on account of illness is recuperating in St. Francis Hospital.

ENROLLMENT

1936-1940

Student Summary

Year	M	F	Total
1935-1936	1643	862	2505
Summer 1936	180	331	511
1936-1937	1767	974	2741
Summer 1937	191	511	702
1937-1938	1922	1126	3048
	Sisters	339	
Summer 1938	211	737	948
1938-1939	1812	1093	2905
	Sisters	569	
Summer 1939	195	603	798
1939-1940	1847	1152	2999
	Sisters	427	

Faculty

M	F	Total	Grad.
124	24	148	251
			70
112	24	136	242
			63
137	27	164	239
			77
137	27	164	292
			71
174	26	200	349

THE COLLEGE OF ARTS AND SCIENCE

The College of Liberal Arts and Sciences is the oldest school in the University. When founded in 1878, classes were held in the original quarters of the school on Wylie Avenue but rapid expansion of both faculty and body necessitated removal to its own quarters in the present Administration Building on the Bluff. In September, 1938, in order to obviate duplication of administrative detail, grown great through the natural expansion of the Colleges, the College of Science was merged with the College of Liberal Arts. The College of Liberal Arts and Sciences confers the degrees of Bachlor of Arts, Bachelor of Science, and Bachelor of Science in Political Science.

College of Liberal Arts and Sciences Registration

Year	No. of Students	No. of Professors	No. Graduates B.S. in Econ.	
1936-1937				
Arts	329	39	47	9
Science	86	14	10	
1937-1938				
Arts	306	34	74	6
Science	103	14	12	
1938-1939				
Arts & Science	360	48	74	3
			B.S. 10	
1939-1940	339	41		

THE LAW SCHOOL

The School of Law opened in 1911 has acquired a national reputation through the efficiency of its instructors and lecturers. These are selected from practitioners of the Allegheny Bar, and final tests of the State Board of Law Examiners have crowned the efforts of these teachers with incomparable success. A Library open at all reasonable times has been fitted up in conjunction with the school, wherein can be found a complete collection of Pennsylvania State Reports, Superior Court Reports, etc., together with up-to-date standard text books on almost every legal question.

Law School Registration

Students	Graduates
1936—143	16
1937—143	26
1938— 83	19
1939— 81	21

THE SCHOOL OF BUSINESS ADMINISTRATION

The School of Business Administration is one of the largest university schools in the United States. The school occupies the second floor of Canevin Hall and a part of the Fitzsimons Building in downtown Pittsburgh. It is operated day and night throughout the twelve months of the year. The cumulative benefits of this institution's tireless work and steady, rapid growth cannot be over-estimated. It is one of the greatest factors in the commercial and social progress of the Pittsburgh district. The Evening Division has been organized to give those, who by reason of employment are unable to attend the Day Classes, an opportunity to avail themselves of this popular course.

Registration of the Day Division

Registration	Graduates
1936—290	34
1937—359	52
1938—397	59
1939—393	77

The registration in the Evening Division in 1936 was nine hundred and eighty (980). In 1939 it was one thousand three hundred and one (1,301).

THE SCHOOL OF DRAMA

The Drama School is located in the University Theatre on the campus, and in adjoining classrooms and shops on the ground floor of the Administration Building. The School of Drama aims to provide in addition to a cultural background in English, foreign languages, Philosophy and Aesthetics, a practical training in the arts and crafts of the Theatre, leading to a Bachelor of Arts degree in Drama, and preparing the students for work in the professional field. Provision is made in the curriculum for major emphasis on either acting, radio, production directing or instruction in the writing of plays.

THE SCHOOL OF MUSIC

The School of Music aims to give its students a broad literary and artistic training in addition to the knowledge of music and the technical proficiency that are rightly expected of its graduates. Within certain limits courses are arranged especially to fit the needs

of individual students. The location of the University affords all the many advantages to be found in a large city. Membership in several fine choral and orchestral societies are open to qualified students of the Duquesne School of Music. Concerts by the world's greatest artists, operas, lectures, libraries, museums, theatres and the other educational advantages of a great commercial and educational center are available to the students.

THE SCHOOL OF PHARMACY

The School of Pharmacy with a staff of five full-time and sixteen part-time teachers operates usually at full student capacity. Its 237 graduates are widely scattered geographically. The School has the highest academic recognition obtainable. In 1937 the Dean was elected President of the American Association of Colleges of Pharmacy. Laboratory and library facilities have recently been increased. An annual Clinic for graduates, a Pharmacy Night for high school students, and a Science Conference for high school teachers are conducted.

Students	Graduates
1936—95	11
1937—95	11
1938—87	12
1939—97	17

THE SCHOOL OF EDUCATION

In February, 1929, the first classes were enrolled in the School of Education as a separate Division of the University. Previous to this, the courses in Education had been offered in the College of Liberal Arts and Sciences. The School of Education has as its general object the professional training of teachers. It attains its object by a scientific study of the facts and principles of education, a thorough study of the learning process, and by practice teaching based upon the most advanced educational theories.

Registration

Year	Students	Professors	Graduates
1936-1937	523	17	105
1937-1938	570	19	157
1938-1939	620	22	105
1939-1940	625	22	?

THE SCHOOL OF NURSING

A statistical study of the School of Nursing from 1935-39 shows not only the growth of the school in student enrollment and geographic representation, but very definitely furnishes supportive data that we are living up to our objective as defined in our Bulletin. It shows, and it is interesting to note, that the enrollment is four hundred and eighty students (480) ranging in age from twenty to fifty (20-50) years. This enrollment represents graduate nurses from every hospital school of nursing in the city of Pittsburgh, seventy-four (74) other cities in Pennsylvania, twenty-three (23) from the State of Ohio and twenty-six (26) from other States.

The School of Nursing has received both State and National approval.

WOMEN STUDENTS

Alumnae of Duquesne University

When Duquesne University opened its doors to women students in 1928 and appointed the first Dean of Women (Miss Gertrude Blanchard) it was fitting that there should be formed organizations which would recognize and meet some of the present and future needs of these new arrivals.

This Women's Section of Duquesne Alumni was formed for the purpose of keeping alive a spirit of unity in all service ever holding aloft the motto of her Alma Mater

"The Spirit Giveth Life"

All members of this organization must be graduates of Duquesne University.

THE GRADUATE SCHOOL

In the five years from 1935 to 1939 the total number of graduate degrees conferred by Duquesne University was 102. Of these, two were Doctor's degrees, the rest were Master's degrees in Arts and Science, in Education, in Dramatic Literature, in Business Administration.

A number of original contributions were made by members of the Graduate School during the quinquennuim. The most outstanding of these is a unique volume published under the title, GUIDE TO THE SCHOOL LAWS OF PENNSYLVANIA, with a first Supplement for the year 1939 and a promise of further supplements in the course of time. This book of 1,000 pages closely packed with information on the school laws of Pennsylvania has been characterized by the State Superintendent of Public Instruction and by the State Attorney General as a **"monumental work"** and **"a real treatise"** on the laws governing the administration of education in the Commonwealth. A complimentary copy of this book was sent by the Bishop of Pittsburgh to the Holy Father.

The Department of

MILITARY SCIENCE AND TACTICS
R. O. T. C.

Graduating its first group of cadets into the Officers Reserve Corps of the United States Army this June, the First Duquesne Reserve Officers Training Corps Regiment will pass a milestone in an active four-year career at Duquesne University in Pittsburgh. Eight enlisted men constitute the staff stationed at Duquesne.

In addition to instructing college students in military science and training a reservoir of officers for the country's defense, should the need arise, the R. O. T. C. promotes definite educational values. Citizenship, history and military law are included in the course of study. The R. O. T. C. is one of the few remaining institutions which teaches a voluntary respect for duly constituted authority.

While in the R. O. T. C., students are not under the control of any military establishment in any way whatsoever; their obligations are no greater nor less than those of the ordinary citizen.

In its brief existence at Duquesne the R. O. T. C. has almost doubled its enrollment.

THE PREPARATORY SCHOOL

In the early years of the College there was a Grammar School to prepare younger students for higher studies. This was discontinued with the advent of the University. Instead there is now a Preparatory School for those wishing to qualify for the University. It consists of a four year course and the Curriculum has been approved by the State of Pennsylvania and a number of Educational Associations. The Reverend Edward A. Malloy succeeded Reverend Anthony Lechner as Principal in 1936. The classes were held in the Administration Building. Owing to the growth of the University it was necessary to find another place for the "Prep" school or else allow it to discontinue. Not wanting the latter to happen Reverend Father Malloy sought aid from the Pittsburgh Public School Board of Education for a building in which to carry on the classes. Through his plea the Pittsburgh School Board quickly came to the rescue by renting him at a small fee the School Building on the corner of Seventh and Webster Avenues. It is a selective school admitting for entrance only those boys who are among the first ten during their last year in Grade School. There are one hundred and twenty-five students enrolled. The Reverend William Holt, C.S.Sp., is Principal.

THE LIBRARY

The history of the Duquesne University Library is a history of steady growth. In the seven years from its beginning in 1928 as a general University Library to 1935, its progress necessitated its assuming sole occupancy of a four-story building which previously had housed the School of Music, the Law School Library, the Office of the Dean of Women, and Reception, Conference and Rest Rooms for Women Students. In June, 1939, the Library began a new era. Further growth demanded the construction of a new physical plant which was ready by the beginning of the Summer Session. By September, an estimated 50,000 volumes and all the physical equipment had been transferred to the new building. The new Library will accommodate a maximum capacity of 65,000 volumes and seating space for three hundred students. Concurrent with the progress of the Library is the growth of the personnel. Miss M. Gertrude Blanchard, Librarian, began her work in 1928 with the limited assistance of part-time, untrained student helpers and now has a permanent staff of nine experienced, and full-time assistants plus the added help of students doing N. Y. A. work.

THE ALUMNI ASSOCIATION

The Duquesne University Alumni Association, though distinct from the scholastic administration, functions in close accord with the President and Deans of Duquesne. It participates in many of the activities sponsored by authorities and organizations on the campus and, through distribution of the "Duke", keeps past students in touch with affairs of their Alma Mater. Among its own special functions are the Alumni College and annual testimonials to the Varsity football, basketball and hockey teams. It is in close alliance with personnel work and with the student loan fund. As a matter of traditional policy, however, it cherishes the role of follower, rather than of dictator, in all matters within the province of the executives of the University.

THE SISTERS ALUMNAE

The Sisters Alumnae of Duquesne University was organized June 3, 1933. Its purpose is to provide a bond of spiritual union among the Sisters, to promote the interests of the University, and to have an annual meeting at the University. Already it has over 1,100 active members. Sister M. Aurelia Arenth, O.S.F., M.A., is president.

THE CATHOLIC CLUB

The Catholic Club at Duquesne University is organized for the purpose of stimulating the Spiritual, the Intellectual and the Social progress of the members. There are forty Catholic boys and girls, members of the University and members of the Club. The Club promotes Catholic Action and is associated with the Catholic Action Group. The Reverend Edward A. Malloy, C.S.Sp., is Director of the Club.

FRATERNITIES AND SORORITIES

Opportunities are excellent at Duquesne for that social contact which develops the complete man or woman. Numerous fraternities and sororities embracing both social and professional groups provide the nucleus for an attractive and balanced program.

STUDENT PUBLICATIONS

The Duquesne Monthly, edited by the students, is a literary magazine conducted in connection with the classes in English. Students are encouraged to prepare for publication essays, short stories, poems, news items and critical reviews.

The Duquesne Duke, published weekly during the school term, has Raymond Grady, a resident student of the University of Paterson, New Jersey, as Editor. It is a live newspaper devoted to campus events.

SKETCHES OF THE PAST

By David Fitzgibbon, C.S.Sp.

Chapter II

A short sketch of the founding of the American Scholasticate will not be out of place here. Its history must be understood to appreciate the difficulties encountered and conquered by the band of young men who formed the nucleus of what is now a thriving Scholasticate and which promises even greater things in the future for the work in God's Church.

The zeal for missions which are hopeless in the eyes of others and to make sacrifices in the cause of religion when others abandon the field, has ever been the spirit of the Congregation of the Holy Ghost. It would be only repeating well known history to enter into any details. The perusal of Missionary annals brings constantly to the mind of the reader the heroic deeds of the Fathers and the fight carried on under circumstances which would discourage all others. Their success has been phenomenal and theirs the undoubted merit and glory. With the ever present purpose in mind, it was decided to establish an American Scholasticate, as the vast continent of America—the greatest field for missionary purpose in the world, and

promising most fruitful results, contained many portions necessarily neglected and many missions sadly in need of the forlorn hope.

With all possible expediency, in fact as early as 1873, efforts were put forth in this direction. To those who, at present, enjoy the advantages of the new Scholasticate, nothing could be farther from the truth than any idea formed by them of the first days of the institution which now fosters their vocation. To look around them now is to see themselves well supplied with everything a community could desire, material comforts of plain but complete provision. The well-arranged dormitory and wash room—the well stocked library—the comfortable study hall, the regular life of study and discipline, the constant occupation with matters that cannot fail to keep their minds in accord with their holy intentions and aspirations, in full, everything that sons of so holy a founder could need to bring them along the path which would lead them nearest to his model, the Savior. Particularly let be noted the presence of the father, friend and brother of all. I mean the vigilant and kindly tender Father Director, the staff for all to rely on in climbing the rugged mountain of perfection—at whose summit is the Cross, the steps toward which are trying to the heart and mind. His to counsel and command, his to warn of the hillock and the precipice, his to advise the halt for breath and to cheer the traveler when clouds obscure the way, or to urge the eager advancement when the path gleams forth again, his in fine to do all that man can do for man to help him on his toilsome road. We all know the value of such a friend, the counterpart of our Heavenly Father, and what a privation His absence involves. We would find it difficult indeed to do without our regular routine of life—our studies unbroken by any disturbing causes—the supply of all our simple needs demand the comfort that a large community brings in spiritual and temporal happiness; the cheering companionship of many brethren, intent on pursuing the same road; the wealth of innocent recreation such companionship affords. All these are the joys of religious life, but how much more the companionship of our Father Director? This last blessing and all the others the little band that formed the foundation of the American Scholasticate lacked. As we have said, as early as 1878 the scholasticate was projected and planned for and finally procured. An old farm house at Ross outside Pittsburgh was purchased and with Father Heitzman as Superior and 3 scholastics, the Scholasticate was begun. The following year saw the opening of Holy Ghost College, which had been looked forward to, and the scholasticate was then transferred thither. Shortly after 3 more scholastics were admitted, and on the following September, another candidate having been accepted, the number rose to 7. It was in the following November that Mr. Brady was received by Father Power, and the band of young men labored on in their holy calling with fervor and in the following self-sacrificing manner. The College having been opened, and the students flocking to it, it soon became evident that lack of Professors among the members of the Congregation would ensue. Besides this, the paucity of funds incident to a new and extensive undertaking such as the College was, not only prevented the engaging of Professors from outside the Order, but even of help necessary for the management of the household. In these straits the young scholastics proved themselves indeed worthy sons of their founder. Teaching or studying by day, they gladly and willingly turned their attention before and after school hours to the performance of the housework, and, from morning till night saw no end to their round of duties. Self-sacrificing to the highest degree, each seemed to strive to outdo the other in his willingness and energy. Smoky as the city of Pittsburgh of late years has been, its atmosphere is clear now compared to the dark, soiling smoke that swept over the College during its first years. It doubled the task of keeping the building in order, and the scrubbing tournaments were frequent, and of necessity most laborious. The cleaning of classrooms, and that in the presence of his pupils was not calculated to please the Professor who had any inclination towards self-love. Menial household duties after long hours of instructing in class, are not occupations such as the worldly-minded and proud would enter into heart and soul. Yet, in spite of colossal difficulties, the spirit of brotherly love and self-sacrifice marked the every-day life of the little community and the counsel of the Beloved Disciple found its practical lesson in their religious home. "Love one another" was their watchword and their rule. To men, some of whom had been in business life before entering the religious state, and who were entirely unused to any such ordeal as the scholasticate involves only those who have had to undergo a like transition can understand what the Scholasticate meant. The pruning and discipline necessary to such natures can be readily seen, and yet there was denied to them, to a great extent, the help of their Father Director. No regular one was available or could be appointed for the Scholastics. The exigencies of the College and mission life were indeed a great burden on the few fathers at hand, and it was when opportunity offered, that "direction" was sought and given. When it was at hand it was eagerly accepted and promptly followed out, and when it was not available, it was kept in mind and the Blessed Sacrament sought instead—that source of the best and most efficacious "direction." Rodriguez on Christian Perfection, which was read each evening by one of themselves helped the scholastics in the career of virtue, and the spirit of rule influenced most profoundly every item of the community life. The fathers who were then at Pittsburgh, bore glad testimony to the most favorable comparison which the little community bore to any they had been. The spirit which animated all, viz:—that Christ in the Blessed Sacrament would direct them when they sought His help, manifested itself in all their actions. Their simplicity and fervent faith were indeed a marked characteristic of all, and it will serve but to illustrate it when we say that some of the young scholastics would remark in their child-like simplicity that they felt as though the very statue of Our Lady or of St. Joseph, looked as if vexed at them for some slight fault or other. When it is borne in mind that this simplicity was among men who had lived in the world

until they had become settled in their ways and thoughts, and who had to undergo a change that the worldly could not understand, we cannot fail to see how great an amount of praise is justly theirs. God alone, who supplied the strength and weapons knows of their heroic and patient fight against self and all that could exalt it, of their trampling under foot their love of ease and their own opinion, of their exalting and following the lessons of the Cross, instead of the debasing doctrines of the world. How truly these sacred lessons were learned, and how truly followed were the best promptings of their hearts, the death of many attest who have gone before, as will, we trust, the death bed of those who yet remain when God sees fit to call them to His eternal community, whose perfection they sought to imitate on earth.

CHAPTER III

Into such a community did John Brady enter, and among the young men composing it did he find and fill an honoured place. Received, as we have said, into the Scholasticate, he entered at once with eagerness on the duties of his life. The very next day following his admission found him as punctual in his rule as if he had been practicing it for a long length of time, and his fervor continued as long as did his life. The change from business life to that of the religious state was a source of much trial, and required on his part decided piety and humility. For him to entirely eradicate the memory of the time he had ruled over others and had been the trusted agent in a large establishment, and to become again as a child, was a transition calculated to test his character to the utmost. Yet, his humility was deep indeed and proof against any difficulty. It seemed impossible to disturb him and his patient persistence and self abasement were truly marvelous. In fact, it seemed to those among whom his life was passed, that he was without any passionate side to his nature. All went on so calmly with him, and his self-control was so admirable, that such an idea as his being a sensitive, deep feeling man, would have been scouted, but for an incident which betrayed to his companions how brave a struggle he had to keep up within himself. Reprimanded very severely for something of which he had not been guilty, the circumstances on this particular occasion proved almost too much for his resolution. Yet he struggled and conquered himself completely, bearing in silence and meekness the unmerited reproaches of his Superior. To those who witnessed the struggle within him, the man's heroic self-control stood revealed, and no one but recognized how much to be admired was his dominion over his naturally proud and passionate heart. The more so was this true, as they saw him on many former occasions, bear with seeming indifference blame that should have by right fallen upon others. One of his companions remonstrating with him in one particular instance, for not having defended himself, was met with the answer, "I had something to offer to God by way of sacrifice." The very soul of rule and punctuality, he was never known to be late for exercises, and his spirit of poverty was perfection itself. He would utilize as writing materials for himself, even the discarded scraps of foolscap paper left by the boys of the College, making the backs of the competition papers into books for himself. His industry and application were wonderful, and though his want of schooling in youth was against him, he not only removed that, but led in all his classes, though to do so he had to accomplish double work to make up for lost time and keep ahead of his companions. We will cite but an instance of his indefatigable labor. To master the Greek grammar he set about committing to rhyme the entire body of its rules. This he succeeded in doing and memorized it, being ever after a walking epitome of knowledge on the points of special difficulty in the syntax of the language. He never wasted his time. He had the habit of writing the most difficult questions on slips of paper, which he carried about with him, and which he would con over at every available opportunity during the few moments going to and from the different exercises, repeating until he had mastered them. Small wonder then that his mind was like a storehouse of useful knowledge and his place far in advance of his competitors. But none would have wished it otherwise, for no one was enshrined more in the affections of his fellow scholastics than Mr. Brady. His charity toward others knew no limits, and especially did he feel this gentleness of heart for the sick, who found in him an untiring minister to their wants and a truly sympathetic friend, never sparing his own labor for their comfort, while never thinking of himself. The wonder would be if he were not beloved by all.

(To be continued)

LEST WE FORGET

FATHER PETER BREIDENBENT

The 31st of next month will mark the anniversary of the death of Father Peter Breidenbent who will be remembered among the living only by those whose priestly years have merited a Golden Jubilee. Those who are able will possibly recall his unassuming and unobstinsive manner. So unpretentious was his nature that were he able to read this article I feel sure he would blush and deny all that is attributed to him.

Father Breidenbent was born on June 27, 1863, at Weisenan, in the Province of Mayence, Germany, but migrated at an early age to the United States. He entered the Junior Scholasticate in Pittsburgh on the Feast of the Immaculate Heart of Mary, 1880.

The years passed rapidly as time does for one continually busy, mentally and physically and in 1884, after four years of assiduous study he departed for France to pursue the higher course of studies in the Senior Scholaticate. Here again his unpretentiousness was readily perceived and besides augmenting the number of his friends was a source of edification to his confreres.

The innate humility of Father Breidenbent stood him in good stead when after Ordination and Profession in 1888 he became a victim of consumtpion. He had hoped for an active missionary life, but it was denied him. He was to be an Apostle of Suffering

After a few months of rest at home and some months of treatment at Bordeaur he regained sufficient strength to receive an assignment to the ministry. Thus he was not entirely unanswered in his prayer, but his labor was short-lived.

The appointment was to the Holy Ghost College, Pittsburgh, where he directed the orchestra. In 1891 he was admitted to five-year vows. In the same year he was sent to St. Anthony's in Millvale, to assist Father Willms. He was given charge of the children of the parish and not only gave himself unsparingly to the work attached to the guidance of youngsters in school but also stimulated the association of the young people of the parish among themselves.

Rebelling at his disregard of her laws nature asserted herself with the result that Father Breidenbent, unable to aid his confreres physically and certain that the climate was only harmful to his condition, was forced to return to his native land. After a few months his condition grew worse.

On the last day of the year 1892 his apostolate of suffering ended. The Mother House was informed of his death by the curate of the parish, Father Jipp, who had attended Father Breidenbent during the last few months of sickness. Our confrere informed Father Jipp that his greatest wish had been to die among his confreres in a house of the Congregation.

As in life so in death. Complying with his wish the funeral service was quiet and simple. The burial took place in the parish cemetery before a number of the clergy and laity.

* * *

"Whether you eat or drink, or whatsoever else you do, do all to the glory of God."

—(1 Cor. 10, 31.)

"Be what you ought to be—a man of God."

—(2 Tim. 3, 17.)

"Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame."

—(Lk. 14, 21.)

"Let us not look for sweetness but for our sweet Savior."

—(St. Francis de Sales.)

"Alms will not suffer the soul to go into darkness."

—(Tob. 4, 11.)

Jirmino Alvarez, a Spanish Red, who personally poured petrol over the celebrated statue of Christ Crucified in Cartagena, has died from burns received when a petrol barrel burst open near him and enveloped him in flames.

INVASION PROPHESIED!

Milton, May 14, 1892

Dear Woodberry:

This little realm—bounded on the North by "Tamerlane," and on the South, East and West by preparations for Europe—must seem to you a very contracted realm indeed, compared to the great wallowing sphere in which you live, move, and have your salary. Nevertheless, I drop you a line from this dim spot of earth called Boston. A bloated bondholder with $1,850 snatched that copy of "Tamerlane" away from me and I saw it go with tears in my eyes. I went home and wrote a misanthropic poem called "Unguarded Gates," (July Atlantic!), in which I mildly protest against America becoming the cesspool of Europe. I'm much too late, however. I looked in on an anarchist meeting the other night, as I told you, and heard such things spoken by our "feller citizens" as made by cheek burn. These brutes are the spawn and natural result of the French Revolution; they don't want any government at all, they "want the earth" (like a man in a balloon) and chaos. My Americanism goes clean beyond yours. I believe in America for the Americans; I believe in the widest freedom and the narrowest license, and I hold that jail-birds, professional murderers, amateur lepers ("moon-eyed" or otherwise), and human gorillas generally should be closely questioned at our Gates. Or the "sifting" that was done of old will have to be done over again. A hundred and fifty years from now, Americans—if any Americans are left—will find themselves being grilled for believing in God after their own fashion. As nearly as I can estimate it offhand, there will be only five or six extant—the poor devils! I pity them prospectively. They were a promising race, they had such good chances, but their politicians **would** coddle the worst elements for votes, and the newspapers **would** appeal to the slums for readers. The reins of government in all their great cities and towns slipped from the hands of the natives. A certain Arabian writer called Rudyard Kipling, described exactly the government of every city and town in the (then) United States when he described that of New York as being "a despotism of the alien, by the alien, for the alien, tempered with occasional insurrections of decent folk." . . .

Affectionately yours,

T. B. A.

(Thomas Bailey Alrich)

(The above was dragged out of the past to suggest a straightening out of motives for the Isolationist and to be a warning to those, viz., the war-mongers, who love wealth above their country.)



Pastores

Finito Te Deum laudamus, peragatur Officium Pastorum hoc modo secundum Rothomagensem usum.

Praesepe sit paratum retro altare et imago sanctae Mariae sit in eo posita. In primis quidam puer ante chorum in excelso in similitudinem angeli nativitatem Domini annuncians ad quinque canonicos quindecim et librarum vel ad eorum vicarios de ij sede, pastores intrantes per magnum ostium chori per medium chorum transeuntes, tunicis et amictis indutos, hunc versum ita dicens:

Nolite timere: ecce enim evangelizo vobis gaudium magnum quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in praesepio.

Sint plures pueri in voltis ecclesiae quasi angeli qui alta voce incipiant:

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.

Hoc audientes, pastores ad locum in quo paratum est praesepe accedant, cantantes hunc versum:

Pax in terris nuntiatur,
In excelsis gloria!
Coelo terra federatur,
Mediante gratia.

Mediator homo Deus
Descendit in propria,
Ud ascendat homo reus
Ad admissa gaudia. Eya! Eya!

Transeamus, videamus
Verbum hoc quod factum est;
Transeamus ut sciamus
Quod hic nuntiatum est.

In Judea puer vagit,
Puer salus populi,
Quo bellandum se presagit
Vetus hospes saeculi.

Accedamus, accedamus
Ad praesepe Domini,
Et congaudentes dicamus:
Laus fecundae Virgini!

The Te Deum laudamus being ended, let the Office of the Shepherds be performed in this manner, according to the usage of Rouen.

Let a manger be prepared at the back of the altar, and let a figure representing the Holy Mary be placed in it. First let a boy, dressed like an angel, from a lofty place in front of the choir announce the birth of the Lord to the five canons of fifteen marks and pounds, (so called because they received annual stipends from two special endowments: four canons received fifteen marks annually, others shared in a bequest yielding fifteen pounds annually) or to their proxies of the second row (the second row of choir stalls, occupied by canons of inferior rank); and let the shepherds, entering through the main door of the choir, and crossing through the middle of the choir, vested in tunics and amices, say this verse:

Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

Let there be many boys, as if they were angels, in the roof of the church, who in a loud voice shall begin:

Glory to God in the highest: and on earth peace to men of good will.

Hearing this, let the shepherds draw near to the place in which the manger has been prepared, singing this verse:

Let peace be proclaimed on earth,
Glory in the highest!
Earth is leagued with heaven,
By means of grace.

The God-man as mediator
Comes down to his own,
That condemned man may ascend
To the admitted joys. Huzza! Huzza!

Let us go, let us see
This thing which is come to pass.
Let us go that we may know
What has here been announced.

In Judea a child is crying,
A boy—saviour of the people,
For whom that he would wage war
The ancient heathen stranger foretold.

Let us draw nigh, let us draw nigh
To the manger of the Lord,
And rejoicing together, let us say:
"Glory to the fruitful Virgin!"

(continued on back cover)

Our Province

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

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OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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THOUGHT FOR THE MONTH

"O my Jesus I also love You a little, though pettily and miserably; I am Your friend, as well as Lazarus. Like him I am dead; my soul is benumbed and incapable of activity; come also to me, I implore, with that same tenderness, that same condescension."

—Venerable Libermann.

OUR DEAD

DURING THE MONTH OF JANUARY WE PRAY FOR:

Father John Willms, who died January 3, 1914, aged 65 years.

Father Anthony Schmodry, who died January 5, 1936, aged 67 years.

Father Francis Roth, who died January 6, 1914, aged 72 years.

Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.

Father Henry McDermott, who died January 9, 1931, aged 68 years.

Brother Arnold Printz, who died January 12, 1907, aged 65 years.

Brother Burchard Thome, who died January 14, 1932, aged 81 years.

Brother Frederick Schmitt, who died January 16, 1916, aged 62 years.

Mr. Edwin Woll (Scholastic), who died January 16, 1918, aged 23 years.

Brother Leo Schuster, who died January 16, 1926, aged 89 years.

Father Joseph Sabaniec, who died January 17, 1937, aged 40 years.

Father Patrick O'Connor, who died January 20, 1917, aged 38 years.

Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.

Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.

Father George Lee, who died January 23, 1921, aged 68 years.

Father Joseph Strub, who died January 24, 1890, aged 57 years.

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OFFICIAL -- Circular Letter Number 3

30 Rue Lhomond
Paris (Ve.)

April 6, 1941

My dear Confreres:

This is the third time in six months that I address a letter to all the members of the Congregation. I cannot be sure that my other letters of October 7th and December 8th, 1940, have reached all the Confreres scattered throughout the world.

In general the situation regarding our Communities and residences remains unchanged. The war goes on and no man is able to foretell when it will end. In the meantime let us work and pray, hoping for a peace so much needed to make possible the extension of Christ's kingdom on earth!

In spite of our present sorrows there are many things which we ought to be grateful for. In this year 1941 we celebrate the centenary of the Ordination of Our Venerable Father. It is truly the Holy Heart of Mary which has begotten the society consecrated to it and destined to seek the salvation of the Negro.

Today I shall merely ask you to recall with thanksgiving the special favor granted by our Mother, namely, the vocation of the first missionary of the Congregation of the Holy Heart of Mary, Father Jacques Desire Laval.

Father Laval was ordained on May 22, 1838. He was pastor at Pinterville (diocese of Evreux) for two years, and we know how fruitful these years were for his sanctification. But this was to be but a beginning in the work of the ministry. Fr. Laval felt that he was called to the apostolate in distant lands and for abandoned souls.

What was to be his destination? He left the decision to Father Gallais, his director at St. Sulpice.

And here we remark the truly providential way in which he was directed to Mauritius. Bishop Collier of Mauritius was counting principally on the services of the Rev. Mr. Tisserant, then a deacon at the Seminary of Issy, and the latter was looking around for a companion. Father Gallais then thought of the pastor of Pinterville and invited Father Laval to come to Paris. He came without delay. After making a Retreat at the Seminary, Laval saw clearly that God was calling him to Mauritius.

This was in November, 1840. Father Laval returned to Pinterville and obtained leave of His Excellency, Most Rev. Bishop Robin. Father Tisserant was not equally favored. His Ordinary, Archbishop Affre of Paris, refused the Exeat and placed him as assistant in the parish of St. Ambrose.

Bishop Collier returned to Paris in February, 1841, thinking that he would be able to take with him both these priests. Father Laval was notified, and all was arranged for an early departure for Mauritius. He returned to Paris, taking with him a few articles of clothing and some furniture. He stayed with Father Tisserant, waiting to be taken to London.

It was during Lent. The pastor at St. Ambrose was Father Legras, with whom the Venerable Father had become acquainted at St. Sulpice and for whom Father Libermann had the highest esteem. This good pastor of a parish of laborers and poor people made use of Laval's services in his arduous work. Father Laval soon learned to know the most needy of the district and he prompted Father Tisserant to bring all possible help to these wretched people. This was for Father Tisserant a precious lesson which was to serve him in the practice of charity in the parish of St. Eustache to which he was later appointed.

Not wishing to be a further burden to the pastor of St. Ambrose, Father Laval left Paris after Easter (April, 1841), and returned to Normandy to stay with his uncle, who was pastor at Tourneville, until the time of his departure in the company of Bishop Collier. Unforeseen circumstances had delayed the latter's arrival.

During his last days in Paris, Father Laval left all his property to the Congregation of the Holy Heart of Mary. It amounted to approximately 60,000 francs, quite a fortune in those days. It was by means of these resources that Father Libermann was going to be able to support the novitiate of La Neuville for about five years. Father Laval never asked to be given any account of the manner in which the money was spent by Father Libermann. On the contrary he had waived all rights of administration so as to put it entirely out of the reach of heirs who might have been tempted to start litigation, though these relatives really never gave any evidence of ill-will.

Father Laval was at Tourneville for about a month when Father Gallais arrived one night, awakened him and told him: "My dear Father, Our Lord sends me to tell you that the hour of your departure has arrived. This very night you must leave for London." That was the 14th of May, 1841.

In London, new delays. During three weeks Father Laval spent his time in retreat, in prayer and in poverty. He had not enough linen to allow himself the comfort of a change during all that time. On the 31st of May he celebrated the feast of Pentecost, and implored the Holy Spirit, "that I also," he wrote, "poor and weak as I am, may bring Thy Holy Name beyond the seas, that I may go and preach my Jesus to the Negroes and cause the Holy Name of Mary, my good Mother, to be blest in that island."

Finally, on the 14th of June he was able to embark and arrived at Mauritius on the 14th of September, the feast of the Exaltation of the Cross.

Do we not have to recognize in this exemplary Father the typical missionary of the Holy Heart of Mary? How perfectly he practices the "paratus ad omnia" of our Rule. He does not determine his appointment. He leaves it to his director, and when it is decided, he blindly follows the call. Detached from everything, from family and friends and from country and possessions, he belongs to God alone and to souls. There is here no trace of ostentation and in this he resembles Father Libermann. Heroism is natural to him.

There is one trait worth recalling in connection with his departure and which brings out his charming simplicity. Father Le Vavasseur brought him to Our Lady of Victories. After praying for a long time at the altar of the Archconfraternity, Father Laval went to pay his respects to Father Desgenettes, and knelt before the latter to obtain his blessing. Father Desgenettes, not easily outdone in humility, knelt simultaneously before Father Laval and both kneeling embraced each other under the maternal gaze of the Holy Heart of Mary. Such is Father Laval's principal lesson for us, his unworthy successors. We must pray constantly, especially during these hard times.

God permits trials and the true missionary shows his mettle when he remains devoted to souls even when circumstances prevent his reaching them. It is through prayer and personal holiness, more than by his labors, that the missionary accomplishes the most lasting work. Our Venerable Father was soon to teach this at La Neuville.

This should especially comfort our own prisoners, who are in enforced idleness for the time being. Let us not forget them. Rather, following the advice of St. Paul, let us remember them as if we ourselves were prisoners.

Numerous, alas, are our confreres, who, because of the war, suffer the rigors of captivity. There are nearly one hundred of them for the French province alone. How consoling it would be for them if we could visit them and bring them assistance, but how very limited are the means put at our disposal.

May they know at least that our fraternal charity does not forget them. May we pray for their intentions and send them our Guardian Angels to strengthen them and encourage them. Let us hope and trust that the trials will soon come to an end and that they will return to us both to be restored to our company and to be of assistance in our many works.

Too few are the letters which we receive from our beloved exiles, but those few cause us to be edified. Their lot is a painful one and they do not try to deny it. They suffer all this together with thousands of other priests and missionaries. But they are not discouraged. Some even are using these long months of apparent inactivity to renew their fervor, their love of God and of Our Lord, making their physical and moral sufferings instruments of expiation and of merit for themselves and an investment for the work for souls soon again, we hope, to be confided to their care.

In these few lines and especially by recalling the centenary of the vocation of Father Laval, I have desired, my dear Confreres, to give you one more proof of my constant solicitude for you all, wherever you may be.

Let us comfort one another, in the midst of our tribulations. Let us keep up our courage, knowing with certainty that we ourselves shall have benefited by our trials.

Let us unite our fervent prayers to God that His infinite Goodness, upon which all things and events depend, may calm the tempest and restore the much desired peace!

It is with these sentiments and that hope that I bless you all, and remain,

Affectionately yours in Our Lord,

✠ LOUIS LE HUNSEC,
Ep. Europensis, Sup. Gen.

NEWS OF THE CONGREGATION SINCE DECEMBER 8th, 1940

MOTHER HOUSE: All is quiet here, too quiet, for we should prefer the frequent visits of missionaries. Life is normal, and the restrictions are quite bearable.

FRANCE: The works continue, although there are difficulties. The Novitiate and the Scholasticate continue their spiritual formation. Several Fathers, Scholastics and Brothers, who were prisoners, have been liberated, because they were either in the Red Cross or acting as chaplains. Have returned the Rev. Fathers: Letourneur, Yves Pichon, Berthaud, Buisard, Charles Triclot, Bergantz (the latter from Switzerland).

IRELAND: We have finally received a letter. Life in this province is almost normal. There are few restrictions, except as regards wheat and gasoline. In the Novitiate: 48 candidates. It has been possible to send 9 young Fathers to Nigeria, 8 to Zanzibar, 2 to Trinidad and 1 to Sierra Leone. Next June there will be 19 Fathers to make their consecration. The consecration of Father MacQuaid as Archbishop of Dublin was the occasion of magnificent ceremonies in which all the authorities took part.

GERMANY: No news. It seems that the houses of this province have been handed over to the civil authorities for use during the war, and that the recruiting of candidates has been suspended for the same period.

PORTUGAL: Until the present this Province has had nothing to suffer and life there is normal.

UNITED STATES: We have finally received news. Everything is developing along normal lines. The Very Rev. Father Collins, Provincial, has established his residence in Washington and intends to visit his missionaries who are laboring on the East coast of Africa. At Pittsburgh, on September 26th, Father Phelan celebrated the 60th anniversary of his ordination.

BELGIUM: At Louvain, the new building is almost completely repaired. There are 19 Scholastics. At Ingelmunster, 23 philosophers, and at Hotgne, 11 novices. At Gentinnes, 60 Junior Scholastics and 40 at Lier. In spite of the difficulties it is possible to obtain the necessary supplies. The Province remains without news of Father Baeten, since the time of the dispersion, in May

HOLLAND: Everything returned to normal after a couple of weeks' interruption. The Novitiate was continued and the magazines have not suspended publication. There are sufficient provisions. At Gennep there are 22 novices. At Gemert a battle was fought on the property. A major part of the new house was burned, but quite miraculously, no one was injured. Two shells exploded in the kitchen where about 50 Scholastics lay prostrate on the ground, yet no one was hurt! 15 young Fathers are awaiting the chance to leave for the Missions. There will be 22 more in July. The Junior Scholasticate has not lost any candidates.

ENGLAND: Father Whiteside has felt obliged to resign as Vice-Provincial on account of ill health. He has been replaced by Father Parkinson. Junior and Senior Scholastics are housed at Castlehead. Three young Fathers have been able to leave for Sierra Leone. The Vice-province has just lost Father Foreman, who died suddenly.

POLAND: The 2 principal houses are occupied. Two Brothers remain at Wloki. The rest of the personnel is dispersed.

HAITI: The college has 700 students and all is normal.

GUADELOUPE: A few slight restrictions. The works continue. The orphanage of La Rosette has been reopened. The Sisters of the Holy Ghost are in charge of a dispensary attached to a factory. Father Dugon, demobilized, has been able to leave on the 9th of February, to go to Basse Terre.

MARTINIQUE: Bishop Lequien died on the 15th of January. His body reposes for the time being in the vault destined for the priests. Following his wishes, it will be buried later at the Sacred Heart Church of Balata.

FRENCH GUIANA: Bishop Gourtay has founded at Montjoly, near Cayenne, a Rural Workshop and an Orphanage which serves 40 children. A house for the Sisters is in the course of construction. At St. Laurent-du-Maroni, the Public Assistance Bureau has seen to it that the schools were repaired.

TEFFE: There is a reassuring letter received in August. All is well.

HAUT JURUA: This Prelature is developing in the way of new foundations, at Manaos and even as far as Rio de Janeiro.

DAKAR: Bishop Grimault returned to France, underwent a second operation which seems, this time, to have been successful. He has been able to re-embark on 15th of February. The Governor General and General Weygand have visited all the schools of the Mission. Father Loucheur, who had been unable to reach Cameroon, has returned to Dakar, where he has been named chaplain for the Air Corps.

ZIGUINCHOR: New stations have been founded. The Prefecture is growing in spite of the difficulties.

FRENCH GUINEA: No restrictions, life normal. Father Dronval, freed, has been able to embark at Marseilles, on January 7th, for Konakry.

ANGOLA: Following the Concordat between the Portuguese Government and the Holy See, Rome has suppressed the Prefectures and the Missions of Angola and has divided this colony into 3 dioceses. Luanda, Archdiocese, with Archbishop Pinho as Ordinary, takes in the entire North West, together with the section of Portuguese Congo. Nova Lisboa, entrusted to Bishop Junqueiro, has the South West, with all the Missions of Counene. Silva Porto, which has not yet a titular Bishop, occupies the entire Eastern territory. Bishop Moreira has been promoted to the see of Cape Verde. We are waiting for more detailed information concerning the new state of things. The colony of Mozambique has likewise been divided into 3 dioceses, one of which is an Archdiocese.

MADAGASCAR: Diego Suarez has lost Father Acaire, and Majungo has lost Father Pichon, who died of typhoid. We have obtained more pleasant news from Bishops Fortineau and Pichot. Fathers, Brothers and Sisters are well.

KILIMANJARO: A letter from Bishop Byrne tells us that all is well.

REUNION: Life normal. Father Bourasseau was saved from a grave illness by the care of Father Rainbault.

We have not been able to receive news from the other Missions

LIST OF FATHERS WHO ARE PRISONERS

PP. Barre, Henri
Camelan, Pierre
Guillaume, Paul
Laurent, Jean
Marnas, Gabriel
Piveteau, Joseph
Vallery-Radot, Francois
PP. Breuvart, Paul
du Crest, Bernard
Lacroix, Jean
Le Pocreau, Francois
Pichon, Francois
Roussel, Albert
Tapin, Louis

To these 14 Fathers, we must add 54 Scholastics and 25 Brothers, prisoners.

We still remain without news of Father Baeten, and of 4 Scholastics and 3 Brothers.

DECEASED SINCE OUR LAST MORTUARY LIST

January 2nd: Fr. Robert Foreman, 36 yrs., 17 years professed; of Province of England.

February 1st: Mr. Marinus Scholtes, Scholastic of Holland, 22 years old, 3 years professed. Died at Gemert.

March 10th: Fr. Charles Wolff, of France, died at Limoux; 72 yrs. old; 43 yrs. professed.

March 24th: Fr. Joseph Lacas, of France, died at Bligny; 66 yrs. old; 43 yrs. professed.

January 20th: Fr. Paterne Le Pogam, of France, died in prison in Germany; 26 yrs. old.

February 1st: Fr. Gall Walsh, of Ireland, died at Blackrock; 92 yrs. old.

February 15th: Fr. Michael Colgan, of Ireland, died at Rockwell; 72 yrs. old.

OFFICIAL

Father T. Charles Dooley, Chaplain, Native Troops, East Africa.

Father William H. Pixley, Chaplain, U. S. Reserve Corps, Maxwell Field, Ala., December 26, 1941.

Father Michael V. Kanda, Our Lady of the Blessed Sacrament, Philadelphia, Pa., pro tem.

Father William G. Marley, Lafayette, La., pro tem.

Father Edward J. Wolfe, Our Lady of the Blessed Sacrament, Phila., Pa., pro tem.

The 1942 Ordo was shipped from Marseilles in July but the time of its arrival here cannot be accurately stated because of war-time transportation difficulties.

Profession

Ridgefield—August 15, 1941.

Mr. James Hogan
Ernst Kempf
Edward Davis
John Jendzura
Edward Raszewski
Francis Rex
Thomas Gillespie
James White
Joseph Brennan
John Murray
Alfred Juliano

Mr. Joseph Behr
David Marchesseau
Joseph Taggart
Vincent Cronin
Francis McGowan
Clemence Lachowsky
Joseph McGrath
Stephen Lasko
William McTigue
Anthony Bacher (August 29)
Stanley Trahan (August 29)

Renewal of Temporary Vows

Ferndale—September 28, 1941
Brother Thaddeus Trangese

Perpetual Vows

Ferndale—August 15, 1941.
Mr. Paul O'Donnell*

* Omitted in error from list given in Sept.-Oct. issue.

PRAYERS ARE REQUESTED FOR THE:

Mother of Father John C. McGlade, (pastor of St. Paul's, Lafayette, La.), who died at Knockloughrim, Co. Derry, Ireland, Nov. 8, 1941.

* * *

Mrs. Martha Smith, mother of Father Edward M. Smith, of Duquesne University, who died in Philadelphia on November 13.

* * *

Mr. Joseph Kirk, who died following an operation, in Tucson, Arizona, December 5, 1941. He was a brother of Father Raymond V. Kirk, president of Duquesne University.

* * *

There are two types of men, those who are afraid to lose God, and those who are afraid that they might find Him.—Pascal.

* * *

Hitchhike: Thumb your way to heaven on a rosary.
—Queen's Work.

Monday, Nov. 17, 1941

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Provincial:

I have this day mailed to each of the Fathers mentioned below the questions for the **Junior Clergy Examination,** copies of which I herewith enclose.

1937

Fathers:
Herbert Frederick
Edward Dooley
Stephen Zamborsky
Joseph McGoldrick
Edward Wilson
Joseph Kletzel

1938

Fathers:
Charles Connors
Kenneth Dolan
Robert Brooks
William Mullen
George Harcar
Kenneth Milford
John Baney
Richard Wersing
Salvatore Federici

1939

Fathers:
Edmund Supple
Robert Eberhardt
David Ray
Frederic Lachowsky
Maxim Therou
William Pixley
John Rondeau

1940

Fathers:
Joseph Lauritis
Edward Curran
Paul Lippert
Ambrose Leech
John Donohue
William Hogan
Paul Ford
John Muka
Joseph Moroney
John Walsh
Vernon Gallagher
Chester Malek
James Sullivan

1941

Fathers:
Francis Mullin
Joseph Lang
William Marley
John Gallagher
Stanislaus Grondziowski
Henry McAnulty

I have not included on the list those Fathers who have been assigned to the Vicariate of Kilimanjaro.

Respectfully yours,

Francis H. McGlynn, C.S.Sp.

EXAMEN NEOMISSIONARIORUM
1941

Monita a domo nostra primaria

"Superior Provincialis, incipiente anno religioso, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate praeparandi.

Examen scripto conficietur (Const. 254). Unicuique examinandorum tres aptae quaestiones proponentur, scilicet una ad theologiam dogmaticam pertinens, una de re morali, una de Scriptura Sacra; cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica."

* * *

Ferndale, Nov. 15, 1941

Dear Father:

In accordance with the regulations of the Motherhouse and the instructions of Very Rev. Father Pro-

vincial, three questions in the sacred sciences are now submitted for your consideration. On the enclosed sheets you will find three questions marked in red. Will you kindly send your solutions of these problems to the Very Reverend Father Provincial sometime before Dec. 20th of this year?

Sincerely yours in Sp. Sto.,
F. H. McGlynn, C.S.Sp.,
Provincial Prefect of Studies.

P. S. In order that you may have before you some program for a review of theology during the coming year, there is submitted below the Conspectus Disciplinarum pro anno 1942, as indicated in the five-year series prepared by the General Prefect of Studies for the Congregation.

Theol. Dogmatica: De Vera Religione; De Ecclesia; De Fontibus Revelationis.

Theol. Moralis: De Actibus Humanis; De Conscientia; De Virtutibus Theologicis.

Scriptura Sacra: Introductio Generalis; Pentateuchus.

Jus Canonicum: Liber primus, "Normae Generales."

Liturgia: Missale, Rubricae gen. I-IV; Additiones I & II. Breviarium, De Anno et ejus partibus; Rubricae speciales diversorum temporum.
Rituale, Tit. I & II. Appendix de Baptismo & Confirmatione.

DOGMA

Eucharist, Penance, Extreme Unction, Orders, Matrimony

1. Show that the doctrine of the Real Presence has been revealed and expressly taught by the Church from its very beginning.

2. Explain the nature of Transsubstantiation and show that this doctrine is not only contained in revelation but is the only way in which the Body and Blood of Christ could be contained under the sacred species.

3. Show that the power of the Church to forgive sins is a doctrine that has not only been revealed but taught and exercised by the Church from its very beginning.

4. Explain the nature of a judicial power and show that the power to forgive or to retain sin is such a power.

5. Explain the nature of Contrition and of Attrition and show why attrition is not evil, i.e., why it does not necessarily involve a preference of one's self to God.

6. Explain the nature and effects of Extreme Unction and show that this sacrament has been in use in the Church from its very beginning.

7. Explain the nature of the sacrament of Orders, showing the difference that there is between the Episcopacy, the Priesthood and the other Orders in the Church.

8. Show that the marriage bond was raised by Christ to the dignity of a sacrament.

9. Show that the marriage bond is naturally indissoluble by any human power.

MORAL

De Sacramentis Extremae Unctionis, Ordinis, Matrimonii

Extrema Unctio

1. An praeceptum renovandi oleum obliget sub gravi?

2. Si in casu necessitatis non haberes nisi olea pro administratione baptismi, num utereris alterutro ex his ad ungendum infirmum?

3. An possit iterum dari E. U. graviter aegroto qui iam per duos menses perseveravit in eodem periculo mortis?

De Ordine

4. Quomodo differunt Litterae Dimissoriae a Litteris Testimonialibus quoad sacramentum Ordinis.

5. "Unusquisque a proprio Episcopo ordinetur, aut cum legitimis ejusdem litteris dimissoriis" (Can. 955, No. 1). In ordinatione tua ad presbyteratum quisnam fuit Episcopus tuus proprius?

De Matrimonio

6. Quid faciendum si ultimam proclamationem bannorum, ex inadvertentia, omisisti?

7. An valida sit dispensatio ab impedimento si unica causa canonica allegata, (ex. gr. periculum matrimonii civilis) valde probabiliter veritate non nitatur?

8. Quid significat "baptizata in Ecclesia Catholica" ut in Can. 1070, No. 1?

9. Mulier catholica ritus latini vult matrimonium inire cum viro acatholico ritus orientalis. An teneantur ad formam canonicam celebrationis matrimonii?

10. Vicarius cooperator in quadam parochia gaudet delegatione generali assistendi matrimoniis. Potestne ipse, inscio parocho, alium sacerdotem subdelegare ad matrimonium determinatum?

SCRIPTURE

1. What evidence have we from the Acts of the Apostles that St. Peter exercised supreme jurisdiction in the Church?

2. Name the Epistles of St. Paul in their chronological order.

3. What is St. Paul's argument for chastity in his First Epistle to the Corinthians?

CANON LAW FIFTH BOOK

1. Sacerdos confitens tibi dicit se fuisse nuper suspensum a divinis per modum praecepti peculiaris ab Ordinario suo. Potesne eum absolvere a poena hujusmodi? An oportet uti facultate canonis 2254, No. 1?

2. Quot testes requiruntur pro absolutione a censura in foro externo?

3. If a pastor obtains from the Chancery faculties to absolve a person from excommunication may he subdelegate this power to his curate?

LITURGY

1. De Defectibus in Celebratione Missae:
What are the ten groups of defects listed under this heading in the Missal?

2. When you have two commemorations at Vespers do you say "Oremus" before each of the three orations? Do you say the conclusion three times?

3. What are the five parish books required by Titulus XII of the Rituale Romanum?

TANGANYIKA TERRITORY

Sept. 24, 1941

. . . Education in the States is going ahead by leaps and bounds. I wish I could keep up with it, as progressive Education is valuable out here. Schools are the biggest drawing card we got; and the better the schools the better the attendance. Fathers Leonard and Deer are doing a great job in the Teachers' Training School in Singa Chini and furnishing us with the teachers. Then the Fathers in the various Missions are expected to follow up the teachers and supervise their work.

In most Missions we have a Sister in charge of the Mission school. They do great work and contribute much to the work of evangelization.

* * *

A NEW BISHOP FOR MARTINIQUE

The Rev. Henri Marie Varin de la Bruneliere, C.S.Sp., D.D., has been nominated Bishop of St. Pierre and Fort de France, Martinique. The new Bishop was born in the diocese of Coutances, France, in 1900, and made his consecration to the apostolate in 1926.

* * *

Bangui, September 12, 1941

"In my last letter I told you how providential it was that you were in America. Because I believe more and more firmly that there is special providence in your sojourn I am writing to you.

"The war by now is affecting very seriously our missions. We ourselves are not to be pitied, but our work! Our work is our great worry. In spite of the war, we must not stop; otherwise the Protestants will absorb the whole country.

"I am now at Bangui, beginning a rest cure of two months. I trust this period of leisure will enable me to recover my health so that I can work again in our mission of Bangassou. If I am not able, our Bishop will be forced to close the mission.

"I take the advantage of my rest to ask you two favors. You must by now know many people who may be willing to help you:

"1. Monsignor has distributed to us his last intentions of masses. You may be able to procure some. From France and Rome we cannot now receive any. You know from these countries came the major portion of our resources.

"2. Among your friends you may find some generous donor. I believe you are not so shy that I should fear to petition you to ask help for our missions.

"Do not think it is impossible to send us money. Post-office orders come from America to our neighbors, the Protestants, and they get the money without any difficulty.

"After I have dared to implore for our Mission of Oubangi, let me again be humble, as a poor old missionary, nearly retired, fatigued, obliged to take a vacation, which is not very glorious.

"If I implore charity from you, it is because I know how hard it is for Monsignor to carry on with several of our Missions entirely lacking in resources. If at Bangassou we manage to scrape along, others do not have or hardly have what they need.

"May your good heart inspire you to work for us."

Charles Tisserant, C.S.Sp.
Mission Catholique des Peres du Saint Esprit
Bangui (Afrique Equatoriale Francaise)

Part of a letter written by the Rev. Charles Tisserant, C.S.Sp., Bangui, to his niece, Mademoiselle Marguerite-Marie Vuillemin, 3914—9th Street, N. E., Washington, D. C.

P. S. Father Tisserant is the author of a Catechism and a Dictionary in the Banda language. He is a brother of His Eminence, Eugene Cardinal Tisserant, Secretary of the Congregation for the Oriental Church.

* * *

OKMULGEE, OKLAHOMA

In recent months several new Catholic Colored parishes have been established in the United States under the patronage of the Uganda Martyrs, each claiming to be first to have these heroic martyrs as its patron.

For the sake of the record, the first Catholic Colored parish placed under the patronage of the Uganda Martyrs was established in Okmulgee, Oklahoma, October 7, 1925, by his Excellency, Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa.

The first pastor, Rev. Urban De Hasque, while on a visit to Rome in 1923 was given a relic of St. Carol Luanga, one of the Uganda Martyrs. The authentic reads: "Ex ossibus Beati Caroli Luanga, Martyris."

This is the reason why Father De Hasque, when requested by the Bishop to organize a parish for the Colored in Okmulgee, decided to place it under the patronage of the Uganda Martyrs. There are only two authentic first class relics of the Martyrs in existence, one in the Vatican and the other in Okmulgee, Oklahoma, where the Rev. William C. Strahan, C.S.Sp., and the Rev. Maxim J. Therou, C.S.Sp., have just completed plans for the erection of a new church to replace the temporary structure to meet the needs of the growing congregation.

* * *

Moshi, Tanganyika, East Africa.
August 13, 1941.

. . . Barclays Bank of Dar-es-Salaam notified me of their receipt of a cable with 2,000 Masses. Their letter arrived on the 1st of August; they must have got the cable in the last week of July which was sent on your instructions about July 20-25. A thousand thanks. Indeed we beg God to bless you and bless the Province. These Masses are our daily bread literally. Would you please tell our benefactors our deep gratitude? I trust God will bless them. Our poor words don't count for much, just the expression of our gratitude—deep indeed, deeper than our words.

Thank God Fathers Noppinger and Wilhelm got home safely. I sent some native work in their care for different friends. I must get a few things together for your new Washington Residence.

All are well here. Correspondence is becoming more and more slow. Tell parents, relatives and friends

of the missionaries here that all are fine, the work goes on—all are happy. The war does not bother us—except that imported goods are getting more and more scarce and more expensive. The cargo space is needed for war materials. We must be patient and wait till the war business subsides a bit in the Middle East.

I ordained three sub-deacons on the 20th of July. Six native novice Sisters made profession on the 5th of August and five received the Holy Habit. We have now fifty-seven native nuns. Work keeps up its normal life pretty well everywhere. We thank you for it. Those Masses keep things going. A few occasional gifts reach us also. The Seminary building goes on. We hope to finish it next year . . .

Ever yours gratefully and affectionately in J.C.,

✠ Joseph Byrne, C.S.Sp.

* * *

Bishop's House,
617 Louisiana Street,
Little Rock, Ark.
October 17, 1941.

Rev. George J. Collins, C.S.Sp., Provincial,
Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

I was certainly surprised to receive your letter of October 13th informing me that Father O'Brien has been ordered to report for duty as Chaplain in the Reserve Corps of the United States Army. I certainly hate to think of losing Father O'Brien for he has certainly done very fine work in the Diocese of Little Rock. But, of course, I realize that this is something which cannot be helped.

I am sure that your selection of Father McCarthy to succeed Father O'Brien as administrator at St. John's will be perfectly satisfactory, and hence, I am very glad to give my approval.

Taking this opportunity to commend Father O'Brien for his good work in the Diocese of Little Rock, I am, with the best of wishes,

Yours sincerely in Christ,

(signed) ✠ John B. Morris,
Bishop of Little Rock.

* * *

ST. PETER CLAVER'S RECTORY
937 N. E. 7th Street
Oklahoma City, Okla.

Nov. 9th, 1941.

Dear Father Collins:

Oklahoma saw the worst October in many years; continual rain and terrible floods; I only heard the stories of the Pittsburgh floods and never thought I would be an actual witness. Only a few blocks from the school we had water over ten feet high. Fortunately we were spared little damage; only a slight leak in the West wall and little water came in. I was with the rescue parties and helped take families from their stricken homes in boats. We housed over a hundred children in the school for three days. The floods are over but it continues to be damp and cold.

Well we entertained four Bishops and seventy-five priests at a luncheon during the Scout Chaplains convention. Everyone was pleased and Bishop Shiel said that we have the finest plant for its size he has seen. Our new and modern lunch room was just opened and now we are equipped to serve the children at lunch daily. This cost $150.00, but we feel it is well worth the expense.

We will have the forty hours devotion here for the first time beginning next Sunday.

I say Mass now once a month at Langston and once in the Colored college at Guthrie. There appears to be a possibility of a good congregation there.

We just had a very successful drawing, and after paying all bills due on the convent, we hope to be able to pay $300.00 on the principal.

That's the news from Oklahoma City. I am feeling fine in spite of the very bad weather.

Faithfully yours,

Clement A. Roach, C.S.Sp.

* * *

Holy Ghost Fathers,
Morogoro,
Tanganyika Territory,
August 10, 1941.

Rev. and dear Father:

Yesterday I had the pleasure of receiving your letter of July 16th regarding the 700 Mass intentions. Barclays Bank warned me some weeks ago about the money and the intentions.

Many thanks to Father Provincial and to you. The first year of the war has been hard on us, especially since the occupation of the Netherlands, but now thanks to your help—we are getting through, and we can go on even with the building of Kikeo church, Tangeni church and Mgolole Convent.

Many, many thanks in the name of all the Fathers. May God bless the American Province and all the benefactors.

Have you still correspondence with Paris? Could you let them know that we are still living and working? Many thanks in advance.

With my blessing and grateful greetings,

Yours very devotedly in Jesus Christ,

(signed) ✠ B. Hilhorst, C.S.Sp.,
V.A.

* * *

Holy Ghost Fathers,
Morogoro,
Tanganyika Territory,
August 29, 1941.

Reverend and dear Father:

Many thanks for the 700 Mass stipends you sent on last. You understand very well what a help it is now. May God bless you for it, your Province, your work. Other Masses we received are 600 from Father Guthrie. Many thanks also to you and to him.

Now we remain still with 2,412 shillings 13 d, received from New York, December 31, 1940. We don't know yet if they are for Mass intentions and for how many.

If you know anything about the above item could you please let us know. Probably a letter got lost. The money came directly to the Bank.

I hope you and everybody, especially Father Fitzgerald, are keeping all right. Have you still any communication with the Motherhouse?

With every blessing and many grateful greetings,

Yours very devotedly in Jesus Christ,

(signed) ✠ B. Hilhorst, C.S.Sp.,
V.A.

* * *

LIBREVILLE, GABON,
French Equatorial Africa

Dear Father Collins:

I received your letter of April 30, 1941, several days ago. Here are some details of the death of Father Coignard, at which I was present.

In January, February and March, 1940, Father made a long trip from which he returned quite fatigued. He had to go 30 kilometers from here to say Mass; liver trouble developed and he sent for me. I asked the doctor to come, as he did on the Octave day of the Ascension. Although worn out, Father preached the Pentecost Retreat to the Christians who attended in great numbers.

The doctor suspected an abscess of the liver. On Pentecost Sunday he felt he should sing the High Mass and he preached, against our advice.

After the midday meal he began to suffer great pain. Once I thought the end had come. I sent off for the doctor, who did not arrive until the next day.

On the 16th of May the doctor had Father come to stay with him until June 12th. The abscess was pierced twice. But considering his age and thirty-five years passed in Gabon, we held little hope for him.

After he had put everything in order, suffering continual intense pain, he asked for the last Sacraments on the night of June 13th. On the 15th the doctor returned and a slight improvement followed. On the 18th Father attempted to get out of bed. He lost his balance and the efforts he made exhausted him completely. At noon we asked him if he desired anything. Speaking with difficulty, he replied, "Tell our Most Reverend Father General that I have given my life, all my life, for him and for the Congregation"—a sentence which he repeated several times.

All that night we watched by his bedside. Towards 7 o'clock on the 19th he began his last agony. He seemed to suffer no longer. But he opened his eyes when we began the prayers for those in agony. Hour after hour we saw him sinking. A beautiful death was his. At eleven o'clock he breathed his last.

Father Coignard was beloved of all. The natives had more than two hundred Masses said for the repose of his soul. We long mourned his passing, for he was an affectionate father, and a devoted missionary.

Kindly tell his brother that we pray for him and that his brother Joseph never forgot him.

With best wishes and sentiments of respect, I remain,

Faithfully yours in S. Sp.,

Henry Paul Legris, C.S.Sp.

SOUTHERN EXPOSURE

Alabama seems to be forging ahead in the Negro work. A new congregation has entered the field. The Salvatorians have taken over a Negro parish in Phoenix City . . . Have been working on the interior of the church again. Was much pleased with the effect of the tinted windows in the Opelousas church so I tried it here. Also painted the statues—made them "white" again. Much more to be done. What we need here is a carpenter who can say Mass ! ! ! We have one hundred children in school this year. Eleven of them are Catholics. Five out of thirty-five asked, attend church regularly. The rest "gist doan go" . . . Get a line of this. I wrote it down whilst listening to them at recess time:

"This ole man ain't got no wife
Cain't git a wife to save his life
Steal Miss Liza Jane."

And take it from me, the advice is followed in duplicate form. The children who come to us each year don't even know the Negro Spirituals and that is no exaggeration. But they do know, "What cha know, Joe; Don't know nuttin; What cha know, Joe, I ain't jivin." Sounds good though . . . The termite man was here this morning. The house being new I don't have any so he said, "Father, if'n you ever gits any superstitions about them being around, jess call me." . . . We had the supervisor here last week and she sent in a most favorable report about St. Mary's. Said it was the best Negro school visited so far. Right up to snuff on the diocesan regulations. Forgot to ask how many had been visited.

* * *

MILITARY ORDINARIATE
United States of America
33 East 51st Street
New York, N. Y.

November 28, 1941.

The Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers.

Dear Father Collins:

The War Department has today informed us that because of the prolonged lack of Catholic chaplains for existing vacancies it will soon be necessary either to fill vacancies with Protestant or Jewish chaplains or to suffer a reduction in the number of chaplains authorized.

The situation is acute. If your community has any priests below the age of forty who can be released for chaplaincies, we will appreciate immediate recommendations. The process of induction still takes approximately three months. We may induce the War Department to defer drastic action if we have candidates in process.

With renewed thanks for past kindnesses, and with cordial good wishes, I am,

Devotedly yours in Dno.,

✠ John F. O'Hara, C.S.C., D.D.

FERNDALE HERALD

The young Fathers were given a delightful surprise a few weeks ago when Father Gavin, a confrere who has been known for many years as a great orator, announced that he was to be their teacher in Sacred Eloquence. Already the work of this new professor has achieved amazing results. That young priest, whom we always knew as a timid, shy scholastic, is commencing to develop into a preacher full of confidence. Congratulations, Father Gavin. May the future bring you continued success in your important work.

We always believed that army life and the life in the seminary were alike in many respects. Our pet theory became a conviction after a talk given by Father Doyle, chaplain at Camp Blanding, Fla. Our most welcome visitor told us of the daily life in the camps and how the boys are getting along. The newspapers it seems have painted the picture worse than it really is. Father Doyle informed us that the discipline and the regular hours are making men out of all the lads. The draft has also made it possible for a priest to become the true friend of the youths of this country. The chaplain is near them during the greater part of the day and is given a splendid opportunity of helping them to solve their difficulties. In departing Father Doyle asked us to pray fervently that the Catholic youth of America may attend the Sacraments more frequently.

"Civilization!" Just what is it? This and many other questions pertaining to the ages of the world are being discussed in Father Strmiska's new history class, a class which supplements the regular classes in Church History. Many points of interest are being discussed by the Scholastics who are busily looking into civilization. The theory of evolution is also being investigated by these historians. Many are comforted to learn that their ancestors were not those hairy and ferocious looking animals we call monkeys. (An admirable and interesting treatise on this "monkey business" by Father Knight has done much in past years here at Ferndale to put the monkeys in their proper place—Ed.)

Rah! Rah! Rah! Of what do these cheers remind you? Yes, it's football. Already the gridiron battles have begun. The season opened on October 22, with two of the three league teams giving a very fine display of "touch-tackle" or football in its more or less civilized form (Historians of Ferndale turn your historical eyes this way). On October 26th, one of the traditional East-West games was held. Although the meeting of the East with the West was ignored by the compass it did cause many heads to swing from East to West and from West to East as the ball was passed between these two great cardinal points. In the last quarter there was a Western Thriller: those Westerners trailing with a score of 18-6, seemed to receive a spark of new football life and dazzled the spectators (and of course their opponents) with a series of successful passes and won the game. The final score: 19-18.

A few weeks ago about forty scholastics attended the dedication of the Shrine of Our Lady of Grace, St. Cecilia's Church, Springdale. They were taken to the church by some of the Holy Name men of Springdale. Father Lechner delivered an excellent sermon on devotion to the Blessed Virgin. Two of our Scholastics assisted at the solemn Benediction. The Scholastic Choir received noteworthy praise for its excellent rendition of Gregorian chant at the event.

October 28 was a golden day in the annals of Ferndale. Father Park observed the fiftieth anniversary of his ordination to the holy priesthood. The jubiliarian was celebrant at the solemn high Mass. He was assisted by Father Francis Duffy as deacon and by Father Reitan as subdeacon. Father Gavin preached. Three former St. Joseph House boys, Messrs. Flanagan, Juliano, Taggart, were among the minor ministers. At the dinner Father Superior tendered the congratulations of the community. He read the telegram which conveyed, through the Apostolic Delegate, the felicitations and blessing of our Holy Father. He also read Father Provincial's telegram which expressed the feelings of all the members of the Province. Then Mr. Flanagan, on behalf of the scholastics, presented Father Park with a spiritual bouquet. The dinner was concluded with appropriate comment from the golden jubiliarian. Ad multos annos, Father Park!

RIDGEFIELD

An unusual event brought into the regular course of affairs here a note of celebration and festivity. On Nov. 6 Father James Maguire observed the twenty-fifth anniversary of his ordination to the priesthood. At 10:00 o'clock he sang a solemn High Mass, assisted by Rev. A. Leech, Deacon, and Rev. F. Walsh, Subdeacon. The Schola Cantorum from Ferndale, under the direction of Father Dougherty, sang the Proper—the Novitiate Chapel has probably never heard better singing. Rev. A. Gavin delivered the sermon, as moving and poetic as it was appropriate. Among those present for the celebration were: Fathers Hoeger, Lechner, McGlynn, Van De Putte, Danner, Quinlan, Murray, Rossenbach, Fitzgerald, Strmiska, and Rev. John Donahue of St. Mary's Parish, Ridgefield, and Brother Raphael. After the Mass a dinner was tendered to Father Maguire. The congratulations he received were many and enthusiastic and to them all we add our own, sincere and heart-felt.

A new member has joined the Community of Fathers. On Nov. 6, Father Francis Danner, of Sharpsburg, Pa., arrived. We welcome him heartily and wish him happiness in this, his new home.

During the month Fathers A. Sheridan and Baney honored us with visits.

* * *

People generally quarrel because they cannot argue.
—G. K. Chesterton.

* * *

We are always complaining that our days are few, and acting as though there would be no end to them.
—Seneca.

OFFICIAL

Dates of the monthly Mass for the Intentions of the Superior General have been received for the young Fathers of the Class of 1941. They are as follows:

Fathers Henry McAnulty 27
William Marley 28
Edward Wolfe 29 or the last day of the month.
Joseph Sweeney 30 or the last day of the month.
Joseph Lang 2
George Reardon 4
John P. Gallagher 5
Francis Mullin 6
Michael Kanda 7
Thomas Clynes 8
St. Grondziowski 9

LETTER FROM THE BISHOP OF—

December 20th, 1917.

... It should be understood, however, that the present property and any other property purchased or acquired in the future for said parish belongs and will belong to the Diocese. Also, that the priest or priests who may be there will observe the Diocesan Statutes just as my Diocesan priests do. For example, they are not to absent themselves from the parish without first informing the Ordinary and getting his leave, a rule by which some religious do not feel themselves bound, or do not observe. Again, no priest may be sent to the parish until his superior has first presented his name to the Ordinary and gets his approval. This is Ecclesiastical Law. Again, just as any superior may call one of his priests from a Diocese without giving the Bishop any reason for doing so, so also may a Bishop send a priest of a Congregation or Order out of the Diocese without giving his reason for doing so to his Superior. This is also Ecclesiastical Law. It is best to have these things understood from the start and then there will be no surprises ...

KERNELS FROM CORNWELLS

The work begun by Father Roth two years ago of setting out the landscape with evergreens has been continued by the boys under the direction of Father Paul Lippert. About fifty new maple trees have been distributed around the lawn; a new road constructed, and the last remnants of the barnyard removed. The open weather has been a big asset in the progress of the outside work.

On November 11, the student body and several of the Fathers assisted at the closing of the Forty Hours at Mother Katharine's. The students followed the usual custom of giving a programme for the entertainment of the Sisters of the Blessed Sacrament.

The Community had large representations at the funerals of the mothers of two of the confreres, Father Zamborsky and Father Edward Smith.

The students have had their usual two days of Thanksgiving vacation. Those living in the vicinity were allowed to go to their homes.

OUR MISSION EXHIBITS

A National Catholic Students' Mission Crusade Convention is something to look forward to, to marvel at and to remember. Through the efforts of Father Hoeger and Father Lechner, the Holy Ghost Fathers were represented at the Twelfth National C.S.M.C. Convention, Rochester, June 25-30, 1941; the National Convention of Catholic Central Verein and National Catholic Women's Union, New York, August 15-20, 1941; and at the Mission Exhibition, Springfield, Mass., October 15-19, 1941.

As regards the Rochester convention our mission exhibit was a success. "Our Hut" (a replica of an African Hut) and newly-built exhibit stand proved a source of attraction for many. Because of ideal location—next to the exhibition of the Propagation of the Faith booth and main entrance—our booth was always crowded. The success of the enterprise was determined by the number of persons who were interested enough to enroll in the Archconfraternity of the Holy Ghost. About a thousand names were recorded or about one-fourth of the number of persons who visited the hut. Many had been enrolled a few years ago by Father Knaebel.

The hut was also on exhibition in the lobby of the main ballroom of the Hotel Commodore in New York so that the delegates and visitors attending the National Convention of the Catholic Central Verein and the National Catholic Women's Union, could come in contact with actual mission work. Literature which described our work was distributed to the visitors and delegates. Over four hundred people were enrolled in the Archconfraternity. The convention was a success as far as we are concerned because of the many contacts made with various units of the Verein. These units are engaged in making vestments, bandages and other supplies for the missions. The scholastics who attended the exhibition returned from there with several boxes of vestments and bandages. Many promises of future supplies were made.

The next place of exhibition was the diocesan Mission Exhibition, Springfield, Mass. With pardonable pride we can truthfully say that our exhibit was the best and most popular in the Hall. About fifty different religious communities were represented. We made many new friends for the Congregation. Several hundred were enrolled in the Archconfraternity.

A mission exhibit, such as any one of the three mentioned above, is a wonderful means of publicity. Many people visit such an exhibit either because they are interested or because they are curious. Catholics come and see for themselves there, there are many societies dedicated to spreading the Gospel among pagan peoples. Protestants come and marvel at the wonderful organization of the Church—something they are unable to realize. Religious come and learn more about other religious societies.

Our hut, damaged by these public appearances, is now being rebuilt. Instead of the round type hut we intend to construct a square one. We feel sure that this new hut will be even more popular than the old one.

If we are able in the future to attend three conventions a year with our exhibit it will help considerably to popularize our Congregation and make its works known. The people who attended the conventions at Rochester, New York and Springfield have learned much about us. We hope that this knowledge will be the means of bringing us vocations as well as spiritual and material aid.

DUQUESNE DOINGS

National Defense has slowed up the work in the Chapel Vestibule, which is now complete, except for the Memorial Tablets.

On Sunday, October 19, 1941, we celebrated the Diamond Jubilee of Brother Ammon's Profession. The School Choir, under the direction of Father Williams, sang at the Solemn High Mass, celebrated by Father Wiethorn, cousin of the Jubilarian. The newly decorated Chapel was nearly filled with Brother's friends—priests and nuns, judges and doctors, lawyers and business men, athletes of yesteryear—all come to do him honor.

Breakfast was served in the Cafeteria and eloquent words of praise filled the dining room.

Father Carroll preached the Jubilee sermon, the text of which follows.

* * *

"For I bear God testimony that he hath much labored for you and the brethren."—Col. IV. 13.

Were I to search unendingly for a word of Inspired Scripture to sum up the life of the man whom today we honor, I could, I think, find no more appropriate text than those words of St. Paul about his faithful servant and associate, Epaphras. Because, beloved in Christ, we are assembled today in this temple of God to bear that same God testimony, that our faithful companion and fellow-worker, our Venerable Brother Ammon, hath much labored for you and his brethren in Jesus Christ, for lo, those sixty years. And he has labored in the spirit of the great commandment of love, which is translated into the tremendous activity of Sacrifice.

Sacrifice sums up the earthly life of Christ, a life that even in Bethlehem pointed ever to Calvary, where that life of love was tried and tested on a Cross. From that first Good Friday, the way of being Christ-like is the way of Sacrifice. And it was, principally, to emulate such a life that Religious Orders sprung into existence: they owe their origin to the idealism of being Christ-like, to the idealism of Sacrifice—sacrifice of heart, of soul, of senses, of mind and of self. In Religion, these are made effective by the vows of Poverty, Chastity and Obedience. I have no doubt that we, celebrating today, the Diamond Jubilee of a priest in Religion—sixty years of service, of sanctity and of sacrifice, all of you would readily understand its significance, would easily grasp its meaning.

But the Lay Brother in Religion is the forgotten man, rather the unknown man, I am speaking, you will understand, of the Lay Brother in the Congregation of the Holy Ghost. I oftentimes wonder if the hundreds of young men and women who come every day to pray in this house of God, the hundreds who see these men, bowed down with the yoke of years, or the weight of work, hurrying to and fro, working or praying, but always hurrying, I wonder, I say, if the hundreds know that life, that strange, almost unappealing side of Sacrifice. They must know that they are members of a Religious Community, as they wear the frayed habit of the Congregation; they must know that they take vows, the self-same vows of sacrifice as do priests. It is always sacrifice, sacrifice for an ideal, the ideal of the love of God.

But the ideal and the work of the Brother are higher, in that the sacrifice is greater, the humility in his work, the becoming nothing for God's love is much more profound. He is the minister, the helper, the servant in this mode of life. His work and life have none of the show, the eclat, frail and fickle and volatile though it be, of the priest's life. The glory, such as it is, of being an administrator, a teacher, a pulpit orator is not for him. No, his is to hew wood and draw water, dig dykes and build houses, to sew and cook and wash and scrub and paint and mend and trend furnaces. His is, in a word, all the drudgery of the Community with never a whimper, never an earthly reward, with rare words of praise and few meagre signs of recognition.

Furthermore, and we have known them here and the world over, they are always shining examples of work and prayer and a regularity by which one could set a clock. They walk simply, good-naturedly in selfless helpfulness. They have never been asked to preach the Gospel of Christ, the Gospel of heroic sacrifice; but the more effective, more beautiful sermons of good example their lives have never ceased to preach.

We are honoring, today, one of these noblemen of Jesus Christ. As a boy he saw the very beginnings of the work of the Holy Ghost Fathers in Pittsburgh. He, among the very few, can tell of the birth of Holy Ghost College in Wylie Avenue. He roamed around the yard where were fashioned the bricks from which Old Main was built. He saw pioneer missionary work in the then wilderness of far-off Arkansas. He saw the finishing touches put to the first building of the Bluff. He saw its birth, rocked the cradle of its precarious infancy, and then, once professed, became the genius that guided its material prosperity. Brother Ammon, the first man professed in the United States, at once became the chief mechanic, artisan, craftsman and architect of every improvement. Painting, plumbing, engineering were his jobs, and he did them all well. He was equally expert at designing handball courts, making the cement blocks that hither and yon speak to us of other days, marking out a diamond or lining up a gridiron for a football game. We of later date might have wondered who attended to all these details. The answer is Brother Ammon.

Thirty-seven years ago, in the almost infant days of electricity, it was he who wired every inch of the building known as Old Main, and then installed a dynamo that remained a relic, obsolete we thought, until in the flood of 1936, when with all the city in darkness it functioned perfectly once more.

Ah yes, how true the words of Saint Paul ring out to us today. Paul in his Apostolic vision surely was speaking of our beloved Jubilarian when he said: "I bear God testimony how he hath labored much for you and for the brethren."

A few years ago our good brother's robust frame seemed to become just a little less sturdy; his usual good nature, too, seemed to me at least, to be a little less effusive. Yes, he was 78 years young, and was advised by his physician and superiors to lay down his tools, cease his feverish activity; and since then, he is seen mostly in this Chapel. Here he is at home, quietly and seriously preparing for the last lap of his long journey home. When a man has been faithful to his trust, as has Brother Ammon and that for 60 years, surely it cannot be made a reproach to us either on earth or in heaven to say: "Well done;" and when that same man is our own Brother Ammon, my friend for now these forty years, it will be permitted me to voice the sentiments of Superiors and associates, as well as my own intimate feelings when I say:

Dear, good and saintly Brother Ammon—In honoring you today, all of us congratulate you; all of us are thanking God for you in your long and fruitful labors as a Brother in the Congregation. You have never in 60 years lowered its flag; but you have greatly enhanced its glory in having fought its battles and kept it flying, untouched, untainted and untarnished over Holy Ghost College and Duquesne University; you have edified us beyond words as a Religious and as a worker. We rejoice in you and with you as you stand now almost alone like some tall lighthouse, builded upon a rock against which the waves come thundering only to break and to be broken, bidding an eternal defiance to the lengthening years. Well done is the cry that wells up in our hearts for you, for you and this day. "Well done" must surely ring out in the vaulted courts of heaven, where in the book of Life are recorded your heroic labors. "Well done," our poor human lips will repeat unceasingly until the day, still please God, far, far off, when you shall hear them from the lips of the God you loved so well and served so long. "Well done"—And as the mouthpiece of the Church, and the interpreter for your Superiors and Confreres, living and dead, absent and present, I am signally honored to be the one chosen to say: "I bear God testimony that he hath much labored for you and the brethren." Amen.

It is the paradox of history that each generation is converted by the saint who contradicts it most.

—St. Thomas.

TWO MONTHS IN FLORIDA

Father James Meehan, pastor of the Immaculate Conception Church in Jacksonville, Florida, is an alumnus of Rockwell College in Ireland. Florida is just beginning to produce a native clergy, and most of the diocesan priests have come there from Ireland. Nearly all of them have come in contact with our Fathers of the Irish province, and a fair number of them are alumni of colleges conducted by us in Ireland. Because of the high scholastic standing of these institutions, they are more inclined to think of us as educators rather than missionaries.

The Immaculate Conception Church is the mother parish of Jacksonville and is located downtown in the business section. Attached to the parish is an orphanage for girls, conducted by the Sisters of St. Joseph. They have a summer residence about fifteen miles outside of Jacksonville. Then there is the parochial school and the high school, completed by a large hall and recreation center containing a swimming pool, basketball court and auditorium. This has been turned into a U. S. O. center, and is ideal for that purpose. Sailors, soldiers and marines are always to be found using the swimming pool and lounging rooms, and the week-end dances for the service men are always crowded.

During my brief stay of two months, U. S. O. centers were being opened in many places, and a new parish was being established at Stark nearby. This necessitated the frequent absence of the pastor, who was a sort of regional director for that work in northern Florida. Since there are some 65,000 service men in the neighborhood of Jacksonville, and many more throughout the state, the U. S. O. centers conducted by the Catholic churches are extremely important. Many of the Protestant sects there are rigoristic and regard dancing as sinful, and are doing nothing to provide recreation for the service men (or their own young people as well). A large portion of the population is pagan for all practical purposes and represents the other extreme with very little consciousness of sin as far as some parts of the Decalogue are concerned. The sanity of the Church's program of trying to provide decent recreation for the service men is at once evident. No city in Florida is large enough to provide the proper entertainment for the vast concentration of service men there, and the morale and morals of the men are bound to be affected by this.

The Immaculate Conception Church has an active St. Vincent de Paul Society. It needs it. All that is left of the residential section of the city in the parish limits is the East side, the poorest and oldest part of Jacksonville. The poverty of many of the people is appalling and very many non-Catholics come to the Catholic Church for help. Then, since the city is the railroad center of Florida, and since it is the only Catholic church in the heart of the city and nearest to the railroad station, an endless procession of transients who have been stranded there automatically file in its direction for assistance.

Catholics, Protestants, Pagans, all impressed me as being more simply and literally what they professed to be. The number of men going to the Sacraments

regularly seemed to be proportionately greater than in the North. Added to this, large numbers of service men come there for confession and Mass. The Protestant churches are more numerous and larger, and very much better attended than in the North. Some of the "pagan" population seemed to have less consciousness of sin than any people I had ever met anywhere else. Catholics seem to be regarded as morally strict and seemed to be respected, in spite of the fact that there is some anti-Catholicism evident. In spite of the fact that they form only 5% of the population of Jacksonville, they have a splendid hospital, an orphanage, an academy, four parochial schools and two high schools, and a colored Catholic Church as well. This is conducted by the Josephites and they are well liked and are doing excellent work. The Protestants who form such a large proportion of the population, have done very little to build up institutions of this sort. They cannot help making comparisons, and many of them remarked to me, a priest, a "Yankee," and a stranger, that Catholics take their religion more seriously than they do, since they go to such expense for the sake of religion.

Florida is a naturalist's paradise—and has an endless profusion of tropical and semi-tropical plants and flowers and birds that I have never seen before. Here I found growing wild the Passion flower, which is used so often to decorate our chasubles. Scarlet hibiscus, flaming Royal poincianas, bougainvilleas, allamandas, are some of the most conspicuous flowering plants, and palms, palmettoes, and banana trees give a very distinctive atmosphere to the landscape. Everywhere the trees, and even the telephone wires are draped with Spanish Moss. Mockingbirds, painted buntings, cardinals, ibis, egrets and buzzards were a few of the Southern birds that I saw for the first time.

Father Meehan and Father Jones were pleasant to live with and very congenial. The orphanage, the service men, the relief cases, the matrimonial cases, the large numbers of converts receiving instruction, are sufficient to keep three men more than busy all the time. All factors, the charming Southern people, the climate, the variety of new plant and bird life, the variety and amount of parochial work made my two months' sojourn very pleasant and it passed by very quickly. Possibly some of my impressions might have to be corrected on longer acquaintanceship—but as it is, the experience is one that I recall with pleasure and one that I would be willing to repeat.

—John A. Strmiska, C.S.Sp.

GIFTS

In wild emotion's sea
When words have perished
Laden with precious cargo
    Of thoughts
    For you and me.

Then thoughts grasp
The debris that floats about
To be borne to their destination
    By gifts
    For you and me.

CONFRATERNITY OF CHRISTIAN DOCTRINE
Program Excerpts

Negro Welfare Committee:
Rev. William J. Walsh, chairman; Very Rev. Frederick Hoeger, C.S.Sp., Rev. Edward F. Cunnie, Rev. Kerry O'Connor Keane, C.S.Sp., Rev. Aloysius J. Donadieu.

3.00 P. M. (November 15)
BELLEVUE-STRATFORD (Rose Garden)
Negro Apostolate and the Confraternity:

Presiding: The Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette.

Chairman: The Most Rev. Peter L. Ireton, D.D., Coadjutor of Richmond.

THE CONFRATERNITY AND THE COLORED LIVING IN THE ORDINARY PARISH:
The Very Rev. George Collins, C.S.Sp., Washington, D. C.

THE CONFRATERNITY IN THE COLORED PARISH:
The Rev. William J. Walsh, Philadelphia.

CATECHETICAL CENTERS FOR COLORED CHILDREN IN PHILADELPHIA:
Sister Consuela Marie, Sisters of the Blessed Sacrament, Philadelphia.

CATHOLIC COLLEGE STUDENTS AND THE COLORED APOSTOLATE:
Miss Frances Durkin, Chestnut Hill College, Phila.
(Philadelphia Record, Nov. 16)

Inasmuch as Cardinal Dougherty has been at pains to have his priests pursue diligently the apostolate to the Negro, the address of Very Rev. George Collins, C.S.Sp., Washington, D. C., was of special interest to the archdiocese.

Father Collins declared that in the early Catholic evangelization efforts in America the Negro was "neglected in favor of the Germans, the Irish, the Italians and the Poles."

Said Father Collins:

"We excuse our racial injustice and our failure to be concerned for the Negro's salvation by the decrepit and dishonest dodges about the intermarrying of the races, a thing the Negroes want even less than white people.

"The average intelligent Negro does not look for sympathy or for someone to cry over him for the social and political disabilities he so often suffers. He detests the patronizing attitude, as we do. He is proud of his race and of the achievement of his people.

"We are not going to solve our so-called problem by crying on one another's shoulders and pouring out our bitterness in books, magazines, newspapers and lecture halls over the terrible injustices the Negro has suffered and is still suffering in too many places. These tears are like those of the Walrus and the Carpenter in 'Alice in Wonderland.'

"Watering down and compromising the hard doctrines of Christ accounts for much of the social and political chaos in our war-torn world.

"Christ did not give us detailed instructions about every social and political problem. He gave us timeless standards by which to judge present-day events.

Let there be a moratorium on excitement and inflammatory talk. We can do with fewer soap-box agitators, fewer rabble rousers for personal profit and fewer armchair reformers with an axe to grind." . . .

Father Collins deplored long-standing "indifference" to the conversion of the Negroes to the Catholic faith.

"Their conversion presents no special problem and they make excellent Catholics," he said. "Lack of zeal and lack of appreciation of the universality of Christ's redemption may be singled out as the principal reasons for our indifference.

"But side by side with them goes the shameful and not always so carefully concealed notion that the Negroes are inferior to us in God's plan.

"The average intelligent Negro detests the patronizing attitude, as do we. He is proud of his race and of the achievements of his people. He only asks to be dealt with as a true child of our Heavenly Father, made to the divine image and likeness. He asks no more from us, but he expects no less."

THE CONFRATERNITY AND THE COLORED LIVING IN THE ORDINARY PARISH

Session: Saturday, November 15, 1941, 3:00 p. m.
Bellevue-Stratford Hotel, Philadelphia, Pa.

In the ordinary Catholic parish it is stating the obvious when we say simply that all its members are dealt with as Catholics without fuss or feathers or fanfare for any special group or section. This, of course, is the normal, natural, Christian, Catholic way.

Converts are sought for everywhere within the parish limits irrespective of class distinctions or racial differences. Personal visits of the pastor and the priests in charge are made to all the sheep of the flock and to all prospective members within the confines of the parish.

We are interested chiefly in the spiritual welfare of all hence the paramount importance of religious instruction for all. The Confraternity of Christian Doctrine is the organization best suited to look after all those who are not reached by our Catholic school system (grade school, high school, college, university). The Confraternity therefore should be the mighty auxiliary arm in the ordinary Catholic parish for insuring instruction in the doctrines of the faith to all within its boundaries. Its possibilities for good are limited only by the zeal of our priests and brothers and nuns and our lay apostles.

How instruction classes are to be organized is best determined by the pastor and the priests and by those who know local conditions and the special needs of their people. The system used today in some of our large cities seem to follow the mass production methods of our industrial life. With that we do not quarrel. However, it is well to remember that in dealing with human souls we are not working with machine products. Individual instruction like painstaking handwork seems to be a thing of the past.

My topic in this Session of the Congress touches upon the **Colored** living in the **ordinary parish.** Unfortunately to too many this still constitutes a problem and sets up a whole series of difficulties.

Back in the Fall of 1866 the Second Plenary Council of Baltimore (De Nigrorum Salute Procuranda), dealing with a similar situation, solemnly proclaimed: "We entreat and beseech priests, through the bowels of the mercy of our God, that they devote to this work their labors, their time, and, if this can be done, their whole life. Let superiors of religious orders select some of their members to come to the aid of the Bishops; let diocesan priests, whom the Lord has called to this work, offer themselves wholly." "And the decree went on to appeal to the priesthood of Europe to come where the harvest would be so great. Few responded. The priests of Europe rarely so much as heard these moving words. And the religious orders in America had nobody they felt they could spare. The Germans and the Irish and the Italians and the Poles came first, the Negroes were neglected." (The Story of American Catholicism, by Theodore Maynard, p. 386). Has there been much of a change since 1866? Let the sharp, stirring words of the editorial writer in the Catholic Transcript of November 6, 1941, speaking of Father John T. Gillard's recently published study on the number of Negro members of the Catholic Church in the United States, answer: " . . . The fact of the matter is that the Negroes have been largely neglected by us. We have felt no keen apostolic compunction to bring them the religion of Christ. He lived and died for men of all races. An enormous number of the Negro race has, for generations on end, been in our midst. Their conversion presents **no special problem,** and they make excellent Catholics. Lack of zeal and lack of appreciation of the universality of Christ's redemption may be singled out as the principal reasons for our indifference. But side by side with them goes the shameful and not always so carefully concealed notion that the Negroes are inferior to us in God's plan. We excuse our racial injustice and our failure to be concerned for the Negro's salvation by decrepit and dishonest dodges about the intermarrying of the races, a thing which the Negroes want even less than white people.

In his encyclical letter to America (November 1, 1939), Pope Pius XII had something to say to us about the Negro. Obviously he would not have done so, had he not felt a real necessity for treating the matter. Of Negro Missions he says that it is "a work which we particularly desire to commend and encourage. . . . We confess that we feel drawn by a strong impulse of charity, under God's guidance, towards your neighbors of the Negro race; We know how their religious and intellectual development calls for, and deserves, special and considerate care. For this reason We pray for God's assistance and wish every blessing to those who are generously devoting themselves to this cause."

These words of Our Holy Father are earnest words. We have the leadership, we have thousands of parishes and priests, thousands of religious priests, brothers and nuns and hundreds of thousands of lay apostles.

For purposes of comparison I say the following: The Holy Ghost Fathers in their missions in Africa and in the West Indies baptize an average of 120,000 souls a year. On October 28, 1941, Most Reverend Bishop Francis Xavier Vogt, C.S.Sp., ordained to the priest-

hood in the Mission of the Cameroons, West Africa, 15 native seminarians, as members of his order to help in the evangelization of their own people. In Africa there are 7,000,000 Catholics out of a population of 143,000,000. In the United States out of 13,000,000 Negroes there are only 296,988 who are Catholics.

We are not going to solve our so-called problem by the methods of the past, that is, by crying on one another's shoulders and pouring out our bitterness in books, magazines, newspapers and lecture halls, over the terrible injustices the Negro has suffered and is still suffering in too many places and from too many people in the Church and outside of it. These tears are like those of the Walrus and the Carpenter (in "Alice in Wonderland") who cried deeply and sympathized profoundly over the sad plight of the oysters they were eating.

There is no need of showing off to men this monument of utter carelessness for the salvation of the souls living amongst us and our own almost total lack of the missionary spirit of Christ. Lamentations and protestations are not a sign of friendship for the Negro if actions do not follow. They are only a camouflage for inactivity.

The average intelligent Negro does not look for sympathy or for someone to cry over him for the social and political disabilities he so often suffers. He detests the patronizing attitude as do we. He is proud of his race and of the achievements of his people. He has learned to bear the yoke from his youth and under it has been forced to look out for himself, to become self-reliant and enterprising. And the success he attained has strengthened his courage to go on to higher things in the interests of his people. For the same reason he is not ashamed of the color of his skin and is not averse to being called Negro. He only asks to be dealt with as a true child of our Heavenly Father made to the divine image and likeness. He asks no more from us but he expects no less.

We must not be afraid of presenting our solution as a difficult solution to those who are interested. Men are not going to be saved by panaceas or wishful thinking. Christianity is the Way of the Cross and it is in this spirit it must be preached. Watering down and compromising the hard doctrines of Christ accounts for much of the social and political chaos in our war-torn world.

Christ did not give us detailed instructions about every social and political problem. He gave us timeless standards by which to judge present day events. He pays us the compliment of treating us like thinking beings. He does not do our thinking for us. He asks us to think with Him and says that His Spirit will be our guide. We have the explicit commands of Christ: "Love thy neighbor as thyself." We have the knowledge of God's activity in history. Let us arm ourselves with the knowledge of Christianity and then, in the Power of the Spirit, fight for its incorporation in local and national life and in the wider relationships of the world. Too many Christians are in the rest camp, or absent without leave. There is a great mass of irregulars, undisciplined, ill-equipped because they have never sat down to think out the ramifications of what they believe. Meetings such as this will give us all the opportunity of making good this deficiency.

Let there be a moratorium on exciting and inflammatory talk. We can do with fewer soap box agitators, fewer rabble rousers for personal profit and fewer arm-chair reformers with an axe to grind whose perennial nuisance value is seized upon by the press, the police, the politician, and sometimes even by the Church authorities, to annoy and discourage the really apostolic workers in the cause.

We need a better understanding of the world-wide mission of the Church.

From every quarter come signs of a new and fast growing interest in the Negro: our economists, our educators, our social workers, our religious brothers in our denominational Churches, our military authorities, all are waking up. Things are stirring. The Negro is on the march. We must lead now. Later will be too late. Will our interests as Catholics remain merely academic or will they be practical too? The future will tell.

(Very Rev.) George J. Collins, C.S.Sp., Litt.D.,
Provincial.

FATHER MICHAEL J. MARTIN, C.S.Sp.

On a chill grey morning in late November, Thomas Martin, Constable of the Royal Irish Constabulary, stood proudly before the Clerk of the Union in Abbeyleix, Queens County (Leix). Four miles away, the object of his pride lay snugly cradled in Ballyroan town, wholly unconscious of his official registration as a new-born subject of Her Majesty, Queen Victoria.

"Date of birth?"

"November eighteenth, eighteen eighty-two."

"Place?"

"Ballyroan."

"Mother's maiden name?"

"Margaret Brennan."

With decisive finality the Royal Seal came down upon the document and Michael Joseph Martin took his place in a changing world, a world whose Gay Nineties shaped his youth and stamped his life with all the mirth and tragic pathos of that tear-stained but smiling era.

Perhaps it was the influence of his uncle, Father Nicholas Brennan, or (more likely still) the sheer romance of a missionary career that drew him to the Holy Ghost Fathers. At all events, Blackrock College accepted and fostered a singing, piping, dancing vocation just before the turn of the century and then, during four bright years of prefecting, Rockwell felt the music of his presence. In September, 1908, he entered the Novitiate at Chevilly and on the first Sunday of October one year later he became a professed member of the Society. Subsequent years of philosophical and theological studies reached their climax in his Ordination on October 28, 1913, and their culmination in his Apostolic Consecration on July 13, 1914. Young Father Martin was ready for the harvest at last; the fire had smouldered long enough and now he must go to cast it upon the earth; what would he but that the remotest corner of Africa might be enkindled by his flame.

Alas, such plans "gang aft agley." Providence rudely shattered his apostolic dream and sent him off, not to the battle front, but to a quiet, uneventful training camp behind the lines. He was assigned to St. Alexandre-le-Gatineau (Canada) and the disappointment must have been keen. Youthful zeal was no longer the supporting staff it had been in the seminary; it proved a slender reed that broke and, in its breaking, lacerated his soul. A removal to the Detroit parish of Saint Joachim served only to emphasize the fact that there was little, if any, balm in Gilead. Knowing psychologists may murmur in their beards and speak of "emotional instability" or some such cant, but those who really knew the man will vouch for the shocking simplicity—truly an affliction in the complex world—which even he recognized by signing familiar letters: M. S. L., "Mike the Simple Lad."

By this time, six years of his priestly life had passed, six years during which he had gravely considered the step he was about to take. In 1920, Mike the Simple Lad carried his simplicity to its honest, logical conclusion; a letter went out across the sea and a year later its final reply brought him a decree of secularization. Father Martin was no longer a member of the Society; he was free to do as he pleased, to go where he would. It is in the light of this new-found freedom that his next step appears so illogical and inconsistent. Instead of rushing off to darkest Africa, the young priest was incardinated in the Detroit Diocese!

Perhaps there are many who, like nature, resent the faintest hint of a vacuum even in biographical details. They will have little difficulty in perceiving the lacuna at this point in Father Martin's record, but when diligent research has ferreted out the reason for his apparent inconsistency, none of us is likely to be the better for it. In all probability there will be nothing more at bottom than the exigencies of time and place.

The next twelve years were spent in the comparative obscurity of parochial ministry, and, though it is customary in such cases to say that an account of his work is writ in heaven, it is also true that the Good Angel's ledger has an earthly counterpart in the eulogistic letters of his Ordinary, the Most Reverend Michael J. Gallagher. They bear enthusiastic witness to the success that attended his quiet, unremitting labors.

From all this one might be led to think that tranquillity and lasting peace had come to him at last. So it had, until the prospect of joining an eastern diocese and being with his friends stamped itself on his impetuous soul. With incredible naivete, he asked for and received his Exeat even before attempting to seek admission to the overcrowded archdiocese of New York and Philadelphia. Germs of failure lay hidden in the very root of this affair. Father Martin had always been riotously **sui generis;** now he was, to a great extent, miserably **sui juris.** For five long years he travelled between New York and Detroit, with a score of stopping places along the way. Only a man of his hilarious good nature could have hung his hat under so many roofs and still have called each one home. Home! the promiscuous application of that sacred name must have sounded like blasphemy in his ears. Though he piped and danced on the least provocation as if an atavistic strain of minstrelsy lay somewhere deep in his being, still, as the years went on, dark lines of melancholy stood out from behind the smiling mask. He was tiring of the husks.

Late in 1937 Father Martin stopped in on two different occasions to speak with the Fathers at Saint Mary's Rectory, Detroit. He was not in the habit of going there and, since he seemed to have nothing to say, the mystery of his visits was heightened by the fact that he made each one by formal appointment. Nothing in his conversation appeared to justify his attaching so much importance to those interviews. Frankly, the situation was perplexing.

It was Father Martin himself who provided the solution. In February, 1938, he wrote to Father Plunkett what he had not the courage to discuss in Detroit:

"I would deem it a deep honor and privilege if you could see your way to permit me to engage as a **socius** in the works of the Congregation.

"I have what I believe is a secure **modus vivendi,** thus enabling me to devote the fruits of my labor to the Congregation.

"I had and still have the intention of taking effective means so that my savings may eventually, after my death, go to the Congregation."

Would it be straining too violently on symbolism to remark that each of his paragraphs begins with himself and ends with the Congregation?

Father Plunkett was not long in exercising his characteristic kindness and consideration. An interview was scheduled and before many days passed Father Martin was speeding southward to Lafayette, La. His new pastor, Father McGlade, was an old friend with whom he had studied at Chevilly, and this, no doubt, enhanced the joy that attended his arrival. Once more he settled down to a steady life.

But "Mike the Simple Lad" was no man to do things by halves. From those early years when he trilled on the tin whistle during the Grand Silence and gravely passed his upturned biretta around the crowd of astonished scholastics at Chevilly, to the time when he leaped up from a too-serious dinner table and stepped off a jig that would have turned the storied Kerrymen green with envy, Father Martin staked his all at every turn of fortune's wheel. When and if he lost, the loss was due to his essentially romantic nature, a nature that partook excessively of the dove and insufficiently of the serpent. While such a make-up labors under disadvantages in a world that metes its favor out to compounds of the opposite proportion, it has one saving feature: the homing instinct is too strong in the dove to be content with a half-way house. Father Martin's present position was just that.

In humble fear and with some misgivings he asked to be readmitted as a member of the Society. By August, 1939, the necessary formalities had been gone through and Father Martin came north to begin once again the life of a novice.

He stopped off in Philadelphia, only to be overtaken by a vast wave of illness that had been building up

behind him for many years. It crashed down upon him in the form of a stroke and, on September seventh he was taken to the Mercy-FitzGerald Hospital. Since the doctors held out little hope for his ultimate recovery (his blood pressure registered 260 and his speech failed rapidly), Extreme Unction and Holy Viaticum were administered immediately. Three days later, Father Collins, acting as representative of the Very Reverend Provincial, received Father Martin's death-bed Vows. All was done with the understanding that subsequent recovery would nullify the Profession and necessitate the patient's going to Ridgefield for one full year.

Strangely enough, October twenty-seventh found him well enough to make the trip—well enough, that is, in his own eyes, for less biased observers saw in him nothing but an indomitable spirit dragging a poor, half-paralyzed body out of the hospital. The long and painful journey proved so exhausting that his friends were filled with apprehension when they left him in the Novice Master's care.

Just one month later, on November twenty-seventh, he suffered a violent attack and was rushed to Saint Vincent's in Bridgeport, but after eleven days he was allowed to return to the Novitiate infirmary. There he remained until another seizure forced him to spend a tortured Christmas in the hospital. However, the New Year (1940) seemed to bring with it a burst of health. His condition improved so rapidly that, by February seventeenth, he was strong enough to walk (with the aid of a cane) on the enclosed porch.

Unhappily, this was fictitious vitality. When the infirmarian went in as usual the next morning, to wake Father Martin for Mass and Holy Communion, the poor patient was wrapped in a blanket and lying on the floor. That this strange position caused no alarm may seem rather odd, but it must be borne in mind that Father Martin always said he liked to recline in awkward positions. Moreover, he appeared to be breathing normally and there were no evident signs of discomfort. After Meditation, the infirmarian returned and tried unsuccessfully to rouse him from the coma into which he had fallen. Father Clarke, the Assistant Master of Novices, hurried in and administered the last rites. At 7:30 A. M., an ambulance arrived and Father Martin was taken to Saint Vincent's Hospital for the last time. He died at twenty minutes to five the next morning.

On Thursday, February twenty-second, the funeral took place in Ferndale, and as his body was lowered into the grave, "Mike the Simple Lad" attained to everlasting simplicity. Like another "Michael" he "Left the work unfinished when he died," but left it, we confidently hope, in the hands of a Master Workman.

R. I. P.

All that we know of Christ happened on about 35 days. There have been over 700,000 days since then and not one on which somebody would not have died for Him.—Arthur Mee (New York Times).

SKETCHES OF THE PAST

By David Fitzgibbon, C.S.Sp.

(Concluded)

CHAPTER IV.

Only one regret had ever temporarily dominated the heart of the young man on entering the scholasticate, and it was a regret that was speedily dissipated by one of his companions. During the first days of his community life he felt sad that he could not have devoted his entire life to some order specially dedicated to Our Blessed Lady. To her service he felt, from the time he first thought of becoming a religious, that his life should be particularly devoted. On speaking with one of the scholastics, he mentioned this regret and hearing that the Congregation was entitled that of the Holy Ghost of the Immaculate Heart of Mary he was overjoyed, and declared that God's hand was indeed in it all, and that he was now certain that he had attained to his proper place at last.

This ardent longing to carry out his vocation never was absent from his mind and prayers, and it was a happy day when he was told to prepare himself for the reception of the habit of the Congregation, the badge of dedication to his Beloved Mother. His preparation redoubled in fervor and his recollection and piety were a source of edification to all. It was with a heart full of gratitude to God that the four young postulants, the first of the American Scholasticate, received the holy religious habit. It was on the Feast of the Purification, which was also that of the founder of the Congregation, that the ceremony took place. The Rev. P. W. Power preached the sermon on the occasion, in which he compared the four young candidates to the seed of the order, which looked to them to bear fruit in God's service that would entitle them to his everlasting love and that of their fellowmen. He little thought how some of the young plants would come to spiritual maturity to be culled to add their beauty to the richness of Paradise. On this happiest day of his life our young postulant was as contented in heart as it was humanly possible for anyone to be. His future was now clear before him, and the way easy to his feet, convinced as he was that all had gone as God had ordained. That this belief on his part was well founded, few, having in mind the circumstances and steps by which he had come to this stage of his career, can for a moment doubt. The guidance of God was with him thus far, to remain with him to the end until it led him into the shelter of the heavenly home.

He was nearer to his end than he thought that happy day, but even had he known it, we are certain he had contentedly embraced the decree of God, as he did but shortly after when death was to be faced.

Over a year after it had come about that the Scholasticate had been transferred from the College to the old Walter Mansion near by on Bluff Street where the new College now stands, and then relieved of many of the extra duties and worries which the College life had entailed, and with more of the blessings of a community life at their command. The year that passed was a happy and fruitful one to all. The young men had to go to the College for their classes every day

and the change was a pleasant one from the smoky city to the pleasant house beyond the reach of its noise and sultry surroundings. Mr. Brady with his usual industry in common with the other young men, had worked very hard and succeeded in finishing his classical course. The ending of the class days was near, and the prospect of a pleasant vacation cheered them all. As was their wont the fine weather brought them to the task of housecleaning, and all turned with spirit and industry to do their share toward the required end. Mr. Brady, as we have said, was foremost always in accepting laborious offices. Nothing was too arduous or menial in his eyes, and he entered eagerly into the duty of scrubbing the corridors. Keeping steadily at his occupation, the combined influences of the Spring weather and the exertion told on him, and he rested from his work, overheated. The cool corridor was most inviting, but its cold was too much for the young, perspiring worker. He soon after became chilled and unwell, laughing however at the thought of any remedy being procured. A slight cough manifested itself after some days as the result, and its frequency and harshness increased until it began to trouble him, so that his night's rest was repeatedly broken. To all suggestions that he should consult a doctor regarding himself he made but laughing rejoinders, turning the anxiety of his brothers in religion into friendly ridicule. Indeed, he seemed right, for a man with a powerful frame and great strength as he was, would appear to be proof against anything such as a cold, or other apparently slight ailment. So, at least, he himself judged, setting aside any passing weakness, as unworthy of one who would imitate his Saviour. A fit of unusual debility one day after a long walk to Perrisville, the first of the vacation, satisfied him, however, that something ailed him which should be attended to, and he went to consult a physician. Sad to relate it was found that his lungs were already affected. Despite the anxious care bestowed upon him, the history of decline found a repetition in his case. His debility steadily increased, and it became daily more manifest that his course on earth was now nearing its close. All that kind brothers could do for him whom they loved as such, was done, but it became evident that the systematic treatment in a hospital alone contained any promise of even a prolongation of his days. He was therefore moved to the Mercy Hospital to pass the last stage of his sojourn amid its quiet and care. He failed so rapidly that it became necessary to tell him that all hope of his recovery was gone, and this the doctor did. How the sick man received the news may be judged from the following incident: After leaving his patient and telling him of his coming dissolution, the physician met the Sister who attended Mr. Brady as nurse and said to her, "Sister, what kind of man is Mr. Brady anyhow?" She answered, as well may be supposed, in just and warm praise of her patient. "Well," said the doctor, who was a non-Catholic, "I cannot understand it. When I told him he was going to die soon, he actually laughed with pleasure at the news." The dying man was himself the first to break the news to his companions, who had the privilege of spending as much time with him as freedom from duties permitted, and he spoke of his death to them as if he were but going on a short journey. In fact, his one expression was that of joy at "going home." There, he said, he would await them all. The endearing terms in which he spoke of his eternal rest could not but leave a deep impression on the hearts of his hearers. Already he seemed to partake of the beatific vision of the beloved home and of his Heavenly Father.

One evening, shortly after all had been made acquainted with his hopeless condition, news came to the College that he was dying of hemorrhage. His companions hastened to his room, thinking the final scene for him had arrived. On being asked if such were not the case, and if he were prepared to die, he answered that he was ready, but the end was not to come yet, in spite of what the doctors declared. All thought his declaration was but the result of the illusion which usually possesses those dying of consumption, and he read the thought in their faces, and smiled, saying, "I don't imagine I'll get well, but I have prayed to die on the 8th of December, the Feast of the Immaculate Conception of Our Blessed Mother, and she will let me wait till then."

True to his words, he rallied beyond all expectation, bearing his sufferings with cheerful resignation and waiting for his day to come. The 8th of December was on Friday, and on the Wednesday previous he seemed better than he had been for a long time, so much so that he laughingly remarked that his "Good Mother" seemed to be forgetting his request. "However," he added, "if she sends for me, she will find me waiting." On Thursday, the 7th of December, the hemorrhage again set in, and the sad news quickly spread through the College. The dying man was the theme of all the conversation, the boys even suspended their play, and in groups discussed the character soon to be judged by our Maker. The judgment in their eyes could be but one the young scholastic's life of careful Christian earnestness warranted.

Class being over, one of his companions, who had particularly devoted himself to him, went to the sick man's room, and on his approach to the bedside was met with these words, "Well, you see, I am right; our Blessed Mother has sent for me." That evening all came to wish him goodbye, and there was nothing of sorrow in his farewells. At 8 o'clock the prayers of the dying were recited to which he responded, and after they had been finished, the scholastics departed with the exception of his two oldest friends, who had permission to remain during the night with him. After a little while he raised himself in bed, and looking towards the picture of Our Blessed Mother which hung upon the wall opposite, he stretched forth his hands, saying, "Oh my mother!" Lying back exhausted for a few seconds, he seemed as if already dead, and his companion, going to him, tendered him the Crucifix. The dying man, clasping it in his hands, kissed it fervently. "You like to kiss the cross?" his friend said to him. "Yes, old friend," he replied, "I do. Listen, I don't know how it was before I entered the Scholasticate, but since that time I feel I have done my duty, and before tomorrow (looking again at the Crucifix) He is

to judge me," and with a sigh of loving confidence his soul passed peacefully from earth a few moments later.

We naturally dwell with our heart upon his dying words, and go with him into the presence of Him we all hope to meet as confidently and lovingly as did the pure young soul that winged its way to its Creator.

So ended the days of the young man's pilgrimage. Father Power who had preached the sermon at his reception of the habit of the Congregation, preached also his panegyric. The seed to which he had compared the young man on that occasion had ripened to early maturity, with so rich a soil had God gifted his soul for the heavenly increase. With the earnest prayers, and amid the burst of sorrow of his companions, he was laid to rest, and the snow that fell to cover him as his last home received him and hid him from view. The ready-made grave appealed to all as a fitting emblem of his own beautiful life, reflecting as it did the brightness and holiness of Him whom he desired alone to imitate, and in whose sight he must have been well beloved. His life earnest, his motives pure—God's will, His eternal glory and the future salvation of souls being ever before his eyes—no wonder his scholasticate was all that could be desired, and his death the crowning victory of all. Passing away to his heavenly home, he well might stretch forth his arms as a little child to that eternal Son and his Blessed Mother with whom he ever lives—of whom he ever thought, to whose glory every action of his young scholasticate had been dedicated, and who had guided him throughout his career step by step, until they brought him home to themselves.

A poem by one of his classmates—William Murto, a convert—who, like himself, has since gone to Heaven, voiced the sentiments of his devoted fellow students and brothers in religion.

Christmas Verse

LITTLE JESUS

FRANCIS THOMPSON

Ex ore infantium, Deus, et lactentium perfecisti laudem.

Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of Heaven, and just like me?
Didst Thou sometimes think of there,
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;
I would look about the air,
And wonder where my angels were;
And at waking 'twould distress me—
Not an angel there to dress me!
Hadst Thou ever any toys,
Like us little girls and boys?
And didst Thou play in Heaven with all
The angels that were not too tall,
With stars for marbles? Did the things
Play can you see me? through their wings?
And did Thy Mother let Thee spoil
Thy robes, with playing on our soil?
How nice to have them always new
In Heaven, because 'twas quite clean blue!

Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost Thou like it best, that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said unless we do.
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?

Thou canst not have forgotten all
That it feels like to be small:
And Thou know'st I cannot pray
To Thee in my father's way—
When Thou wast so little, say,
Couldst Thou talk Thy Father's way?—
So, a little Child, come down
And hear a child's tongue like Thy own;
Take me by the hand and walk,
And listen to my baby-talk.
To Thy Father show my prayer
(He will look, Thou art so fair),
And say: "O Father, I, Thy Son,
Bring the prayer of a little one."

And He will smile, that children's tongue
Has not changed since Thou wast young!

A CHRISTMAS CARMEN

JOHN WHITTIER

I

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun:
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

II

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

III

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

VERSES FROM THE SHEPHERD'S HYMN

RICHARD CRASHAW

We saw Thee in Thy balmy nest,
Young dawn of our eternal day;
We saw Thine eyes break from the East,
And chase the trembling shades away;
We saw Thee, and we blest the sight,
We saw Thee by Thine own sweet light.

Poor world, said I, what wilt thou do
To entertain this starry stranger?
Is this the best thou canst bestow—
A cold and not too cleanly manger?
Contend, the powers of heaven and earth,
To fit a bed for this huge birth.

Proud world, said I, cease your contest,
And let the mighty Babe alone;
The phoenix builds the phoenix' nest,
Love's architecture is His own.
The Babe, whose birth embraves this morn,
Made His own bed ere He was born.

OLD ENGLISH CAROLS

1

I sing of a maiden
That is makeles; (matchless)
King of all kings
To her son she ches. (chose)

He came al so still
There his mother was,
As dew in April
That falleth on the grass.

He came al so still
There his mother lay,
As dew in April
That falleth on the spray.

Mother and maiden
Was never none but she;
Well may such a lady
Goddes mother be.

2

What shall I sing but Hoy!
When the jolly shepherd made so much joy?

The shepherd upon a hill he sat,
He ware his tabard and his hat,
He had tarbox, pipe, and flageolet,
And his name was Jolly, Jolly, Wat,
For he was a good herd-boy—
ut Hoy!
In his pipe he made so much joy.
What shall I sing but Hoy?

The shepherd down on the hill was laid,
His dog was fast to his girdle made—
In a little while he was sore dismayed,
"Gloria in Excelsis!" to him was said—
ut Hoy!
In his pipe—
What shall I sing—

The shepherd high on the hillside stood,
The sheep, they flocked round the shepherd good,
With his hand he raised from his brow the hood,
He saw a star as red as blood—
ut Hoy!
In his pipe—
What shall I sing—

"Now Farewell Mall, and Will, Farewell,
Now keep ye still, and guard ye well,
Until I come my news to tell,
And Will, ring evermore thy bell—"
ut Hoy!
In his pipe—
What shall I sing—

To Bethlehem now Wat hath sped,
His sweat ran down, so fast he fled,
Jesus doth lowly hide His head,
'Twixt ox and ass he makes His bed—
ut Hoy!
In his pipe—
What shall I sing—

The shepherd said: "I go forthright
To see that strange and wondrous sight,
Where angels sing from Heaven's height,
And yonder star doth shine so bright."
at Hoy!
In his pipe—
What shall I sing—

"Jesu, my pipe I give to Thee,
Robe, tarbox, scrip, I offer free—
Home to my fellows now I flee,
The sheep, methinks, have need of me."
at Hoy!
In his pipe—
What shall I sing—

"Now Farewell, Wat, my herdsman true—"
"What, lady, so my name ye knew?
Lull ye my Lord to sleep anew,
And Joseph, now Good-day to you—"
at Hoy!
In his pipe—
What shall I sing—

"Now dance and sing full well I may,
For at Christ's Birth was I today.
Home to my mates I'll take my way,
Christ bring us all to bliss I pray."
at Hoy!
In his pipe he made so much joy.
What shall I sing but Hoy!

3

This very night
I saw a sight,
A star as bright
As any day:
And hearkened long
A Maiden's song,
Lulley, by-by,
Lully, lulley.

A lovely Lady sat and sung,
Thus to her Babe did say:
"My Son, my Lord, my Dear Darling,
Why liest thus in hay?
Mine own dear Son,
Whence art Thou come?
Art very God, I—fay,
Yet none the less
I will not cease
To sing, by, by, lully, lulley."
This very night—

Then spake the Babe that was so young,
And thus methinks He said:
"Yea, I am known in Heaven as King,
Tho' now in manger laid.
And angels bright
Round me shall light,
E'en now they wing their way;
In that fair sight
Shall ye delight,
And sing, by, by, lully, lulley."
This very night—

"Jesu my Son, of Heaven the King,
Why liest Thou here in stall,
And why hast Thou no fair bedding
Spread in some rich king's hall?
Methinks of right
The Lord of Might
Should lie in fair array;
But none the less
I will not cease
To sing, by, by, lully, lulley."
This very night—

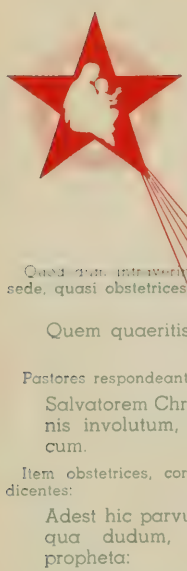
"O! Mary Mother, queen of Bliss,
Methinks it were ill done
If I should seek the kings, I wis
'Tis they should hither run.
But you shall see
Kings crowned three
Come here on the twelfth day—
For this behest
Give Me your breast,
And sing, by, by, lully, lulley."
This very night

"Jesu, my Son, I pray Thee say,
As Thou art to me dear,
How may I please Thee best alway,
And make Thee right good cheer?
For all thy Will
I would fulfill,
Thou knowest it well, I—fay,
Rock Thee, perchance,
Or may-be, dance
And sing, by, by, lully, lulley."
This very night—

"Now Mary, Mother, hearken to Me,
Take thou Me up aloft,
And in thine arms soft cradle Me,
And dance Me now full oft;
And lap Me warm,
That, free from harm,
Secure I rest alway,
And if I weep,
And will not sleep,
Then sing, by, by, lully, lulley."
This very night

"Jesu, my Son, high Heaven's King,
If so Thy Will it were,
Grant me my will in this one thing
As seemeth fit and fair;
And all men still
Who can, and will,
Make merry on this Day,
To Bliss them bring,
And I will sing,
Lully, by, by, lully, lulley."

This very night
I saw a sight,
A star as bright
As any day:
And hearkened long
A Maiden's song,
Lulley, by-by,
Lully, lulley.



Pastores

(*Continued from front cover*)

Quando vero intrabunt duo presbyteri dalmaticati, de majori sede, quasi obstetrices quae ad praesepe fecerint, dicant:

Quem quaeritis in praesepe, pastores, dicite.

Pastores respondeant:

Salvatorem Christum Dominum infantem, pannis involutum, secundum sermonem angelicum.

Item obstetrices, cortinam aperientes, puerum demonstrent, dicentes:

Adest hic parvulus cum Maria matre sua, de qua dudum, vaticinando, Isaias dixerat propheta:

Hic ostendant matrem pueri dicentes:

"Ecce virgo concipiet et pariet filium." Et nunc euntes dicite quia natus est.

Tunc, eo viso, inclinatis cervicibus, adorent puerum et salutent, dicentes:

Salve, virgo singularis;
Virgo manens, Deum paris!
Ante saecla generatum
  Corde patris,
Adoremus nunc creatum
  Carne matris.

Nos, Maria, tua prece
A peccati purga faece;
Nostri cursum incolatus
  Sic dispone
Ut det sua frui Natus
  Visione.

Deinde vertant se ad chorum redeuntes et dicentes:

Alleluia! Alleluia! Jam vere scimus Christum natum in terris; de quo canite omnes, cum propheta dicentes:

Hoc finito, incipiatur Missa, et Pastores regant chorum.

When they enter the place of the manger, let two clerics of the upper row, clothed in dalmatics, as if they were the midwives who had served at the manger, say:

Whom seek ye in the manger, O shepherds?
Tell us.

Let the shepherds reply:

The Saviour, the Christ, the infant Lord, wrapped in swaddling clothes, according to the words of the angel.

Whereupon let the midwives, drawing aside the curtain, show the child, saying:

The little one is here with Mary his mother of whom long ago in prophecy the prophet Isaias spoke:

Here let them expose to view the mother of the boy, saying:

"Behold, a virgin shall conceive and bring forth a son." And now, as ye go forth, announce that he is born.

And having seen him, with bowed heads let them worship the boy, and salute him, saying:

Hail, virgin unparalleled!
Remaining a virgin, the mother of God!
Before the ages he was generated
  In the heart of the Father,
Let us worship him now embodied
  In the flesh of his mother.

O Mary, with thy prayers
Cleanse us from the impurities of sin;
Our life of exile
  So fashion
That thy son may allow us
  To see his face.

Then let them turn themselves about, returning to the choir, and saying:

Alleluia! Alleluia! Now we know in very truth that the Christ is born into the world; of whom let all sing, saying with the prophet:

This ended, the Mass is begun, and the Shepherds rule the choir.

(The 12th century Statutes of Lichfield in England contain allusions to the above medieval church drama, although the two extant mss. are in French and date from the 14th and 15th centuries.)





OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



—"Ferndale Foto"

Very Rev. George J. Collins, C.S.Sp., Provincial, points out to the Rt. Rev. Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, the route he will follow shortly when he sails with five young missionaries for the Vicariate of Kilmanjaro, East Africa.

Pictured with Msgr. McDonnell and Fr. Collins are left to right Fr. Kanda of Trenton, Fr. T. Clynes of Philadelphia, Fr. E. Wolfe of Irwin, Pa., Fr. G. Reardon of Troy, N. Y., and Fr. J. Sweeney of Philadelphia. Msgr. McDonnell spoke at the departure ceremonies held in the Holy Ghost Mission Seminary at Norwalk, Conn., Dec. 3.

N.C.W.C. News Service.

VOLUME 10 JANUARY, 1942 NUMBER 3

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 10 JANUARY, 1942 NO. 3

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Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

THOUGHT FOR THE MONTH

"Behold how much the Immaculate Heart of Mary suffered for the salvation of the world! Mary did not go out to preach the gospel of her Son, but she suffered in her Heart: such was her only apostolate. Yet, was it not greater than that of all the Apostles? And Jesus Himself, Who left to His Apostles works and success incomparably greater than His own, especially wished to suffer for the salvation of the world, and for this end He died. You see, therefore, that the true apostolate consists in sufferings . . . "

—Venerable Libermann

OUR DEAD

FEBRUARY THE SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FATHER FRANCIS MARY PAUL LIBERMANN

DURING THE MONTH OF FEBRUARY WE PRAY FOR:

Father John Quinn, who died February 7, 1895, aged 47 years.

Father Louis Ward, who died February 7, 1935, aged 63 years.

Father John Otten, who died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, who died February 17, 1930, aged 63 years.

Brother Jacob Immekus, who died February 25, 1899, aged 70 years.

Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

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OFFICIAL

Received December 22, 1941

RESIDENCE OF THE BISHOP
15 North McDowell Street
Raleigh, N. C.

December 20, 1941.

Very Rev. George J. Collins, C.S.Sp., Provincial,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

It gives me pleasure to formally invite your zealous Congregation to start work for the Colored in the town of Salisbury, North Carolina. This town is on the main line of the Southern. I sincerely hope that you, or one of the Fathers, will be able to come down to look the ground over.

Taking this occasion to extend greetings for Christmas and the New Year, I beg to remain

Sincerely yours in Christ,
(signed) ✠ EUGENE J. McGUINNESS,
Bishop of Raleigh.

STATUS ANIMARUM, 1940

Province of the United States

	Colored	Puerto Rican	Others	Totals
Families	7,716		8,265	15,981
Souls	38,580	72,000	36,917	147,497
Baptisms (children)	1,535	2,811	810	5,156
Baptisms (adults)	894		135	1,129
Easter Communions	22,062	4,500	30,473	57,035
Communions in 1940	393,278	36,410	554,387	984,075
First Communions	2,055	500	1,172	3,727
Confirmations	2,562	4,210	1,026	7,799
Catholic Marriages	302	257	407	1,066
Mixed Marriages	187		88	275
Sick Calls	5,075	490	4,928	10,493
Burials	449	65	470	984
Children in Parochial Schools	7,060	240	5,872	13,172

Pray for:

Mr. Edward Stocker, father of Mr. Frank Stocker, of Ferndale, who died in Detroit, Mich., November 25, 1941.

Mrs. Barbara Zamborsky, mother of Father Stephen A. Zamborsky, who died in Trenton, N. J., November 24, 1941.

Mrs. James C. Campbell, mother of Father James J. Campbell, who died in Baltimore, Md., December 8, 1941.

Mr. Jeremiah P. Delaney, father of Father Samuel J. Delaney, who died in Trenton, N. J., December 26, 1941.

R. I. P.

ORDO 1942

Vesp. de seq.; Nulla Com.; Compl. Dom.

Jan. 16 Feria VI. Immaculati Cordis B. V. M. sub titulo Refugium Peccatorum (in Pr. Cong.) Dupl. 1 cl. F. Alb. Com. S. Marcelli, P. M. ad L. et in M. (priv. tantum) In 2 Vesp. Com. seq. Compl. Dom.

* * *

2 Vesp. de Dom.; Com. S. Spir., Ss. Marii et Soc. Cathedra S. Petri, S. Pauli et S. Canuti. Compl. Dom.

Jan. 19 Feria II. Missa de S. Spir. dm. rub. Gl. Cr. Pf. S.Sp. 9a L. S. Marii ad Mat. Com. Ss. Marii et Soc. et Canut. ad L. et in M.
2 Vesp. de Sp. S., Com. seq. Compl. Dom.

* * *

Ad Vesp. Com. S. Spir., S. Cyrilli, S. Joan. et S. Apolloniae. Compl. Dom.

Feb. 9 Feria II. Missa de Spir. S., dm: rub. Gl., Cr., Pf. de Spir. S., ad Mat. 9a L. S. Cyrilli. Com. S. Cyrilli et S. Apoll. ad L. et in M.
2 Vesp. de Sp. S., Com. S. Scholasticae, et S. Cyrilli. Compl. Dom.

* * *

Ad Vesp. Com. S. Spir. Compl. Dom.

Mar. 2 Feria II. Missa de Spir. S., dm. rub. Gl., Cr., Pf. de Spir. S., ad Mat. 9a L. Feriae. Com. Feriae ad L. et in M. Ev. Feriae in fine.
2 Vesp. de Spir. S. Com. Fer. Compl. Dom.

STATISTICS OF THE CONGREGATION OF THE HOLY GHOST, OCTOBER 1st, 1941

Provinces	Fathers	Schol.	Bros.	Cler. Nov.	Cler. Aspir.	Novices & Post. Bros.
France	947	356	333	70	837	77
Ireland	270	200	34	43	190	2
Germany	208	130	235	18	256	25
Portugal	79	55	107	12	265	37
United States	211	87	25	15	60	2
Belgium	76	39	10	11	130	8
Holland	151	130	145	30	200	42
England	55	26		5	55	
Poland	5	20	22			
Canada	27	13	19	8	97	5
Totals	2,029	1,056	930	212	2,060	198

(3 Archbishops, 29 Bishops, 4 Prefects Apostolic).

Explanation:

The latest (complete and reliable) Statistics were given on January 1st, 1939. The normal growth in the number of Fathers and Brothers since then has not changed appreciably. Upon it is based the present figures.

—Brother Novatus.

NEWS

Wilson, Wisconsin.

There were 124 confessions before our Midnight Mass, at which an elderly convert made his first Holy Communion. During the preceding week we took up the census here.

Springfield, Wisconsin.

We had 128 confessions Christmas Eve. Our High Mass on Christmas Day was at 10 o'clock. A convert, an elderly man, received his first Holy Communion. We took up the census in Springfield the week before Christmas. Things are running smoothly in the two missions and all is under control.

Bay City

A two-day celebration was conducted by parishioners of St. Joseph's Catholic Church in observance of the twenty-fifth anniversary of ordination into the priesthood of their pastor, the Rev. Father George Vincent Kmiecinski, C.S.Sp. The event marked the work of Father Vincent during his 16 years here as well as the period of his entire priesthood.

A Silver Jubilee Solemn High Mass of thanksgiving was celebrated in the presence of the Most Rev. William F. Murphy, Bishop of Saginaw.

Rev. Francis X. Williams, C.S.Sp., of Duquesne University, Pittsburgh, preached the sermon.

Music for the Mass was furnished by the Caecelian Choristers and the male choir of the St. Joseph church.

Father Vincent was celebrant for the Sunday Mass and other officers of the Mass were: Father DeQuoy, assistant priest; the Rev. Father Daniel Wynne, pastor of St. James church, and the Rev. Charles Van Colen, pastor of St. Mary's church, deacons of honor; the Rev. Father Neil F. O'Connor, assistant pastor at the Saginaw St. Andrew's church and former Bay Cityan, book bearer; the Rev. Father Hugh E. McDonnell, O.Praem, assistant pastor of the Essexville St. John's church, candle bearer; the Very Rev. Father Anthony Lechner, C.S.Sp., of Ferndale, Norwalk, Conn., deacon; the Rev. Father Clement M. Nedzeski, pastor of the Munger St. Norbert church, sub-deacon; the Rev. Father Harold J. Bolton, D.D., vice-chancellor of the Saginaw diocese, and the Rev. Father Lawrence H. Greiner, assistant pastor of St. Boniface church, masters of ceremonies.

Father Kmiecinski has been responsible for many improvements in the parish during his stay here. Under his guidance greater activity among parish organizations has been noticed, and improvements have been made in the parish school, rectory and convent. It was through his efforts that the school was placed on the state accredited list. Sports activities have also grown in significance.

—The Bay City Times.

December 20, 1941.

FATHER THIEFELS SPEAKS BEFORE ROTARY CLUB

Reverend Henry P. Thiefels of Detroit, Michigan, gave a splendid address before the Lafayette Rotary Club at its regular meeting Thursday. Father Thiefels stressed the importance of old and fundamental principles of life and conduct such as those upon which Rotary is founded, stating that just because a thing is modern does not necessarily mean that it is perfect. Character is the essence of sacrifice, and he said that character means being able to do the little things for other people in an unselfish way.

—The Daily Advertiser, Lafayette, La., Friday, Oct. 31, 1941.

FATHER McGLADE MAKES ADDRESS

The Cathedral High School Parent-Teacher Association held its regular monthly meeting in the school library. It was opened with prayer by Rev. J. C. McGlade, C.S.Sp., also speaker of the afternoon. Father McGlade's address on modern behavior of children and parents was most enlightening. He deplored the children's disregard for discipline; he urged the training of children in the home along a disciplinary line and enforcement of disciplinary measures in the classroom. "Physical education tends greatly to improve discipline," the speaker said, "since a child who is physically fit, naturally is more cooperative towards the idea of being disciplined."

—Catholic Action of the South, Thurs. Oct. 23, 1941.

ST. MARK'S HAS NEW ALTAR

At 10:30, on Thursday morning, November 20, 1941, a new Main Altar was dedicated at St. Mark's Church, in memory of Father Christopher J. Plunkett, who labored so faithfully and fruitfully here as Pastor from 1912 to 1930.

Ministers at the Solemn High Mass were: Father George J. Collins, Celebrant; Father William P. Murray, Deacon, and Father Louis N. Schenning, Subdeacon. The sermon was given by Father Frederick T. Hoeger. Present also were Fathers James J. Clarke, Walter van de Putte, Francis H. McGlynn, Joseph M. Lang, Charles P. Connors, Edmund R. Supple and John J. Walsh.

The day might be called a double feast because it was celebrated also as Thanksgiving Day in New York.

ST. PETER'S AND IMMACULATE CONCEPTION CHURCHES

Charleston, S. C.

Most people are surprised when they hear that St. Peter's Catholic Church is nearly 75 years old. Some of them look rather dubious. But it is true. Scarcely had the war between the States subsided when St. Peter's opened its doors to the Colored people of Charleston.

Prior to 1868 the building on Wentworth Street, which now houses St. Peter's, had been serving as a Jewish Synagogue. The building itself was erected in 1845 by a section of the Congregation of Beth Elo-

him which seceded and established itself as a separate congregation under the name of Shearith Israel. The vicissitudes of 1861-65 caused many of the new congregation to remove from the city and in 1866 a reunion with Beth Elohim was effected.

January of 1868 saw St. Peter's opened as a Catholic Church under the pastorate of Reverend A. Folchi. There are still a few of the older parishioners who remember Father Folchi and who recall the early days of the parish's history. Since that day in 1868, St. Peter's has continued without interruption as a house of Catholic worship. Father Folchi's zealous successors are well remembered, particularly Fathers McElroy and Kraft. Since 1917 the parish has been in the charge of the Holy Ghost Fathers.

From the earliest days a school was connected with the church. At first teaching was done by lay people. The turn of the century came and the school was placed in the charge of the Sisters of Mercy. Soon a second school was needed and the Immaculate Conception School was started at Sheppard and Coming Streets.

Others were asking for the Sisters of Mercy. Their number was too few to meet all of the calls for service. In 1917 the Oblate Sisters of Providence, whose headquarters are in Baltimore, came to take over St. Peter's and Immaculate Conception schools. The Sisters of Mercy were freed to take care of other pressing demands on their charity. Their work in the schools had been well done. The memory of their zeal and devotedness is still fresh in the minds of the older members. St. Peter's will ever be grateful for the unselfish service that they have rendered.

The Oblate Sisters of Providence were warmly welcomed by the Congregation. The members were gladdened and encouraged to see women of their own race in the Religious garb. Good women, cultured and capable, they were an inspiration and an incentive to the people of St. Peter's. They took hold of the schools and ably carried on the work which had been so well begun.

In 1929 the question of quarters became acute. To remedy the situation the new school on Coming Street, near Cannon, was erected and at the same time a High School was opened. The Oblate Sisters supply the teachers for the High School with the qualifications necessary to meet the standards of the State Board of Education which has accorded the school an accredited rating. Today, the combined enrollment of High School and Grammar grades is 635.

When the new school was opened in 1930, the brick building on Sheppard Street, temporarily used to relieve the crowded school, was devoted to its original purpose—a Chapel of convenience for those in that part of the city. It was not a new Parish but a part of St. Peter's and served from there.

Many have come into the Church. Many of those have moved to other sections of the country. If all of them who are still living were to come back to St. Peter's, a larger church would be needed. The Congregation today numbers nearly 800 souls.

CENTENARY OF EMINENT AFRICA MISSIONER WHO NEVER WENT TO AFRICA

VICHY—The centenary of a Jew who is regarded as one of the greatest Catholic evangelizers of Africa but who never set foot on African soil has just been observed in France.

He was Father Francis Mary Paul Libermann, a converted Jew, founder of the Society of the Holy Heart of Mary, which in 1848 was merged with the Congregation of the Holy Ghost.

Although he never went to Africa, Father Libermann, in the founding of the Society of the Holy Heart of Mary for the conversion of Africa, became one of the greatest African missionaries.

The Congregation of the Holy Ghost today is in charge of 30 ecclesiastical jurisdictions, an evangelical field of 30,000,000 souls, and has nearly 3,000,000 under the care of its 4,000 members.—(NC.)

VINCENT DE PAUL SOCIETY TO MAKE ANNUAL RETREAT

Members of the Society of St. Vincent de Paul engaged in parish relief work as well as those taking part in special activities of the Particular Council attended in large numbers, the annual spiritual retreat, held on the evenings of November 20, 21 and 23, in the chapel of the Catholic Youth Association, 1819 Arch Street, at 8 o'clock.

Three sermons bearing on the application of the rules to the every day life of the individual Vincentian were given by the **Very Rev. Frederick T. Hoeger, C.S.Sp.,** President of the Holy Ghost Missionary College, Cornwells Heights, who is closely associated with the National Conference of Catholic Charities, and has long experience in promoting the work of the society, particularly in organizing parish conferences in the Archdiocese of Detroit and other centers.

While holding fast to the rules and traditions of the society, which cover both spiritual and temporal needs of the poor, as well as the sanctification of the members themselves, the discourses stressed the importance of meeting present day conditions in the light of changing social customs and public relief programs, which frequently have very little, if any, regard for the value of the human soul.

—The Catholic Standard and Times

Some priests who deliver beautiful sermons on the Real Presence forget to make their daily visits.

Do we "hire" ourselves out to Our Lord for only a few hours of the day?

CHURCH IS LEADING IN SOLVING IRISH RELIEF PROBLEMS

The recently-formed Catholic Social Service Conference, set up at the expressed wish of the **Most Rev. John C. McQuaid, C.S.Sp.,** Archbishop of Dublin, by co-ordinating the efforts of more than thirty Catholic organizations, has made rapid strides in providing remedies for urgent social problems.

Among its declared objects is that of proposing and applying remedies for unemployment, the extension of facilities for cheap clothing, cheap feeding and cheap fuel, and the establishment of contacts with rural parishes in order to secure direct supplies of food and fuel. Already considerable progress has been made in these directions. The conference subsidizes a large number of penny dinner centers in Dublin. This subsidy takes the form of potatoes which are purchased through the conference in addition to the amount obtained from other sources. Efforts to secure fuel and clothing for the poor have been fruitful and when completed its plans will include the functioning of some 100 clothing centers for the Dublin poor. In these centers, the making, mending, collection and distribution of clothing will be carried out.

From the thirty organizations forming the C.S.S.C. are drawn the personnel of the eight committees formed to deal with problems under the heads of organization and publicity, finance, food, fuel, clothing, storage and distribution, housing and unemployment.

Heading the first subscription list towards the funds necessary for implementing the plans of the conference comes the name of Archbishop McQuaid with $5,000. An anonymous donation for a similar amount follows. Subscribers include heads of religious institutions and prominent business and commercial interests.

To further augment the funds, a collection was made on a recent Sunday at the doors of all Dublin churches and was very well supported. A series of radio talks, sermons and press propaganda are being organized.

In a letter read in all Dublin parishes prior to the public collection, Archbishop McQuaid made a strong appeal for support for the C.S.S.C., the members of which he praised highly for, he said, "their motive is based on the divine Charity of Christ which presses them to relieve the suffering of His poor. It is not for anyone to apportion accurately, on this earth, the measure of merits due; only God can determine the reward of the enormous work already achieved by the men and women of this conference."

—The New York Times.

THE SISTERS OF THE BLESSED SACRAMENT

St. Elizabeth's Convent
Cornwells Heights, Pa.

November 25, 1941.

Very Reverend and dear Father:

I have received the copy of your address—"The Confraternity and the Colored Living in the Ordinary Parish." I am sending you this little note to thank you for you kindness in sending it to me to read and to congratulate you.

It was very gratifying to see that you welcomed the opportunity to bring home to your hearers our Holy Father's enlightened solicitude for the Negroes

Well does the Sovereign Pontiff recognize the conversion of a vast racial group like the Negroes of these United States as a faith-propagating problem. To attempt to solve it by merging it with an even larger and more perplexing problem of preserving the Faith in a vaster racial group is simply to theorize.

His Holiness points the practical solution in that guiding passage which you quoted: "We know how their religious and intellectual development calls for, and deserves, **special** and **considerate** care."

In closing, allow me to wish to you and your community, Very Reverend Father, what His Holiness prays for, namely, "God's assistance and every blessing to those who are generously devoting themselves to this cause."

Again thanking you, Very Reverend Father, and asking your blessing, I am

Respectfully in Dno.,

M. M. Katharine.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

DIOCESE OF TUCSON

Chancery Office
192 South Stone Avenue
Tucson, Arizona

The Very Rev. George J. Collins, C.S.Sp., Provincial,
65 West 138th Street,
New York, New York.

Dear Father:

Ingratitude, if I do say, is not one of my failings. However, in this particular case I owe you an apology. Today I am cleaning up some remnants of correspondence that I have been intending to take care of some day. Among other things is that beautiful book, "The Holy Ghost Prayer Book," which you had the kindness to send me some time ago. It is beautiful and I am very fond of it. Accept my best thanks for your kindness. I just had a letter from Father Fitzpatrick, from Detroit, and I am glad that he has found a doctor who understands his trouble. I am very happy to have had the pleasure of meeting you here, and should you come this way again be assured that we shall be happy to see you. Oremus pro invicem.

Devotedly yours in Christ,

✠ DANIEL J. GERCKE,
Bishop of Tucson.

CATHOLIC MISSION
Makurdi
N. Nigeria, B. W. A.

October 28, 1941.

Dear Father:

It was on August 7th, 1941, that I received advice from Barclays Bank, Lagos, that there was a sum of money to my credit lying there. The money had been cabled from Montreal and amounted to £117. Who could possibly be the sender puzzled me until your letter of August 1st reached Makurdi on October 23rd. I am exceedingly grateful to you for your kindness, and to Father Dan Walsh for mentioning me—and that in spite of the fact that I was for a few months his assistant.

The 500 Masses are being duly said and I can assure you, you have been of the greatest assistance to us.

Here is our position at present. We are six Fathers replacing twenty-six German Fathers who have been interned. Only three Residences remain open, one at Oturkpo with three Fathers, one at Gboko with two Fathers, and Makurdi, where I reign supreme. Six other places had to be closed and no one knows when they will be reopened. The Catholics are not numerous and are poor and scattered. For years to come this Prefecture will have to depend on help from outside and at present this help is largely cut off from us through the war. We have much to thank God for. Matters might be much worse. We are far from war zones and at times were it not that the prices of all things are much higher than pre-war and that some things are rationed, it would seem as if there were no war being waged at all. The work and people are different from what we were used to in the Onitsha Owerri Vicariate but some one had to come to the north in order that all might not be lost. Financially we are not too badly off. That is because we are so few in number. If, as we hope, some new men come to our assistance, then our financial situation will have to be revised, our belts tightened and our ascetic countenances will become more haggard. However, we shall leave that for the future—and we shall still hope for the new men.

I hope that all the various undertakings in the American Province are flourishing. After the war it may be your lot to supply men and means to the various African missions as there is sure to be a period when the European Provinces will be unable to cope with the demands made on them. Would that God would grant us peace before the religious situation becomes worse.

Please continue to keep in mind our needs, at least in your prayers. Be assured of a grateful remembrance in our prayers. Wishing you everything that is good, I remain,

Most sincerely yours in Sp. Sto.

(Signed) F. Murray, C.S.Sp.

September 22, 1941
East Africa

Dear Confreres:

My most sincere apologies for this late acknowledgment of the receipt of goods which were sent out to me with Frs. Morley and Deer. When the boxes reached Moshi I was absent on long sick-leave. Upon my return to Uru other events cropped up which further prevented me from getting down to business.

Believe it or not!

And now, before we go off to the wars, ever so many thanks for everything—the steel files, Index Cards, the labor and hard work entailed in getting the things off. My compliments to those who did the packing. It was a first rate job.

The steel files, in the opinion of all, are a most practical gift and a thing of beauty. They are the nicest piece of goods in Uru Mission where beauty, Father Hayden excepted, finds not her own in any shape or form. I understand, however, that since my departure from Kilimajaro the Uru picture is about to be done up a nice dark brown. Knowing this mission well and having had several years of interesting missionary work in it, I deeply regret the fact that I was not one of the artists chosen to lend a hand with the painting. But duty calls me elsewhere—to the East African Forces in the role of chaplain. When this war is won and over (it won't be long now!) I expect to return to Uru and pick up a few odds and ends that I left there in moth balls.

Your prayers are requested for the army.

Sincerely,

T. Charles Dooley, C.S.Sp.

FERNDALE HERALD

Once again I am jotting down the events of the past month. There have been mid-semester tests.

"All right, say ninety-nine." As you know this is the famous medical expression. Here in Ferndale the doctor was repeating this phrase to each of the philosophers at their recent physical examination. Everybody was happy when he received the medical O.K. It is encouraging to discover that the army of Christ is stocked with such fine specimens of young manhood. We hope that the angel who is appointed to examine their spiritual strength is just as pleased as the doctor.

On November 6, it was our pleasure to extend our sincere congratulations to one of our professors, Father Maguire, on the occasion of the silver jubilee of his ordination. The celebration was held at the Novitiate. We enjoyed a free afternoon, but like many free days —it rained. I do not know why the sun shines so brightly while students are busily engaged with their classwork and then disappears when studies are temporarily discontinued.

Although the outside manual labor has been practically discontinued for the year, there are still several improvements in progress. Father Strmiska has a group occupied in keeping the property beautiful, providing winter quarters for the ducks, extending the new Roman Road, etc.

As the politician might say in his best oratorical manner: "While in Europe the people are throwing bombs at each other, here in America on this glorious day of November 11, we are tossing footballs to and fro." This is how we spent the twenty-third anniversary of the signing of the Armistice. The theologians, after their surprising set-back at the hands of the Philosophers a few weeks before, by dent of consistent short passes, finally conquered by a score of 13-8.

Our theatrical season was officially opened on Wednesday evening, November 19, with the presentation of a comedy. As the curtain closed the actors were given a "big" hand for their successful effort to keep scholastics entertained for two hours.

Up here in Connecticut we celebrated Thanksgiving on Thursday, November 20. The day was a delightful twenty-four hours. In the morning the traditional East-West clash resulted in a victory for the East, 18-12. At twelve everyone walked to the refectory with a big smile on his face, a smile that developed into gracious proportions as the turkey appeared.

With the opening of another Ecclesiastical year, we are praying that all of you will have a very happy and fruitful one in our Lord's vineyard.

RIDGEFIELD

For the incredulity we showed to those who told us that time would actually fly, we here humbly beg pardon. Experience forces us to it. We little thought, those first humid days of August, that when we had reached these frosty ones in December we should look back and say to ourselves, "It seems as though we got here only yesterday." But we have done so. It is difficult—very difficult—to realize that this **is** December, that we have been here four months, that an eagerly awaited Thanksgiving has come and gone, and that a still more eagerly awaited Christmas is fast approaching. Tempus fugit in reality and for the first time we know how fast it can.

You read a little too late what we write a little too soon—but hearts and hopes are always prompt—and so we extend to you heartily and hopefully, "Best Wishes for a Merry Christmas."

During the past month we received visits from Father Provincial and Father Fitzgerald. A number of Scholastics also spent a day here—most enjoyable on our part. On December 7, we welcomed the arrival of a new postulant brother.

KERNELS FROM CORNWELLS

After the short breathing spell of vacation, Cornwells has resumed its measured and uneventful course. It takes a few days after each vacation for the students to adjust themselves to the routine; the temperature outside is zero, and the enthusiasm for studies registers a few degrees below.

However, we are snapping out of it gradually, and the chief contributory factor for this is the interest in sports. The almost sensational record attained in basketball in the past two years is to be maintained, if our initial efforts are any indication. The chief handicap in our basketball efforts, viz. the paucity in numbers, is more than compensated for by the able leadership of our sub-director, Father Jas. Sheridan. Already we have met three outside teams. The first game was against the Harriman Boys' Club. At first it looked as if the visiting team was going to pull a Luftwaffe, but Father Sheridan displayed that generalship which so distinguished his illustrious grand-uncle in the battle of Cedar Creek. He ordered his men to wait until they saw the whites of the enemies' eyes (aren't you thinking rather of 1776?—Ed.), and so rolled up a victory of 11-10. The next game was when the Bristol Midgets met our Minims. Our juniors led through the game, but went down in the extra "sudden death" period. We may as well stop beating about the bush and say that we were defeated, 21-19. The Varsity team again rendered a good account of itself when it defeated a team from St. Joseph's House, 31-20. The tough programme ahead, however, is making us keep our fingers perpetually crossed, for we have to meet invading teams from Lambertiville, N. J., De Andreas Club from Philadelphia, and the Reading Boys' Club of Reading Catholic High School.

The teams of Dramatics are keping step with those of athletics. "Mr. Chips" was played in so many places that one would think that nothing new or distinctive could be added by another production But that is what happened on December 7. The Sophomore and Freshman classes acted before an audience of some two hundred guests, many of whom had witnessed the play before, but all of whom avowed that every minute of the three hours was a histrionic success.

This production was 100% an undertaking of the boys themselves. The work of preparation came spontaneously; encouragement on the part of the faculty was unrequired.

The High School gave us another stage success two weeks later. Father Jos. Sweeney was the director, producer and guide in a dramatization of Dickens' "Christmas Carol." The juniors filled the familiar parts to perfection: the pathos of Tiny Tim, the humerous Bob Crachett, the crotchety old Scrooge were as natural and unspoiled as when they came from the mind of Dickens. While speaking of Father Sweeney in connection with this effort, it is a natural transition to here mention his transference from Cornwells. During his short stay here in connection with the work of the Archconfraternity, he so competently fitted into the affairs of the College that his leaving for Puerto Rico is like that of an old member of the faculty. Regret for the change is shared by faculty and students.

When our lake is fine for skating, and when the whole neighborhood swarms in despite angry warnings to keep out, and when Father Jos. Duffy goes down one dark night with a shot gun and meets a couple of trespassers in a lonely part of the lane—there you have all the ingredients of a first-class murder mystery. No untoward incident has been reported as yet, or at least no bodies have been discovered.

The Civilian Defense, Doylestown Branch, has appointed the following as air-raid Wardens: Father Jos. Duffy, Fathers Paul Lippert, Leo Kettl, Jas. Sheri-

dan. Auxiliary Air Wardens: Brothers Hyacinth, Matthew, Francis.

Father Kettl has added an appropriate and needful feature to the private devotions of the scholastics in the form of a Novena to Our Lady of Victories. The form of the Novena contains special prayers for our soldiers and sailors, an appeal for peace and victory.

The artistic genius latent in Father Ed. Dooly has been brought to light in recent weeks in his undertaking of painting the altars in the side chapels, an attractive piece of work in blue and gold.

Word has just come in that Father Kenneth Dolan has been transferred to St. Peter Claver's; he takes the good wishes of the Cornwells Community with him.

BULLETIN REPORTS

ST. ANTHONY'S CHURCH
Portsmouth, R. I.
1935-1940

August 7, 1940

St. Anthony's Church is located in the center of the historic town of Portsmouth in the northern part of Rhode Island. The town covers an area of twenty-four square miles and the parish is co-extensive with the town. The Church was dedicated July 14, 1901, by the Most Reverend Matthew Harkins, D.D., Bishop of Providence. The diocesan paper, the "Providence Visitor," issue of July 20, 1901, reports: "St. Anthony's Church, Portsmouth, the new mission of St. Joseph's, Newport, was dedicated last Sunday morning, the Most Reverend Bishop blessing the exterior, interior, altar and the church, after which Solemn High Mass was celebrated by the Reverend Father Deady, of St. Joseph's, with the Reverend Michael McCabe of the Apostolate Fathers, Deacon, the Reverend Father Lennon, of Fall River, Sub-deacon, and the Reverend Father Dolan, St. Joseph's, Master of Ceremonies. The Bishop was attended by the Reverend Father Craig of the Cathedral. Music was furnished by the choir of St. Joseph's, Newport. The Islanders turned out in such numbers as to more than fill the little church, at which, hereafter services will be held every Sunday morning at nine-thirty o'clock."

In May, 1908, at the request of the Most Reverend Bishop, the Parish was entrusted to the Holy Ghost Fathers. The Reverend Father Christopher Rooney, C.S.Sp., was the first pastor. At that time the census revealed that about 400 souls came under his jurisdiction. The Fathers, the Reverend Bart. J. Buckley, C.S.Sp., pastor, and his assistants, the Reverend Anthony Walsh, C.S.Sp., and the Reverend Joseph Keown, C.S.Sp., now administering the parish have the direction of 2,000 souls. The present trustees are Mr. George S. Lopes and Mr. John Lane. When the last bulletin was issued the Reverend Louis J. Ward, C.S.Sp., was pastor. After an illness of nearly six months Father Ward died at the rectory on February 7, 1935. A Solemn Requiem High Mass was sung on the morning of February 11th for the repose of his soul, his body was then taken to Ferndale for burial. Father McGlynn of Ferndale preached the eulogy in St. Anthony's and in the chapel at Ferndale.

Father Buckley, assistant to Father Ward, was appointed administrator on February 9th and pastor on February 17, 1935, with Father Keown as his assistant.

The Most Reverend Francis P. Keough, D.D., Bishop of Providence, made his first visit to St. Anthony's on November 17, 1935, and administered the sacrament of Confirmation to a class of 157 parishioners of St. Anthony's, 55 parishioners of St. Christopher's and 12 students from the Portsmouth Priory School.

Under the direction of Father Buckley, Father Keown started a Boys Sanctuary Choir. It is made up of a group of forty boys ranging in age from eight to fourteen. Gregorian Chant is used exclusively and the boys appeared for the first time at the Midnight Mass of Christmas, 1935. On February 7, 1936, they sang the Solemn Requiem Mass which marked the first anniversary of the death of Reverend Louis J. Ward.

For many years Catholic High School education was a problem to the Fathers in charge of St. Anthony's. In the town there is no High School. Where this situation exists a state law makes it mandatory for the town, at the town's expense, to send the children eligible for secondary education to the neighboring High School. In Newport there is a Catholic High School for boys and one for girls. Many of our parishioners year after year appealed to the local school board for permission to send their children to those schools. The board has always been exclusively Protestant and the appeal of the Catholic parents was always ignored. Father Buckley brought this matter to the attention of the Reverend Bishop. The Bishop advised Father Buckley to have Father Keown seek election to the school board. At the November election of 1936 Father Keown was elected and was seated at the December meeting of the Board. A long and bitter struggle with the members of the school board ensued. In the Fall of 1937 Father Keown was successful in his fight for the Catholic High Schools and today more than one hundred of our children are attending them at the expense of the town.

A memorable day in the history of St. Anthony's was September 16, 1936, when His Eminence, Emmanuel Gonsalves Cardinal Cerejeira, Patriarch of Lisbon, Portugal, visited St. Anthony's. The "Providence Visitor" reported, "The little stone church was crowded to capacity yesterday afternoon when His Eminence, Emmanuel Gonsalves Cardinal Cerejeira, Patriarch of Lisbon, was welcomed to St. Anthony's by the pastor, the Reverend Bart. J. Buckley, C.S.Sp. Before the ceremonies began in the church there was a colorful procession from the rectory through a double line formed by members of the Holy Name and St. Vincent de Paul Societies. The procession was made up of Benedictine Fathers of the Portsmouth Priory, priests from Newport, Tiverton, Providence and Boston. After a brief talk to the people exhorting them to be loyal to the faith of their fathers, Benediction of the Most Blessed Sacrament was given by His Eminence, the Cardinal. After Benediction, a reception was held in the rectory where he was presented with a basket of roses and a purse."

On February 7, 1937, a complete history of the parish appeared in the diocesan paper, the "Providence Visitor."

On Easter Sunday a new Hammond organ was installed. A small bronze plaque on the organ bears the dedication: "To the honor and glory of God and to the memory of the Reverend Louis J. Ward, C.S.Sp., who gave twelve years of his life to this parish, this organ is dedicated, Easter Sunday 1937."

On Thanksgiving Day, 1937, Stella Maris Chapel was opened for the convenience of the parishioners of the Island Park district. Father Buckley said the first Mass and the Boy's Choir, under the direction of Fr. Keown, sang. On Sundays and Holydays Mass is celebrated in the chapel. Devotions also are held during the months of October and May as well as during the Holy Season of Lent.

The year 1938 was one of the darkest in the history of the parish. On Wednesday afternoon, September 21st, a hurricane devastated New England and left in its wake over 600 dead in Rhode Island. Thirty-four were dead in the town of Portsmouth. Were it not for a change in the wind Portsmouth would no longer have existed. The church and rectory were badly damaged. Despite the damage, we were able to give shelter to more than 150 people the night of the disaster. The Portsmouth Catholic Women's Club and the St. Vincent de Paul Society opened relief stations and gave aid to more than 1,200 homeless. Through his Excellency, the Governor, Robert E. Quinn, we received blankets, clothing and food. It was not until the Spring of 1939 that the good work done by the members of our parish societies was brought to a close. Many of our families were obliged to move. But Spring saw most of them returning. During those dark days, our own beloved Bishop and the Most Reverend James Cassidy, D.D., Bishop of Fall River, visited us and offered help. Bishop Cassidy of Fall River sent us $100.00 with the following note: "I wish to thank you for your great work in behalf of humanity and for your kindness to the people of my diocese who were in the stricken area. I am enclosing a small donation for the relief work." The following excerpt appeared in the Providence and Boston papers of September 30th: "The two Holy Ghost Fathers in charge of St. Anthony's Church, Portsmouth, the Reverend Bart. Buckley, C.S.Sp., and his assistant, Reverend Joseph T. Keown, C.S.Sp., have won the praise of Catholics and non-Catholics alike for their heroic work in the storm disaster. With the hurricane raging and with water sweeping over the Island Park District the two priests waded in the water to aid in the rescue work. Through their efforts homeless children of the stricken area were transferred to the Mercy Home and School in Newport which the Most Reverend Bishop of Providence had opened to the refugee children."

The Most Rev. Bishop administered the Sacrament of Confirmation on Sunday, November 6, 1938, to a class of 175, including 8 converts. Twenty-eight priests were present. At the close of the exercises the Most Reverend Bishop congratulated the Fathers and praised them for their work during the hurricane and the dark days which followed.

Armistice Day of 1939 was marked by a Solemn (Military) Requiem Mass with twenty-five priests present. The American Legionaires and Veterans of Foreign Wars marched from their halls and were present for the services. Town officials and many non-Catholics attended the Mass which was the first memorial service held in St. Anthony's. The Mass was sung by the Reverend Bart. Buckley, with Father Killeen, of Little Compton, deacon, and Father Schillo, subdeacon. Father Keown delivered the sermon. Many students of the Portsmouth Priory attended, among whom was Robert Kennedy, son of the U. S. Ambassador to Great Britain.

Each year during the month of July there is a religious summer school. Sisters of the Holy Union of the Sacred Hearts teach. These Sisters also help us with our catechetical instructions on Sundays during the year.

In the period from 1935 to 1940 there were 257 baptisms, 225 First Communions, 399 confirmed, 96 marriages and 75 funerals. The church and rectory have been repaired and a stone wall erected in front of the church property.

ST. CATHERINE'S RECTORY

Little Compton, R. I.

1935-1940

August 5, 1940

The Holy Ghost Fathers in Little Compton take care of the spiritual wants of all the Catholics in the town of Little Compton and a part of Tiverton, R. I.

The parish is about fifteen miles long and five miles wide. To enable us to minister to all the people in this extensive parish, three churches have been built. The mother church is situated at the commons, almost in the center of the parish and is dedicated to St. Catherine. The second church is built on a lake near the ocean at Seaconnet Point, about five miles south of St. Catherine's and is under the patronage of Saint Theresa. The third church is situated seven miles north of St. Catherine's in the town of Tiverton, R. I., and is dedicated to Saint Madeleine Sophie Barat.

Our Congregation is made up of several nationalities. In Saint Catherine's church almost all the people are Portuguese who came to the United States from the Azores. In St. Madeleine Sophie's the congregation is composed of French Canadians and Portuguese, and at St. Theresa's we have vacationists and working girls who are chiefly Irish and American.

It is inspiring to see these people come to Mass on a Sunday. Judges, lawyers, doctors, farmers, millionaires, poor, white and black, servant and mistress, chauffeur and master—all without distinction hastening to render homage to their common Lord and Master.

The church attendance has almost doubled since our last bulletin. In 1935 we had two Masses in St. Cath-

erine's Church and now we must have three. In St. Madeleine's the Church is crowded, and in St. Theresa's the number varies from year to year. The Sunday Masses at St. Catherine's are said at 7.30, 9.00 and 10.00 a. m. At St. Madeleine's at 8.30 a. m. and at St. Theresa's at 7.00 a. m.

We have about two hundred families scattered in this parish and it was quite a task to bring the children in for Religious instruction. Some parents had no cars; others did not have the time to bring their children to catechism. So we acquired a second-hand school bus. Now the children come to certain appointed places on the main road and they are taken to church. After catechism they are brought home again.

We hold Catechism Classes at St. Catherine's Saturday and Sunday afternoon at 2 o'clock and at Saint Madeleine Sophie's, Tiverton, Saturday morning 9.30-10.30 a. m. and at 3 p. m. on Sundays. Father D. J. Killeen is in charge of the catechetical instructions at Little Compton, while Father J. J. Todorowski cares for Tiverton.

Besides the regular days for Catechism, we also hold a summer school every day in the month of July (except Saturdays and Sundays) from nine o'clock to twelve in the morning. Five Public School teachers from Fall River and Tiverton come to Little Compton every day to teach the children. This year 118 children attended the Summer School.

The Holy Name Society has also grown in active members in the last five years and the Rosary Society almost doubled its membership.

In order to break down the barriers of prejudice and bigotry, we have established and maintained good even friendly relations with our Protestant, Puritanical Yankee neighbors. They even attend our Annual Church Bazaar and ask for Masses for some of their deceased Catholic friends.

Our relations with the Ecclesiastical and Civil authorities have always been of the best. The outstanding events in the last five years, in the annals of our parish were: the visit of the Cardinal Patriarch of Lisbon, Portugal. His Eminence, Don Manuel Gonsalves Cerejeira, to our church at Little Compton, R. I., the establishment of the Christian Confraternity Conference and the three missions given by the Rev. Maurice Driscoll, C.SS.R., in English and Portuguese.

We humbly acknowledge God's help in all these successes and pray that He may continue to shower His graces upon this parish and upon ourselves.

ST. CHRISTOPHER
Tiverton, R. I.

July 22, 1940

The Parish of St. Christopher, South Tiverton, began as a summer mission of St. Patrick's parish, Fall River, Massachusetts, and in the year 1925 a small church known as St. Peter's By-the-Sea was built for the convenience of the families who had been for some time establishing summer residences in South Tiverton.

In 1908, on the invitation of Bishop Harkins, the Holy Ghost Fathers took charge of the large territory comprising Portsmouth, North and South Tiverton and Little Compton.

St. Anthony's Portsmouth was made the parish centre with Father Christopher Rooney as its first pastor and South Tiverton with its little church became a mission attached to St. Anthony's.

Catholic families had now for sometime been taking up permanent residence in the district—there were only four such in 1890—and in 1910 their number had so increased that Father Rooney found it necessary to build the present church, seating 500, to accommodate them as well as the summer visitors. He placed the church under the patronage of his name Saint, St. Christopher.

In 1926 we find that there were some 85 families residing in the district and Bishop Hickey, seeing the difficulty of ministering to them from Portsmouth, thought it desirable to have a resident priest at St. Christopher's. So, the mission was made a separate parish in that year with Father Cornelius O'Rorke as its first Pastor.

A suitable residence now became a necessity and Father O'Rorke purchased the present large rectory which stands on four acres of ground fronting the Seaconnet River.

In 1932, after the lamented death of Father O'Rorke, Father O'Reilly was given charge of the parish.

Since the last bulletin there is little unusual to record, however we may mention that several necessary improvements have been made, notably, the painting of the exterior of the rectory at considerable expense —this was made possible by the generosity of a parishioner.

As a result of the damage done by the hurricane the re-shingling of the church roof became a necessity. After the hurricane, needless to say, we did our part in relieving the distress caused by the disaster.

There has been a slow but steady yearly increase in the number of Catholic families—now 165—with many more dufing the summer months.

The parish debt has been reduced annually to a now almost negligible figure. Last Fall we established the devotion of the Perpetual Novena in honor of Our Lady of the Miraculous Medal, held every Monday evening, with a success remarkable in a country place. The Novena, we are pleased to say, is largely attended and has attracted many people from Fall River and the neighboring parishes.

Every family in the parish is visited twice a year, once for the purpose of taking up the usual census and again on the occasion of the annual diocesan charity appeal; thus we are enabled to keep in close touch with our scattered population.

When there is not a Catholic school in a parish, the religious instruction of the children is always a source of anxiety. We meet this difficulty by bringing, in a bus, our children of grammar school age for an hour's instruction twice weekly. The lessons are conducted by two Sisters of the Sacred Heart and the priests of the parish.

For the boys and girls of High School age we do what we can, teaching Religion by means of Study

Clubs under the auspices of the Confraternity of Christian Doctrine established in the diocese, and providing social contact by means of a Young Peoples' Club with its varying, interesting and useful activities.

In connection with the C.Y.O. we have Baseball, Basketball and Swimming Clubs for boys and girls. This year in a tournament held at the end of the basketball season our boys in competition with 18 clubs in Newport County carried off the trophy and medals presented by the local Council of the Knights of Columbus.

Finally we are pleased to testify to the very cordial relations we continue to have with the Diocesan authorities.

Not long ago at a gathering of priests the Bishop bore public testimony to the "splendid but unassuming work" done by the Holy Ghost Fathers in the diocese.

HOLY GHOST
North Tiverton, R. I.

April 16, 1940

The census of December, nineteen hundred and thirty-nine, showed a marked increase in the parish of the Holy Ghost at North Tiverton, Rhode Island. The final figures showed that there were four hundred and eight families with one thousand nine hundred and ninety-six souls. Much of this increase is due to the fact that North Tiverton is a border town, separated from Massachusetts and the large city of Fall River by only the width of a street. Numbers are, however, only numbers, and their increase does not necessarily indicate a larger attendance at Church Services nor a greater total of Communions distributed.

The Assistant, Father Jones, is scouring month in and month out all the nooks of the Parish to wake up the laggards and prevail on them to send their children to the Catechism Classes. Too many seem to believe that Religion is a thing to be considered and practiced when events run according to their wishes, but to be pushed into the background when financial conditions run counter to their expectations. Many of the parishioners are of the fluctuating kind, now here, now there, following the vagaries of their kind and seeking to benefit their material welfare. Hence the religious education of the children, and more especially, their perseverance after the reception of Confirmation is a source of never-ending anxiety. Another difficulty lies in the relations between parents and children, especially among the Portuguese. Parents grasp with difficulty the insistence of the priests in regard to their children's religious practice and instruction. Church Societies are a great help in this phase of parish life.

The men and the older youths have the Senior Holy Name Society and it is an inspiring sight to witness more than one hundred and twenty men and grown boys kneeling at the Altar Rail on the day appointed for their Communion. The younger boys belong to the Junior Holy Name Society and by their regular frequentation of the Sacraments show their parents the way to the Altar. The French-Canadian women have their St. Anne's Society and their regular monthly Communion Day. The English speaking women (whose ranks have been joined by Portuguese practical Catholics), form the Altar Society and make the First Friday of the month their day of Monthly Communion. On this day, too, there are special devotions to the Sacred Heart. A large group of younger girls constitute the Children of Mary, and the school children, almost all of whom are registered at the public schools, have their Monthly Communion on the First Friday. That day is especially feted in the parish.

We have all the regular devotions: Rosary Devotions, Lenten Devotions, May Devotions, Sacred Heart Devotions, not only in June but on every Friday of the week. The Children have regular Catechism Classes on Sunday and on three other days of the week.

To promote a closer union with the Church, Father Jones has, by order of the Most Reverend Bishop, established sports, making membership in one of the Church Societies a prerequisite for admission to any athletic activity. Thus religion grows deeper and deeper into the souls of childhood and youth and furnishes a beneficial example of goodness to those whom indifference or carelessness would otherwise influence.

SPIRITUAL DIRECTORY
Instructions for Missionaries
Introduction

My dear Confreres:

For a very long time I have most earnestly desired to pass on to you some detailed instructions which may serve for your encouragement and support on the road towards that perfection in holiness, which, by the grace and mercy of God, you are striving for with zeal and perseverance. Moreover, this will be a means of keeping alive among you the spirit of the Congregation.

I am greatly ashamed to speak to you about perfection: I, who do nothing, while you continually sacrifice yourselves to give glory to God by saving souls. I, whom the Divine Master considers not worthy to share His glorious sufferings. I am ashamed when comparing myself with you, who live by suffering.

However, ignore not the directions of your useless and poor father merely because it did not please God to endow him as abundantly as you with the gift of suffering. You know that God concedes His gifts according to the manifold and varying designs of His mercy, so as, in His Divine wisdom, to attain the end of His plans, the sanctification of His creatures. He has set you apart from all eternity as victims of sacrifice, that those pitiable and degenerate souls be rescued, who from the beginning never have ceased to be under the dominion of hell. And it is for this purpose that God has accorded you excessive sufferings, thus to raise you to a high degree of holiness and love; because such victims must be holy as the Great Victim of propitiation was holy, and this by union with Him. But though I am often overwhelmed with anguish,

the thought of your incessant sorrow and hardships gives me joy, because I know that the life of this world is but an empty shadow, a dream that passes. I know that you value this life little; too well, too intimately do I understand the boundless joy of one who suffers for the glory of his God, of one who is sanctified by such blessed sorrows. And if I have not been judged worthy of this grace, which is above all other graces, I have at least been granted the joy of seeing you blessed with such favors, as God seems to accord only to His very privileged servants, to those who are most dear to Him.

But if God has not been pleased to give me the inestimable grace of saving others through suffering with His beloved Son, because He has not willed to make of me a victim of sacrifice for destitute souls, nevertheless He has given me the grace of directing in His Divine way those servants He Himself has adopted for this purpose, the servants He wills to sanctify for work among abandoned souls.

Considering the economy of grace in this world, I am your superior, and you should therefore listen to my voice as that of God; for it is He Who speaks through me. It is His divine grace that is with me. It permeates my words for this purpose alone, the sanctification of yourselves and the salvation of the souls for whose sake God wills to sacrifice you. But once admitted to eternal glory, we shall find the order changed. You will be greater than I then, because now you are blessed with sharing the sorrows of Jesus Christ, Who is the source of our calling and the principle of our sanctification. And thus His divine word is fulfilled: "The last shall be the first, and the first last."

My dear confreres, your existence on earth is a brief one. You must learn to value all things correctly and by their relation to God. Then this miserable and petty world will become to you rich and glorious. Your sorrows constitute the fountain of your wealth and glory, by the compassion of our Omnipotent God, Who abounds in goodness and love. Remain firmly and joyfully on the sacred and toilsome path where God in His goodness has assigned you. The way you follow is that of Jesus Christ, your Divine Master: proceed as He did; grow in holiness by becoming like to Him, so that others by your likeness to Christ may be sanctified in the truth of God.

Christ, because He was sent by His Father, lived solely for His Father. You too, who have been sent by Christ should live only for Him Who sent you, filled with the light of His sanctity. Our Blessed Lord, being all-holy, sanctified His sufferings for the saving of souls, and so it is that in redeeming sinners through suffering, He sanctified them in truth. But an apostle, sent by Jesus Christ, who does not strive to become holy and to supernaturalize his sorrows, does not carry divine truth to souls. The apostle must possess the very sanctity of Christ. This holiness must visibly overflow from his heart into his life of suffering and toil. Thus, with Jesus Christ his prototype, the missionary begets souls for God, because he is able to nourish them with the true life of the Saviour which he actually shares.

We all should consider ourselves consecrated victims, who, by the boundless compassion of God, are ordained to give glory to Him by saving souls through toil, fatigue, suffering and even death. And if we are not all granted the same measure of sorrow, nevertheless we are all appointed victims for the saving of souls. We all are called to share in the sanctity of our Master, Jesus Christ.

With humility and the peace of Jesus Christ in our heart let us rejoice at being summoned by God to be victims with His well-beloved Son. Those of us who are favored with much suffering, must seek their joy in their afflictions and supernaturalize them in love for Jesus. Those among us who endure least, must place themselves at the disposal of Jesus, to suffer for Him, and rather than grieve at their portion they should utilize their longings and labors to become holier, to grow in humility and in love for Jesus.

I realize profoundly, I am convinced, that God has designated all of us for purposes of extraordinary mercy, demanding rare and eminent sanctity. This made me most anxious to give these few instructions, to spur you on, with divine help, to that holiness, which our special calling claims, to which Jesus Christ in His goodness wills us to advance without delay; also to share with you whatever light I may have received.

What calamity, what frightful imposture, if you run in vain, if you become as men beating the air! And this will be the case, if sluggishness, if tepidity enter your souls; if vices, bad habits, carelessness and effeminacy; if the deformities of our fallen nature are permitted to prevail over the countless graces that would flow incessantly and would readily be multiplied, if only you were faithful.

It is difficult to see how you, as children of the Heart of Mary, could be unfaithful. But thus is our infirm and wounded nature, and all too often have we displayed our disloyalty, though Mary, our loving Mother, watched over us with particular care. I pray God, to lend to my vain and barren words, by Mary's intercession, the power, the light, the sanctity that belong to divine words, that you may find refreshment, courage, stability needed to persevere with fervor in the path to sanctity and love for Jesus.

(To be continued)

CIRCULAR LETTER OF THE MOST REV. ALEXANDRE LE ROY, C.S.Sp., D.D.

To the Province of the United States

My dear Confreres:

Here is a question frequently put to foreigners traveling in the United States: "What do you think of us?" During the two pleasant months (**May-June 1903**) spent in your midst, I have myself repeatedly heard that question, and when taking leave of you, I promised to answer you later and in writing. Hence the present letter!

It comes late indeed, but this is due to the religious upheavals in France, in the course of which, twelve of our houses have been closed, we were obliged to safeguard as best we could the interests of the Congregation, to find places for the available personnel and

while taking care of immediate needs, to make plans for the future . . .

In the meantime, the Very Rev. Fr. Provincial of the United States was engaged in an official visitation of the various houses, upon the conclusion of which he sent me a report made in due form recently agreed upon. Besides the lapse of several months has given us the chance to get a clearer view of conditions and of coming to safer decisions as regards the plans which we had discussed. We have consequently no reasons for regretting this delay.

I intend, in the present letter, to review in turn questions concerning: the Works of the Province, the Administration, the Religious Life, Community and Priestly and Apostolic Life.

I. The Works of the Province

The Congregation was established in the United States in 1872, after the closing of its houses in Germany during the Kulturkampf. For it seems to be a habit of Divine Providence, when persecution expells the Congregations from one country, to transfer them to another where they are enabled to broaden and multiply their work for the saving of souls.

The first communities were founded in the Diocese of Green Bay, but these we no longer possess. The oldest of our houses which we still own is that of St. Mary's, Sharpsburg, which dates from 1874. Four years later we opened the college of the Holy Ghost in Pittsburgh. And then, gradually, our houses multiplied, from Michigan to Arkansas, and now these communities spread in several Dioceses of the East, number 22. They are served by 70 Fathers, 31 Brothers and a certain number of agreges and aspirants.

The Province properly so-called, having a complete organization, was established after the General Chapter of 1896.

We can classify our works in the United States in the following categories: Works of formation; works of education; parochial works; missionary works.

Works of Formation

The works of formation comprise the Junior Scholasticate, attached to the College of Pittsburgh; the Novitiate for Clerics and for Brothers, and the senior scholasticate established in Cornwells.

The Junior Scholasticate has about forty candidates distributed in classes of a 7 year study course. From these, because of the losses, we are able to obtain no more than 5 novices a year. This number is not sufficient, but it would be impossible to take care of a greater number in the present building at Pittsburgh. Hence, the unanimous wish for a special Apostolic School, consecrated to the formation of Junior students. This desire will be fulfilled in the course of the present year. The Mother House has had the pleasure of approving the plan of consecrating to that interesting work the house of Cornwells, near Philadelphia, and to set aside for the Novitiate the recently acquired property of Ferndale, Darien, Conn., in the Hartford Diocese, Province of Boston.

In a short while, therefore, the Province will possess an Apostolic School.

I take this occasion to urge all the confreres to send to it the vocations which they are able to discover. Some of us have shown meritorious zeal in this respect, others, awaiting more or less serious reasons, have done scarcely anything—and much less than many a friend of ours among the secular clergy—to make the Congregation known and to get for it devoted candidates. In the future, my dear Confreres, I expect from all of you that sign of affection toward our religious family. Each Province in principle should recruit its members within its own territory and, while maintaining its works, should provide its share of personnel for the general works of the Apostolate entrusted to the Congregation.

Following the same order of ideas, I recommend to all who in any way participate in the moral and intellectual formation of our aspirants to give to this work their utmost care and attention. These aspirants are our future confreres. We should form them as we ourselves should desire it for ourselves and we should consider them as "children" of our family, and successors who will perpetuate our work.

The Novitiate will find a better location and a more suitable building in Ferndale. Its foundation coincides with the 50th Anniversary of the Proclamation of the Dogma of the Immaculate Conception. It will be consecrated to the Immaculate Virgin, and each one of you, my dear Fathers and Brothers, will redouble labor and effort to provide the material support for this new foundation. I need not insist. This house will be the Congregation's offering for the year 1904, to Mary Immaculate, its Mother and Protector.

Each Province should have its own Novitiate, provided, according to canonical regulations, that there be a sufficient number of novices. Perhaps it will also be advisable to have the students in Philosophy at that same place. But, as regards theological students I have found, to my great satisfaction, that conclusions similar to those of the Mother House had been reached by our confreres of the United States. They shared my view namely that, for the sake of the maintenance of the spirit of the Congregation for the necessary fusions of the diverse elements, for a more uniform intellectual, sacerdotal and apostolic education of aspirants, an international Scholasticate should be established and to form in it also our young Americans. They would thus learn in their younger years the necessary spirit of detachment. They would become acquainted with ancient Europe, with the ensemble of the Congregation, with the confreres come from other countries. Through contact with them they would broaden their outlook, be fired with more apostolic zeal, and acquire

a general formation for which they would, ever after, be grateful.

We had first thought of establishing such a scholasticate in Switzerland where this very year we are opening a school, which, I hope, will render us important services. But Providence seems to have given us something even better in bringing us to England and putting at our disposal the fine establishment of Prior Park at Bath. We could establish there the Central Scholasticate for all English-speaking countries in which we are called to work. It suffices for the present to establish the principle. The future will enlighten us as to its fulfillment.

Works of Education

As regards works of education, we have the College of Pittsburgh, St. Joseph's House at Philadelphia, and our parochial schools.

When we recall the circumstances in which it was founded we realize that the College of Pittsburgh is the work of men who force their successors to believe that they were able to bear without faintness, burdens which should have crushed others than ourselves. I mean by this that I want to do homage to the energy, the intelligence and the devotion of all who, since 1878, have labored with untiring perseverance on the hill of Bluff Street. Today, we can look confidently toward the future, and for this I must congratulate the personnel of the College and the entire American Province. After all we were in need of that sort of an establishment in the United States. Let us, therefore, keep it and try to give to it a personnel that is sufficient, competent and active! Let us give it financial stability and labor incessantly that it may progress and reach heights like those attained by similar houses in Ireland.

I suggest therefore that there be held every year, as was done in May, 1904, a meeting of the professors of the house, for the purpose of exchanging ideas and of proposing advisable improvements.

I have nothing to say about St. Joseph's House, Philadelphia, except that it enters perfectly with the work of the Congregation, that it has an excellent administration and has produced excellent results.

There is perhaps a tendency—one rather common in works of this kind—of educating these "dear little homeless boys" above their social status, so that they feel lost when they are turned out into the world. I am content with mentioning this danger, and do not wish to press the point.

The parochial schools must constitute the object of the constant preoccupation of the Fathers who have charge of them. Many and easy are the mistakes which they are liable to make. Some will be tempted to abandon that work entirely to the teachers in charge and the work will then often suffer because of the Father's lack of interest. Others will not allow sufficient initiative and liberty. They will interfere with details as regard functions, persons and things, and may thereby run into trouble with the personnel and reap painful opposition. The best course consists in trying to get hold of excellent administrators, and, while giving them support and confidence to exercise a control over the running of the school, that is, both fatherly and intelligent. But, as a general rule, let us avoid meddling with the internal affairs of the communities directly in charge of these works. They are a piece of machinery which cannot be tampered with without wounding our fingers.

Parochial Works

At present we have charge in the United States of 15 parishes, of which the families are either German, Irish, Polish or French.—The question has been asked whether we are called to that sort of work. It would be unfair to answer this question by looking at these parishes in their present condition. We must see them as they were when we took charge of them. And we then discover that, perhaps, all had to be considered as truly abandoned works. Some of them are just that even today . . . But even granting that their condition has entirely changed, should we sacrifice the fruit of our toil and care and undertake new labors? Such a disinterestedness in our apostolic work would, no doubt, be highly meritorious. But we are not asked to make such an offering and it is not desirable that it should be demanded. Let us do our very best, in the meantime, in serving the parishes entrusted to us by the Bishops and which have prospered in our hands. But let us always labor in them as religious and as missionaries.

For it is quite true that there are dangers for us in such works. If we fail to be on our guard, we may insensibly adopt a manner of life that is soft and free. We, building up a "home" that is sweet and comfortable, create around us a new society of friends and live more and more in the world which we had abandoned and ever less in the religious society to which we belong. We drop one religious exercise after another, forget the interests of the Congregation, and, as happens generally for religious who have lost the spirit of their special vocation, we gradually become less regular, less devout and to say it all in one word, less priestly than the secular clergy among whom we live.

Assuredly I do not want to imply that we have reached that stage in the United States. But we are all exposed to that sort of danger, and quite naturally some become victims of it more easily than others . . .

Now, my dear Confreres, we cannot afford to forget those of us who are engaged in parochial work have the same vows, obligations and Rule as the others. Our rights and our duties are as uniform as are our responsibilities toward the Congregation to whom we owe what we are. Finally, experience as well as reason and faith teach us that the more we are attached to our religious duties the more good we shall do in

our parochial ministry, and as our religious life is weakened so also will our priestly life be less productive of spiritual fruit. Our best parish priests will always be found among those who are the best Holy Ghost Fathers.

Dear Confreres, who are engaged in parish work, never forget that you owe this position to your Congregation, that you work in its name and as its representatives. Your faults will be its faults, your merits its merits. Do not disgrace the Congregation in the parishes confided to it, but be always its worthy ambassadors.

(To be continued)

JAMES FIESER

Died March 16, 1886, Chevilly

INTRODUCTION

St. Augustine, in one of his sermons, compares our life to a piece of tapestry in which those, looking as we in our sojourn on earth do, upon the wrong side, see but the crossing of threads and mixing of colors, grasping at most but a dim idea of the beauty of the pattern which is before the eye of God, whose Providence has mapped out the course of things. In the lives of some of us, the outlines of his intervention are more distinct at every stage than in the lives of others, but in all, His fatherly care is present, and in the ways devious or direct He leads us by His love if we but permit, making our very mistakes, as well as our praiseworthy acts redound to our good. All then are not brought to God by the same way, nor to all is His will made manifest with the same rapidity or clearness. God is with some in so hidden and mysterious a manner, that it is only at last—after external and internal difficulties which seemed to lead them further from the vocation to labor for themselves and others, that their destined goal gleams forth. Others again, from the very outset, have the way cleared, and only the difficulties of interior life and advancement in virtue to be guarded against, with none of the fight against exterior circumstances.

In this latter category of souls may be placed the pious young scholastic, of whom we will give a brief sketch.

CHAPTER I

Raised amid the surroundings that a careful father and mother cast 'round their children, James Fieser's youth was such as was calculated to keep him good and pure. Like other boys he had his companions, but his mind, even in his very boyish days, took a serious turn, manifesting itself in a great love of religion.

Serving at the altar at the age of seven years, he, even when it was not necessary for him to do so, was always in the church from early morning. Frequently, too, when the boys would be at play, he would be found in his room constructing for himself a little oratory, or saying his Rosary. Always expressing his desire to become a priest, his parents left him free to talk of his inclinations in this regard neither urging nor discouraging him, saying he might do as he pleased when old enough to decide on his course of life.

In the meantime the boy was pious and edifying, especially busy in the zeal with which he sought to advance the interests of the Holy Childhood. At the age of thirteen he desired to go to work and his parents gave him permission to do so. He remained at work for two years at the glass making trade, winning the good will of all with whom he had any acquaintance. In the words of his employer, he was "Industrious and cheerful, and every one had to take a liking to him." He had few companions but the few were like himself. Accustomed to go to Mass every morning, the clergyman of the parish having heard of a situation being open at the Holy Ghost College, was reminded that the boy might suit the Fathers, as he was solidly good and industrious. Acting on a message sent him, young Fieser came to see his Pastor, and being told to go to Father Graf at the College, he proved a satisfactory candidate for the situation. He engaged himself to come at once and reside at the College. His family was somewhat surprised at his determination to leave home, seeing that he had never been content to remain away a night from his own family. As a consequence, all expected to see him return home very soon, under stress of his known home attachments. In this, however, they were mistaken. He had bidden farewell to his home for good, and had found a peace and happiness in life at the College which he had longed and prayed for. Busied about the College and attending to his allotted task of assisting in the household duties, his share of regulating and keeping in order such a large establishment, gave him ample employment. It was in the days of the early Scholasticate, of which we have already spoken, when help was scarce and the duties in the household very onerous and trying indeed. Yet the he-man never wavered in his tasks, never failed to find time to be obliging, never found time to grumble or rail at the course of affairs. His obliging disposition was the remarked of all, and won for him deservedly the esteem, as well as the good will of those about him. Recognizing, as well as he the difficulties under which he in common with themselves labored, they paid just tribute to the qualities of him, who, without being bound by the rules of the community life to consider them so much, yet found it a joy to aid them when he could. This consideration for others found its vent at last in a step he seemed to have contemplated from the first. With the happiness of being useful, and with the desire of devoting himself to God, he asked and received permission to join the brothers of the Congregation. It soon became more evident than ever that he had a decided business-like way in discharging his duties. For coming to be employed by the Fathers in many matters of business in which tact and capability were demanded, these qualities became so marked that he was soon made the purchaser of all the necessaries for the College. Nor did his energies take only the turn of buying to help others. He paid great attention to his own advancement, very diligently, taking advantage of every opportunity of self improvement afforded him, in class and out of it. Advancing with marked rapidity and winning the com-

mendation of his professors, his persistent zeal and industry, brought him a reward that, in his eyes, surpassed his merits beyond expression, and which was as the opening of Heaven to him here below.

CHAPTER II

As we have said, his general character and attainments had drawn upon him the eyes of his Professors and companions, and it was not long before he was summoned to the presence of the Director of Brothers and Father Power. Totally unconscious of any reason for blame, he yet felt disturbed at being sent for, though the smiling faces of the Rev. Fathers assured him that something pleasant was the reason of his being summoned. His expectation was quickly relieved, and it was with astonished ears that he heard himself asked if he did not desire to enter the Scholasticate and study for the priesthood. He answered at once to the call of his Superiors. His good fortune proved almost incredible to him, so great was his joy at being chosen for the career which he felt always so far beyond his reach. He had ever desired it, though holding himself unworthy and filled with humility he was willing to remain a brother forever. Now, that his desire was fulfilled of being admitted to the priesthood, he began with redoubled zeal to fit himself for his future calling. His conduct was always a source of edification to all, and his devotion to his rule was everything that could be desired. Not only its letter but the spirit was his constant care, and many a time the very wish of his superiors was anticipated, so keen an anxiety had he of doing his duty, and so mindful he of the truth that "the rule preserved will itself preserve the one fulfilling it."

Having dealt with men in his workshop days, and having seen something of the practical side of life while striving to earn his livelihood, his business-like ways tinged even his spiritual life, and it was with a marked justice and kindly charity that he would take care that God got His due from him and from others as well, with his poor assistance. All loved him, and for a candid friend and brother, whose candor could never sting, so full of gentleness was it, he had no equal in the estimation of his companions. He was friend and ready adviser to all—a check to some—the helpful brother to all as his piety and natural goodness taught him to distinguish their various needs. His sympathy and frankness won everyone, and justly so—coming from a pure and gentle heart—how gentle and kindly many remember to this day. His duty at one time being that of Infirmarian, it seemed he could never attend enough to those in his charge. Unremitting in his labors for the sick, they absorbed all his attention, and earned for him in return their love and gratitude. It is no surprise then in the face of these facts that he was looked up to by all and that his preparation for the reception of the holy habit of the Congregation was marked by an ardent desire to copy our holy founder's qualities. Him he had selected as his type of what a Scholastic should be, and it seemed ever after to absorb all his ideas and give him the most intense ambition not only regarding himself but the future labors of those who like himself are the founder's children. It ran as a vein through his actions, and the burden of his thoughts were the sayings of the Venerable Father Libermann. His probation being most satisfactory, he received the habit on the 20th of August, 1883, with two companions, who, like himself, have since gone to their brethren in Heaven, and from that time till the day his eyes closed to earth, his strict observance of the letter of his engagements made on his reception cannot but prove a blessed example of exalted virtue to those who spent those years with him. Every human heart has its own struggle, and if God rids our paths of external difficulties in the way of salvation, He often permits the spiritual combat to be the more persistently waged. Whether beset, however, by external crosses or internal conflicts, the young scholastic went calmly and peaceably on his course, ascending the mount of virtue, so that in truth he grew spiritually rich in the short period of his new life. To all appearances nothing marred the even tenor of his existence; but, as no one naturally loves self-sacrifice, and as the struggle against self is never halted by a truce, and his victories must have been great and many considering how he shouldered the burdens of others when he could and might do so. His joy was to be the friend in need to everyone, no matter how much in comparison his own needs claimed consideration. Such was the main trait underlying his character—a trait that showed itself under all circumstances and to all persons according to their necessities. Like his Divine Master he strove to be "all things to all men," and with this love of neighbor, how great must have been his love of God?

In consequence he found a place in the affections of all.

CHAPTER III

His course at Pittsburgh had been marked with success, when it was determined by his Superiors that he and some companions should repair to France to make their Philosophy and Theology at Chevilly, as well as learn at the fountain head of the Congregation the lessons of those who had known the heart of its founder and had imbibed the spirit which he desired should animate all marching under his Captaincy. In 1882, therefore, Mr. Fieser and two companions sailed for France. This change proved but the source of new victories for the young man and those accompanying him.

The life different in many ways from what it had been in America and the language new and difficult, would seem to be circumstances which would lead the young friends from the same country to seek each other's society. Zealousness, however, in their duty, they determined that no selfishness should sway them in the matter of association, and they laid down the rule which all followed strictly, that they should associate with others not their countrymen, that they should be truly brothers to all, and that English was not to be spoken, save in the walks when permitted by the rule. No small difficulty and bar to selfishness this; yet strictly adhered to, though it will not be surprising nor blameworthy to say that the young friends made up for past time, when they felt free in conscience to

converse in their own tongue and in each other's society. None more self-denying and none more happy than our young scholastic amid that pious loving group. His nature was always sunny, and it lost nothing by its being transplanted to new scenes. He found extra source of mirth in every enjoyable item of life at the scholasticate. Soon, however, there was evident a change in his physical health, though his spirits never flagged or seemed to be affected by his bodily condition. Having caught a severe cold, a cough seemed to slightly trouble him, but so slightly that no one paid any attention to it at first. After some time its frequency increased, but he made so little of it to his Father Director that no regard was paid to it consequent on his own representation and request. That he might not draw too much attention to himself, he became more cheerful than ever, and though he suffered from his condition, he succeeded in hiding the fact and distracting attention from his ailments; so that all were persuaded that it would soon pass away. It became evident, however, that the cough was growing harder and its paroxysms more wearing on him, but when anyone of his friends remarked to him that he had better attend to it, he would say, "Oh, I'll be all right in a short time." Finally, on receiving the answer several times, one of them remarked, "John Brady said the same thing, and we all know how it ended with him."

This seemed to awake in him some idea of his probable condition, for he answered, "I did think of that as my chest has hurt me lately. I would like well enough to die as I feel prepared, yet I want to work for the American Mission and so I'll do all I can to cure myself."

He went to his Director who had the young man examined by his physician, only to find that serious lung trouble had already manifested itself. He was immediately relieved from all study, and treatment was begun. His leisure time was spent in reading and the letters of Fathers Libermann and Faber were his constant companions. With them he lived, and from them he drew his lessons of piety and patience which distinguished his conduct during his long illness. Resignation he possessed to the full, and vacation's beginning found him as light hearted as ever, though weaker and less promising in condition of general health. Many days found him compelled to remain in his room, and they began to be more frequent in occurrence.

Naturally his companions felt his absence from their midst, and had it not been for his constant cheerfulness when with them, they had been sad indeed. They had hoped for his company during the vacation in Normandy, but they saw that this would be almost impossible to them now. His steps, however, were to be in another direction, and that to take a course of treatment, and only hope remaining of him to future good health. One of his companions, Father Briedenbent, since dead, had received permission to go, and try the treatment from which so much was to be hoped.

He bade good-bye to his friends with heart full of trust in his speedy return to health and started out on his journey with the prayers and good wishes of all for his welfare. The first reports, however, from Mayence dampened their hopes. His health had grown worse, and the Doctors had declared his case too far gone for any remedy except the most severe, and even that would be but doubtful in its success. Yet they would do all they could for him and give him the treatment did he desire them to do so. Possessing the true courage of a martyr, he determined to carry out their treatment, and did so with a patience and perseverance that was truly heroic. He seemed to despise pain, and what he must have suffered may be judged from the fact that he had to endure having thirty-six fly blisters placed on the one spot in succession. That he must have been in torture is evident, but his manner never changed, and to the good sisters in charge of the hospital who strove to console him in his sufferings, he replied that he rather enjoyed the whole affair, "as it gave him an excellent training for his mission." Such patience and contentment as his were a revelation and great edification to all. Not like others suffering as he was, who are changeable in temper and naturally impatient—he was on the very contrary a model of peaceful heroism, not because he did not feel their trials, but because his exalted faith and willingness to suffer transformed him. Thus he continued to strive to get well until his companion's time to return to the scholasticate arrived, and even then, his advancement toward recovery proving but slight, he remained behind for further treatment. This prolonged stay proved, however, fruitless, save as an occasion of merit to his young soul, and word came at last that the young man's case was beyond hope of remedy. He was therefore sent word to return to Paris, which he did in October.

CHAPTER IV

The news of his return, sad as it was, gave joy in part to his companions, inasmuch as they knew he would now spend his few remaining days among them, and it was with affectionate anxiety that they awaited his arrival.

Three of them went to meet him at the railroad station, expecting to find him almost dead, but he met them so cheerfully and his face looked so well, that it was not until it came to his leaving the railway carriage that his real condition became evident, for it was in their arms alone that he could move. Comfortably installed in the infirmary at Chevilly, he passed the long winter months in calmly sustaining his sufferings, declaring that he had reason to be contented rather than otherwise seeing that the blisters were no longer to be borne. All felt him to be a saint, so truly did he embrace God's chastening ordeal of pain by which He chose to try his worthiness. Many, even his Director among the number, thought he was buoyed up by a false hope of recovery, and that it would be hard to convince him that his condition was hopeless, but no greater mistake was ever made, as his response to the sad news well shows. "All right; I'll try to be ready when the train comes," he replied in the most matter-of-fact way on being informed that he must soon die. To resign so calmly the ambition of one's life could not be the growth of a day's struggle, but his mind was prepared and his heart ready for the sacrifice.

It was a source of special wonder to all, in the face of his still absorbing desires to work as a Missionary in America. This was the intense ambition of his heart and his interest centered in the American Scholasticate and Missions. The scene of his happy life, the land that held his home and all dear to him naturally came much to his thoughts, and one who had experienced such joy in his scholasticate, and was so longingly looking forward to the day when he might prove one of its most earnest sons, could not but revert incessantly to that first home of his religious life with a tender affection.

Dwelling on it during the long days of illness, it was a love that entwined about his heart, and of which he would often speak to his fellow students. His admiration for our blessed founder made him feel as if he had lived in his company and imbibed his spirit, so constantly did he gauge every act by comparison to his standard. With this admiration and anxiety uppermost in his mind, no wonder he dwelt upon the future of his fellow scholastics, and those who had succeeded them in America. He would dwell with joy on the vast amount of good to be done by them in their labors, and how, if they but persevered in their unity, charity and fervor, they would be an army conquering and unconquerable. The **Esprit du corps** was his overwhelmingly. His life had been so in conformity with rule, and his love for his brethren so unwavering and unselfish, that his prayer was constantly that those who had entered on their career, and those about to enter, should be full of the virtues which, as he even in his youthfulness saw, can alone make a community perfect and efficient. "Oh" he said, speaking one day of those who were with him in the Scholasticate at Pittsburgh and of those who came after them, "Oh, if I could only talk to each of them before I die to be true brothers as we were—all affection and unity. It was perseverance in the rule that made our lives so happy together in America." Like one beholding the peace and charity of heaven, he would repeat with fond lingering on the words "Charity forever—forever Charity." That heavenly charity he was soon to taste in its fullness.

On the 18th of March, 1889, one of his companions remained in from recreation to bear him company. It was bright, crisp weather and the sick man seemed cheerful. After some time he became serious, spoke of his young days, adding, "Well! I can do nothing now for the American mission, but, I can offer my life for its success." Adding—"If the folks above" (in heaven) "can busy themselves about anything here below, they may depend on having me around, and I'm certain dear old John Brady will be with me."

That same afternoon his companion read to him from Faber's "Foot of the Cross," and it happened to be the chapter on the parting of Our Divine Lord and His Blessed Mother. After listening a while, he said gently, "Somehow or other I cannot listen to it today; it reminds me of my poor mother, and how she will feel when I am gone. I can't help thinking the end is near now." Resting quietly for a short time, he awoke and said, "Come here; what is this? My feet and hands are cold. Look at them." Perspiration stood in beads on his forehead. "It is come at last," he said. To his friend who assured him that it was but a passing faintness, he replied, "Oh no, I cannot be deceived. It is come at last, and I am longing and waiting for it. O God, how glad I am! I thought in the long nights and weary days of pain, it would never come!" It was then four o'clock in the afternoon. He asked that his Director be sent for, and said "Tell the Americans to come and wish me good-bye, and if they can to remain around a little, for I know it will be over in a few hours. But don't make a fuss about me or tell anyone else," he added "I feel my hands and feet already cold, and in a short time I will be able to talk no more." "Listen," and he drew his companion towards him—"When you go back to America say good-bye to my mother and sister and brothers, tell them how happy I am. Tell them at the College that I offer my life for the American Mission, especially the Scholasticate." Then he spoke most affectionately of one most dear to him, who had become neglectful of his religious duties, and whose welfare was his daily prayer and hope, and who, we trust, if ever these lines come to his knowledge, may remember the loving, burning, confident affection of him who prayed for him on his death bed, of the far-off grave that contains the loved form of him who looks forward to greeting him in happiness in that valley in which all men shall gather to be judged.

Soon the American Scholastics, with the Directors of Novices and of Scholastics, were assembled in his room and Extreme Unction was administered to him; he responding with fervor to the prayers offered by the Director for the dying. The Superior General happened at that time to be in Chevilly, and hearing that the young man was dying, hastened to his room, and granted him the special privilege of making a benediction for the dying. In wishing him good-bye, the Father General said to him, "You will offer up your young life for our Missions, and you are prepared to die? Is it not so?" He replied, "Yes, Very Rev. Father, I am going home." Embracing each of his companions tenderly, he sank back exhausted by the effort. The Angelus bell tolling, all knelt in prayer, he following the responses, as could be seen, by the movements of his lips. He then made an effort to lift his head, and one of his companions placing his arm around him, raised him up. Gazing at each intently in turn, he sank back murmuring the ejaculation, "Jesus, Mary, Joseph; I give you my heart, my life and my soul." He repeated this slowly twice with difficulty. Then the Divine Name fell with lingering but scarcely audible tenderness from his lips and he was striving to repeat Our Blessed Mother's Name again, when a quiver passed through his frame, and he drew a deep breath.

Thinking it had been his last, they gazed intently on his face to see the lips tightly drawn as in pain, but almost immediately they parted, and with a sigh his soul passed from earth. That Savior he imitated to the best of his power, and whose name he loved so to re-

peat, we know received him with a welcome surpassing all understanding—came to him as a little child to his Father—a child old enough to know, and wise and loving enough to follow in the footsteps of Him, who said—"He that would come after me let him deny himself and let him take up his Cross and follow me."

It but remained to his brethren in religion to pay the last loving attentions to one whom they held in such affection, and with the solemn prayers of all his friends —of the inmates of the Mission home he had hoped to leave as a priest, he was committed to his grave in the cemetery at Chevilly in the company of many such others as himself, the advance guard of the army they left behind, who have yet to bear the battle's brunt. May their end be as peaceful and as blessed of God as his was.

To those who knew him his character has proved an encouragement. Pious in the highest degree, he was business-like in his religion, without the least sentimentality, but with a solidity that could not fail to impress those about him. He could take no credit to himself for doing his duty. It was his duty, and that was all about it, no more was required. Full of gentleness and consideration toward others, for himself he had none in palliation of his own faults at all. Shrinking from notice, humble in the extreme, it is with special satisfaction we have given the details of his career—to some it may seem too minutely; yet it is only in details that the true value of any picture is found, and the pictures of lives such as his and John Brady's are cameos of virtue, and enshrined as they are in the heroism of self denial could not be grasped in their bearings with a study of the events which entered into their seemingly uneventful lives as students. Who cannot foresee the splendid characters they had the promise of becoming after their ordeal had been passed, had they been spared? Yet God knows best and wanted them for Himself. Acting in the same steady rule of duty which swayed both of these, what a future for our young men who may be permitted by God to become the foundations and solid walls of the missionary structure of our Congregation.

While their careers in general have been proposed as examples which all might very profitably imitate, there was one beautiful characteristic which both the young men of whom we have spoken possessed to perfection, and comment upon which we have reserved for these closing pages.

It being their most striking trait and is most worthy of all that can be said about it, we have devoted special consideration to it. It was their perfect purity of mind and life. If none but those who are like little children approach Him who is Infinite Holiness, poor sinners have but little enough time to return to even the first principles of child-like purity and simplicity of heart. It is a gift whose possession is most to be desired, and from it follows perfect happiness and all the other virtues. "Blessed are the clean of heart for they shall see God." Perfect in this virtue, our young brothers were indeed as children, and they wielded an influence for good over those about them that the pure hearted alone can exercise, because they alone can sway people properly. As models of stainless lives they were as crystals. Never was known the slightest expression, innuendo or example that could scandalize others, and give a loop-hole to the enemy of souls against them. With that holy horror, such as the Saints had of moral foulness, their lives were free from the faintest taint of that deadly cancer that eats up the heart of the man it once depraves, and which may be stayed in its ravages only by God's grace and manful courage and good will. In this they were singularly blessed, and from the fact that they sought to guard their souls from impurity and succeeded in doing so, did they draw the greatest and surest joy. To this they justly attributed all their contentment, and the lives they led showed how God must have repaid their sacrifice. Their deaths attest what manner of men they were, and already even while on earth, they were enjoying the reward promised to those who shall remember Him in the days of their youth. They saw that this was the most important virtue in a priest's life, and that if the foundation be not solidly laid, the spiritual structure is doomed to wreck and utter destruction, and the priest becomes an outcast. Their entire attention was concentrated in cultivating a holy, healthy condition of mind. Never losing time, but always busy with their duties, the dangers that beset their path were minimized by their own good will and endeavors, and God's grace did the rest. Their rule was their salvation, and to perform their duties for duty's sake, and because God so desired it, was their constant safe guard. Idleness cannot save from sin. On the contrary, it is the occasion of all evils of soul, and it is from it that pernicious activity takes its rise—never from healthy occupation of mind and heart. They learned this lesson well, recognizing not only the loathesomeness of the sin, of which idleness especially is the source, and the misery and despair following its victims, they had the manliness and grace to assert their superiority as moral beings. Practical life presents no more noble specimen of a man, than he, who is pure hearted and as a consequence, pure lived. His very countenance portrays his character and in God's service he is especially an immense influence. Those therefore who take upon themselves the duty of ministering to souls and of being the dispensers of God's mysteries, should not be merely lest his peace of heart go from him through his sinfulness. Conscious that he cannot, with benefit to himself, perform his functions as a priest, he is laboring against himself, while striving to keep up with the imposed task of laboring for others.

This all mankind can accomplish; furnish their mind with the antidote or the preventative of the fall. We can all do this, as did our two young brothers, John Brady and James Fieser. They were men pure and prayerful and energetic, and no one of us need be otherwise.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VEN. LIBERMANN

VOLUME 10 FEBRUARY, 1942 NUMBER 4

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 10 FEBRUARY, 1942 NO. 4

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

Publication Office: 1615 Manchester Lane, N. W., Washington, D. C., U. S. A
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

THOUGHT FOR THE MONTH

"Our venerable Father died whilst they were singing in the chapel the 'Magnificat' of the Vespers for the Feast of the Purification, at the verse, 'Deposuit potentes de sede, et exaltavit humiles.' The Reverend Father Le Vavasseur afterwards closed his eyes during the 'Gloria Patri.' Let us love to notice this circumstance: he died during the Magnificat, at the Vespers for the Feast of the Purification, and on a Monday, the day consecrated to the Holy Ghost, thus uniting more closely the two branches that constitute our society, as well as the two devotions which should be the object of our special worship . . ."

—Very Reverend Father Schwindenhammer.

OUR DEAD

DURING THE MONTH OF MARCH WE PRAY FOR:

Father Matthew Heitzmann, who died March 3, 1917, aged 79 years.

Father Michael Ward, who died March 7, 1908, aged 42 years.

Brother Ludolf Schoenrock, who died March 13, 1927, aged 60 years.

Father Lawrence Farrell, who died March 14, 1934, aged 65 years.

Father Thomas Molloy, who died March 19, 1928, aged 59 years.

Father Anthony Jaworski, who died March 24, 1909, aged 64 years.

Father Theodore Maniecki, who died March 25, 1929, aged 52 years.

Father Robert Tobin, who died March 28, 1900, aged 44 years.

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Father James A. Murnaghan—Opelousas, La.
Father James D. Sullivan—Isle Brevelle, La.
Father Joseph A. Griffin, Our Lady of Victory, Salisbury, N. C., first pastor and founder.
Father Stephen J. Zarko, Ferndale.
Father Charles F. Trotter, Our Lady of the Blessed Sacrament, Phila., Pa.
Father Michael V. Kanda, Natchitoches, La.
Father George C. Reardon, Arecibo, Puerto Rico.
Father Joseph F. Sweeney, Arecibo, Puerto Rico.
Father Edward J. Wolfe, Arecibo, Puerto Rico.
Father Kenneth F. Dolan, Mission Band, Residence: St. Peter Claver, Phila., Pa.

* * *

In the forenoon of January 5, 1942, the winter meeting of the Mission Band took place at the provincial residence in Washington, D. C.

In 1941 the Mission Band conducted 20 missions, 6 retreats, 13 novenas and 6 forty hours, reaching 37,435 people, hearing 34,300 confessions and distributing 69,060 communions in 14 States (Mass., R. I., Conn., N. Y., N. J., Pa., Mich., Ill., Wis., Minn., Iowa, La., Ala., Fla.).

* * *

On January 23, 1942, one acre of ground was acquired for our property in Washington, D. C., and a half acre was added on February 6, 1942.

* * *

DEPARTURES:

For Puerto Rico (San Juan), on January 8, 1942, on the SS. Coamo from Pier 13, East River, New York: Father Kenneth F. Milford; on January 16th, 1942, on the SS. Seminole, from Pier 13, East River, New York: Fathers George C. Reardon, Joseph F. Sweeney and Edward J. Wolfe.

* * *

RESIDENCE OF THE BISHOP

15 N. McDowell Street

Raleigh, N. C.

Jan. 14, 1942
Rec'd Jan. 16, 1942

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

Your letters of January 4th and 8th at hand, and I thank God that the Holy Ghost Fathers have accepted the Colored Mission of Our Lady of Victories in Salisbury. I shall be happy to have the Reverend Joseph A. Griffin as first pastor, and I wish to assure you and him of every help I can possibly give.

Thank the Lord you will not be able to go to Africa! I feel you are entirely too important to your missionaries to take such a chance.

I have instructed the Chancellor to make the insert in the Official Catholic Directory, and have notified Father Brown to make it known to the country through the N.C.W.C.

With every good wish, I beg to remain,

Sincerely yours in Christ,
(signed) ✠ EUGENE J. McGUINNESS,
Bishop of Raleigh.

* * *

OBISPADO DE SAN JUAN

Puerto Rico

DECRETO DE: DESMEMBRACION DEL TERRITORIO DE LA PARROQUIA DE SAN JOSE, **DE CAMUY,** Y DE **UNION** AL TERRITORIO DE SAN FELIPE APOSTOL, **DE ARECIBO**

* * *

NOS, EDUINO VICENTE BYRNE, por la gracia de Dios y de la Santa Sede Apostolica Obispo de San Juan de Puerto Rico,

Por las presentes Letras Nuestra y a norma de los Canones 1427 y 1428 decretamos la desembracion del territorio de la Parroquia de SAN JOSE, de Camuy, comprendido en los Barrios QUEBRADA y CIBAO, y lo unimos al territorio de la Parroquia de SAN FELIPE APOSTOL, de ARECIBO.

Por consiguiente, este Decreto de desmembracion y union de territorio muda los limites de la Parroquia de SAN JOSE, de Camuy, en su colindancia con las Parroquias de NUESTRA SENORA DEL CARMEN, de Hatillo, y de SAN JOSE, de Lares, en modo tal que la Parroquia de SAN JOSE, de Camuy, colindara por su limite SUR con la Parroquia de SAN FELIPE APOSTOL, de Arecibo, y el limite SUR OESTE de esta ultima Parroquia colindara con el limite NORTE de la Parroquia de San Jose, de Lares, mientras que el limite SUR ESTE de la Parroquia de SAN JOSE, de Camuy, en su colindancia con la Parroquia de NUESTRA SENORA DEL CARMEN, de Hatillo, sera determinado por el limite ESTE del Barrio ABRA HONDA en su colindancia con el limite OESTE del Barrio BUENAVISTA.

Dado en Nuestra residencia episcopal de San Juan de Puerto Rico, a 19 de diciembre del Ano del Senor 1941.

Obispo de S. Juan de P. R.
✠ Eduino V. Byrne,

R. Grovas,
Presbitero RAFAEL GROVAS,
Secretario-Canciller.

OBISPADO DE SAN JUAN

Puerto Rico

DECRETO DE DESMEMBRACION DE TERRITORIO DE LA PARROQUIA DE NUESTRA SENORA DEL CARMEN, **DE HATILLO,** Y DE **UNION** AL TERRITORIO DE SAN FELIPE APOSTOL, **DE ARECIBO.**

NOS, EDUINO VICENTE BYRNE, por la gracia de Dios y de la Santa Sede Apostolica Obispo de San Juan de Puerto Rico,

Por las presentes Letras Nuestras y a norma de los Canones 1427 y 1428 decretamos le desmembracion del territorio de la Parroquia de NUESTRA SENORA DEL CARMEN, de Hatillo, comprendido en los Barrios AIBONITO y BAYANEY, y lo unimos al territorio de la Parroquia de SAN FELIPE APOSTOL, de Arecibo.

Por consiguiente, este Decreto de desmembracion y union de territorio muda los limites de la Parroquia de NUESTRA SENORA DEL CARMEN, de Hatillo, en su colindancia con las Parroquia de SAN JOSE, de Camuy, de SAN FELIPE APOSTOL, de Arecibo, y de SAN JOSE, de Lares, en modo tal que la Parroquia de NUESTRA SENORA DEL CARMEN, de Hatillo, colindara por su limite SUR OESTE de esta ultima Parroquia colindara con el limite NORTE de la Parroquia de SAN JOSE, de lares.

Dado en Nuestra residencia episcopal de San Juan de Puerto Rico, a 19 de diciembre del Ano del Senor 1941.

✠ Eduino V. Byrne,
Obispo de S. Juan de P. R.

R. Grovas,
Presbitero RAFAEL GROVAS,
Secretario-Canciller.

N. B.—El limite SUR OESTE de la Parroquia de NUESTRA SENORA DEL CARMEN, de Hatillo, en su colindancia con la Parroquia de San Jose, de Camuy, sera determinado por el limite OESTE del Barrio BUENAVISTA en su colindancia con el limite ESTE del Barrio ABRA HONDA.

* * *

Ordinations will take place at Ferndale on March 2, 3, 4, 1942, with the Most Rev. Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford conferring the orders.

* * *

By decision of the provincial council dated January 9, 1942, Mr. Henry John Haley was admitted to perpetual vows. (Const. 10, par. 75 b).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

* * *

By decision of the provincial council dated January 9, 1942, Messrs. Roy Aloysius Burkhart and Thomas Patrick Crimmins were admitted to First Tonsure. (Const. 9, par. 59, b).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

By decision of the provincial council dated January 9, 1942,

Messrs. John Ridpath Schlicht
Henry Charles Schoming
John Charles Pergl
Harold Stephen McNeill
Andrew Aloysius O'Rourke
Herbert Charles Schuster
Thomas Howard Conner
William Joseph Nebel
John Joseph Gallagher
William Anthony McElroy
Joseph Bernard Zydanowicz
Paul Vincent Murray
Charles Francis Flaherty

were admited to the Four Minor Orders. (Const. 9, par. 59, b).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

* * *

By decision of the provincial council dated January 9, 1942, Mr. John Alfred Deckmyn was admitted to the minor orders of Exorcist and Acolyte. (Const. 9, par. 59, b).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

* * *

By decision of the provincial council dated January 9, 1942,

Messrs. Francis Patrick Curtin
Francis Edward Stocker
James Patrick O'Reilly
Roland Arthur Cookson
John Anthony Burns
Thomas Michael Flanagan
James Francis McNamara
John Joseph McHugh
John Paul Gilligan
John Gerald Walsh
John Robert Kanda
John Alfred Deckmyn
Henry John Haley
Paul Ambrose O'Donnell

were admitted to the subdiaconate and diaconate. (Const. 10, par. 73, d).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

* * *

By decision of the provincial council dated January 9, 1942, Messrs. Henry John Haley and Paul Ambrose O'Donnell were admitted to the priesthood. (Const. 10, par. 73, d).

George J. Collins, C.S.Sp.
Provincial Superior
Delegate of the Superior General

January 11, 1942.

CIRCULAR LETTER OF ARCHBISHOP ALEXANDER LE ROY (1904)

(CONTINUED)

Apostolic Works

We are missionaries. Missionaries we all must be and that always and everywhere. But there are ministries, outside those of education and parish works which, of their very nature, are more thoroughly apostolic. It is to these works that we should direct our attention in the United States as well as elsewhere, in as far as we feel called to them by Divine Providence. As the holy and eminent Ordinary of Philadelphia, Most Rev. Archbishop Ryan told me, "every Congregation gains always by remaining faithful to the vocation for which it was established."

Now the work that seemed most suitable to us and which we recognized as such as soon as we visited the United States, was the Colored Missions. At present we have but three houses connected with that work: St. Benedict the Moor, at Pittsburgh, St. Peter Claver of Philadelphia, and Holy Cross of Belmead. This is not much when we think of the vastness of this apostolic field. We had hoped to do more. We had attempted a beginning of organization of such a work and had even attracted the notice of the newspapers. We maintain our entire goodwill. We cannot be accused of procrastination, but may chide the newspapers for their rash anticipation.—

Our good will remains. But since the ten or twelve million Colored of the States are distributed in regularly constituted dioceses governed by Bishops, it belongs to them to invite us when and where they will. We have approached them and told them so, and have later repeated through the organ of the Holy See: "Here we are ready to help you to the extent of our ability." We are waiting for the reply, and if the answer of Bishops and of the Holy See fails to arrive, we can add that our conscience is blameless. Many are the fields in the pagan world, and plentiful the labors that await missionaries.

On the other hand we should not understand our role if we were to remain stationary. In order to obtain the permission and the means to devote ourselves to the Colored Work, which is most abandoned, difficult and despised, we must show forth an initiative, an energy and a perseverance at least equal if not superior to what we have manifested in Africa. Shall we attain that ideal? I am hoping that we will. Let us turn our eyes to that goal, prepare ourselves and await the hour of Divine Providence!

Another apostolic work frequently spoken of is that of **Diocesan Missions.** Some of you, my dear Fathers, have tried out that sort of ministry, and thereby have shown the great amount of good that can be done and the possibility of organizing it in a satisfactory way. No doubt the time for such work will come, but once more let us remain at the disposal of the Master.

The fundamental role of provinces in the Congregation is to serve as a basis for the apostolate in foreign lands, and to obtain from lands already Christian, resources and personnel for the **evangelizing of pagan countries.** The province of the United States must not be an exception to this rule. It also must cooperate in the measure of its means to realize that end and purpose of the Congregation. The United States has the honor of having furnished the first Vicar Apostolic for Africa's West Coast, Bishop Barron, and of having called us to that great mission. My dear Fathers and Brothers, love always to keep that memory alive, and never allow Africa to become estranged from the thoughts of any of you.

Finally we have been asked to give our assistance to the great Works of the Propagation of the Faith and the Holy Childhood. We have not been able to cooperate as well with the first as with the second. As regards the Holy Childhood, one of our Fathers has been long and successfully employed in its behalf and everybody has desired to do him homage for his labors. But I must confess that, on the whole, our American Confreres do not seem to have sufficient esteem for the importance of these works, and this can be said of the other religious among whom they live. Now to use an expression of Cardinal Ledochowski: "the Work of the Propagation of the Faith is so important that it is a 'necessary organ', for the mission of the Catholic Church in the world. All Catholics on earth should assist it, and all priests ought to support it." But, of all priests, the Holy Ghost Fathers, of whom 588 are at present employed in the Missions, should be the most zealous in spreading and organizing it. No serious objection can be offered against that obligation, which too many continue to misunderstand. I ask you anew, therefore, my dear Fathers, and I beg you to become practically and actively interested in the Works of the Propagation of the Faith and of the Holy Childhood in your institutions, parishes or missions. That constitutes one of your fundamental duties.

ADMINISTRATION

In this matter, my dear Fathers, I can do nothing but praise you and I get immense satisfaction in doing so. The Province of the United States has what I may call "the administrative sense." The relations with the Mother House or with the houses of the Province, the official correspondence, Councils, Retreats, the necessary changes, the financial administration, moral and material interest, the good of persons and of works, in a word, all that pertains to the Provincial Administration, receives an enlightened and attentive care which I have often remarked and now am glad to be able publicly to recognize.

As a consequence the financial situation, which formerly may have occasioned anxiety, is today almost normal, and we are able to foresee the day in the near future when the Province, free from all burdens, will be able to pursue its work with greater independence and to contribute more largely to the general interests of the Congregation. Hence I approve anew the already established custom of **quarterly reports,** and recommend instantly that in each house there be given exact, sincere and complete accounts, and that religious economy be always practiced as is expected of us.

This does not mean that during the past years there was no divergence of opinion as regards plans and methods and that there was no trace of distrust or of

dissatisfaction. What group of men could boast of being without them? But it has been my pleasure to realize, during my visit, that none of these misunderstandings were without solution, and that all were inspired by a great love of the Congregation and a desire for what would best benefit its works. There is even one remarkable characteristic of ours and one worth recalling, namely, that we are bound together by a true fraternal union, in spite of differences of origin or of aspirations.

This is a delicate subject, but permit me to deal with it with freedom and frankness.

The mighty American Republic grows daily out of the most various elements. Slowly but surely these are moulded, assimilated and unified. Without the use of violence they become Americanized. The Church acts in the same way and so does the Congregation. The national and patriotic sentiments, which are a natural extension of that of the family, belong to a domain that is sacred and that all must respect. To preserve the memory and the love of our fatherland, of its traditions, its language, is a right, and many consider it a duty. If that is so, we should frankly recognize that right or that duty to others, just as we claim them for ourselves. But as priests and missionaries we must be dominated by an interest superior to all others, the supernatural good and salvation of souls. It is that spirit that should guide us in the difficult and involved question of languages. It is the Church's rule to instruct the people using the language that the people understand. If in the United States, our Catholic people gradually adopt the one language, let us follow their example and do our best to prevent a loss of faith in the period of transition.

I do not want to end "this appraisal of the Province's Administration," without saying a word about the regular visitation of 1903-1904 and the report which was addressed to me upon its conclusion. We of the Mother House have been very much pleased with this visitation. In all our houses of the United States it has been well understood that this was a loyal effort to insure greater regularity through more detailed control.

All of us entered the Congregation in order to strive more surely toward religious, priestly and apostolic perfection. All have, therefore, a right to demand from the Congregation guidance in labors, admonition in danger, reproof for faults, so that the works may produce the greatest amount of good. Such runs the purpose of that visitation and of the report. I must congratulate the Province for having understood it.

(To be continued)

* * *

"There must be no weak souls in this congregation, which is to be all apostolic; but only fervent and generous souls, that give themselves entirely, and are ready to undertake everything, and suffer everything for the greater glory of our adorable Master."

—Venerable Libermann.

NEWS

Kilimanjaro: The new seminary will be finished by Easter. Bishop Byrne will ordain three native priests during the Ember days of next month. Fr. Fusan is the Bishop's secretary.

ENGLISH PRIEST NAMED VICE-CONSUL IN HAITI

London, Dec. 15—An English priest, Rev. Harry Smith, C.S.Sp., has been appointed honorary British Vice-Consul at Port au Prince, Haiti, with a certificate of nomination from Foreign Secretary Anthony Eden, it is announced here.

Father Smith's parents live at Huddersfield, Yorkshire. He entered the novitiate of the Holy Ghost Fathers at Grange-over-Sands in this country and completed his studies in France, where he was ordained in 1931.—Brooklyn Tablet.

ST. MARK'S CHURCH, NEW YORK

Father Kenneth Dolan, C.S.Sp., preached a Mission here from November 30th to December 7th. Every night, despite a few evenings of bad weather, the Church was crowded, and at the closing there was standing room only.

Father Dolan proved a very impressive speaker and many of the parishioners expressed their real delight in his "wonderful sermons." We hope that such a good sowing will produce an abundant harvest.

NEW WORLD ISLANDS SEIZED BY DE GAULISTS SPIRITUAL DOMAIN OF "COLONIZING" ORDER

By N.C.W.C. News Service

January 5, 1942

Washington, Jan. 2.—With the seizure of the Islands of St. Pierre and Miquelon and Ile-aux-Marins off the eastern coast of Canada by the Free French, the tides of war have spread over the spiritual domain of one of the Church's "colonizing" mission Orders.

The islands, now in the hands of the De Gaulists, from the Prefecture Apostolic of St. Pierre and Miquelon, of which the Rt. Rev. Msgr. Alphonse Poisson, C.S.Sp., is Prefect, and they are in the spiritual care of the Fathers of the Holy Ghost.

The Congregation of the Holy Ghost, whose founders were a former French lawyer and a convert Jew, was regarded so highly as a colonizing force, according to the Very Rev. George J. Collins, C.S.Sp., United States Provincial here, that it was one of the few religious Orders which were not banished by France during the anti-clerical troubles just after the turn of the century. In addition to such purely secular esteem in which the Congregation has been held, Father Collins said that the most difficult missions in the world have been entrusted to its care, in fulfillment of its mission of bringing the Gospel and culture to the world's most abandoned and benighted peoples.

(Almost simultaneously with Father Collins' description of mission work in the Islands of St. Pierre and Miquelon and Ile-aux-Marins, came word that Monsignor Poisson had made known to

the people of the islands that, after "three days of observation, reflection and prayers," he had told Admiral Muselier, head of the Free French naval forces that seized the islands, that he opposed the transfer of the islands, saying he could not recognize the De Gaulists as "the true Government of St. Pierre." Monsignor Poisson has maintained a notable aloofness from the political affairs of the islands. His message was posted on the bulletin boards of his church.)

Father Collins cited the following facts concerning the Prefecture of St. Pierre and Miquelon:

The Holy Ghost Fathers' missionary jurisdiction of St. Pierre and Miquelon comprises 4,150 Catholics, practically the entire population of the islands. Since the fall of France in 1940, the Holy Ghost Fathers of Father Collins' American Province have been securing help for the people through the French Relief Society of New York under the chairmanship of Mrs. Seton Porter. Since 1939, 1,500 French seamen have been stranded there.

CONDUCT COLLEGE

St. Pierre, the residence of Monsignor Poisson, has a parish church dedicated to St. Peter, and a mission chapel, besides the College of St. Christopher, which has 148 students, and two lower schools with 400 pupils. The personnel counts three priests, two scholastics, three Brothers and 29 Sisters.

In Miquelon, there is a parish church under the patronage of Mary Immaculate and a Catholic population of 450 souls cared for by one priest and four Sisters.

The parish church of Ile-aux-Marins is under the protection of Our Lady of Mariners and its pastor looks after the 230 Catholics there.

Father Collins explained that the islands, bleak and barren, are famed as cod fisheries.

The other French possessions in the Western Hemisphere prominent in the war news are also under the jurisdiction of the Holy Ghost Fathers. They are Martinique and Guadeloupe. Also under the Fathers' French Province are French Guiana and Devil's Island. In the latter places the Holy Ghost missionaries care for lepers and the prisoners of the famed penal colony.

82-YEAR-OLD BISHOP

Guadeloupe is the Diocese of Guadeloupe, or Basse Terre, headed by Bishop Pierre Genoud, C.S.Sp., 82 years old. It has 21 parishes, 39 Holy Ghost Fathers, 22 diocesan priests, three Dominicans, five Brothers, 63 Sisters of St. Joseph of Cluny, 43 Sisters of St. Paul of Chartres and a Catholic population of 303,851.

The Diocese of Martinique is presided over by the 41-year-old Bishop Henri Varni de la Bruneliere, C.S.Sp. His diocese embraces 20 parishes and includes a personnel of 38 Holy Ghost Fathers, three scholastics and 10 Brothers, 46 diocesan priests, 68 Sisters of St. Paul of Chartres, 14 Sisters of Our Lady of Ransom, 15 Sisters of the Holy Ghost. It has a Catholic population of 240,000.

The Vicariate Apostolic of French Guiana has a Catholic population of 19,600, besides 4,000 prisoners on Devil's Island and lepers. Assisting the 12 Holy Ghost Fathers and two Brothers, there are seven diocesan priests, 43 Sisters of St. Joseph of Cluny, 10 Sisters of St. Paul of Chartres, and 12 Franciscan Missionaries of Mary. The Vicar Apostolic is Bishop Pierre Gourtay, C.S.Sp.

The Holy Ghost Fathers of the Irish, French and American provinces are also laboring in Haiti, Puerto Rico and Trinidad.

FOUNDED BY FORMER LAWYER

The Congregation of the Holy Ghost was founded in Paris May 27, 1703, by a young French lawyer, who became a priest, Claude Francis Poullart des Places. Its object was to train missionaries for the most difficult posts in the Church, to labor among abandoned people in Christian and pagan lands, particularly in the French colonies of Asia, Africa and America.

With a small personnel and extensive mission field, the Congregation received new life in 1848, when it was united to the missionary society of the Immaculate Heart of Mary, founded by the Ven. Francis Mary Paul Libermann for the care and conversion particularly of the black race. Father Libermann was a Hebrew who entered the Catholic Church and was ordained.

The Congregation seems destined to labor in important theaters of the present war, Father Collins pointed out. Its mission map shows the Congregation's missioners in such zones of hostilities as Dakar and Libreville in the Eastern Hemisphere.

LETTERS

UNIVERSITY OF PUERTO RICO
Catholic University Center
Hato Rey, San Juan, Puerto Rico

Jan. 18, 1942.

. . . The work in the beginning was largely one of reorganization since there were no records of the members of the Club (Catholic University Center). This small office which I opened right across from the University facilitated this work and we can now boast of a well kept file of cards containing all the necessary data concerning the members.

I was able to get the office through the kindness of the Bishop and the Sisters of the Holy Trinity. It's humble, but it's a start. It was necessary that I be near the University. We carried out a rather full program of Catholic Action in the first semester and due to the splendid cooperation of both students and professors it was carried out well. There are some twenty-five Protestant ministers in the University which is something to combat. I humbly but confidently feel, however, that our group has made its presence felt.

The office, of course, makes for a more personal contact with the students. There are about three hundred members in the Centro and working at a distance it would have been impossible to come into contact with them.

The Bishop has been most kind and sympathetic towards the work. The native clergy and the Spaniards have always responded to any call on their services to preach or lecture.

All in all it's an interesting work and more than anything else requires patience. Its importance lies in the fact that these boys and girls will be those who will exert influence later on.

I do not carry a very heavy teaching schedule at the Sacred Heart Academy. It takes me quite a while to prepare the lectures and in this lies the bulk of the work. I have a course in Dogma with the First Year College, one in Moral with the Second Year and a course on Sacred Scripture with the Fourth Year. The salary ($50 a month), is some help to Father Trotter.

The Bishop goes into ecstasy each time he mentions the new Provincial House.

R. J. E.

* * *

Arecibo, Jan. 15, 1942.

. . . The Padres are all well and they are very pleased with the news of the coming of the three confreres. The work has been such that they were on the go all the time. Father Ford preached in the Church for the first time last Sunday and he is good. His Spanish is Castillian, his doctrine Roman and his delivery Irish. A splendid combination! Fr. Rondeau is sadly sacrificing his knowledge of French with the hope of acquiring the language of the gods. He is making a success of it. All of us walked in a parade last Sunday. It was for National Defense.

The Bishop is in the Virgin Islands this week. His secretary, Father Hickey, spent a week with us. During the Christmas vacation we had as visitors, Redemptorists, Dominicans, Paules, Capuchinos and Brothers of Mary.

The one thing that is lacking to our community is your long promised visit and we are hoping that it will come this year . . .

Loango, Dec. 26, 1941.
Received Jan. 22, 1942.

. . . As you doubtless know, Equatorial East Africa has sided with the Free French. Consequently we are cut off from all communication with our families and our Superiors. Still, within the last year and a half we have received from these latter three or four letters, and so I have learned your new address. There is no longer any communication either with the Congregation of the Propaganda. We are dependent entirely upon the assistance which the Colonial Government gives us, for we can no longer depend upon our Catholics to help us. The work of evangelization is being carried on as usual, although the missionaries are worn down and no new Fathers are coming. Let us hope that the entrance of the U. S. into the fray will hasten the end of the catastrophe which is overwhelming mankind and will help to bring to this topsy-turvy world a fair and lasting peace. With sentiments of respect and esteem in Our Divine Lord,

✠ H. FRITEAU, Vic. Ap.

Arecibo, Puerto Rico,
Feb. 9, 1942.

. . . The new Fathers are settled and seem to like their appointment. They are a pleasant addition to the commuity, three fine young men. Within the next two weeks we will get going on the new campos of Camuy and Hatillo. There are many good people in these parts and if I may say it a little money.

The three recent arrivals are receiving the injections against typhoid and they are taking classes in Spanish. There is no connection between the typhoid and the Spanish. Three of the padres are taking First Aid classes to help in the National Defense and I attend so many meetings of this same Defense that I feel as if I should be a general . . .

Catholic Mission, Yaounde,
French Cameroon, W. Africa,
December 12, 1941.

Received Jan. 27, 1942.

. . . I received some weeks ago the 600 Masses you sent me. But I did not receive the letter of last July which you mentioned. Many thanks for your kindness!

We received from the Catholic Medical Mission Board, 8-10 West 17th St., New York, a large consignment of medicine.

On the 28th of October five new priests were ordained for our mission. We are now 79 priests in the Vicariate. I should be very thankful if you could continue to send us Mass Intentions. With very kind wishes for Christmas and for the New Year, I am,

Yours sincerely,

✠ FR. A. VOGT, Vic. Ap.

HOLY REDEEMER CHURCH
1819 Nevada Street
San Antonio, Texas

Jan. 18, 1942.

Dear Father Collins:

Let me congratulate you on the very fine address you made at the meeting of the Confraternity of Christian Doctrine: "The Negro in the Ordinary Parish." How I wish all priests in charge of parishes or missions were animated with such zeal! I only wish I could help to bring your message to the thousands—yes thousands—who seem to think that the case of the Negro belongs only to certain organizations or to the very few who take a "fancy" for this work. With best regards and good wishes,

Sincerely in Domino,
(signed) L. J. WELBERS, S.S.J.

ST. COLUMBANS
Nebraska

January 15, 1942

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

Thanks for your kind letter of January 13. I am very grateful that you went to the trouble of consulting the State Department about contact with China. We do not have anyone in or near Washington and so are somewhat at a loss in the recent emergency.

We would very much like to get in touch with the following members of our Society in China:

William McGoldrick, St. Columban's Missions Procure, 287 Rue Maresca, Shanghai, China.

Edward J. Galvin, St. Columban's Missions, Hanyang, Hupeh, China.

Patrick Cleary, Catholic Mission, Nancheng, Kiangsi, China.

We would like to send an identical cable as follows to each of them:

"Cable news. State if anything we can do to help."

We would like to have this cable signed, "Paul Waldron, St. Columbans, Nebraska.

Now the first two addresses above are in Japanese controlled territory in China. The third address is in Chinese territory. We have already sent a cable to the third address and perhaps on this we had better wait to see if it will get through. The cable companies refuse to take cables for the first two addresses.

I am wondering if you could manage to get that through for us in the way you state and of course all the expenses will be borne by us gladly. The reason I ask you to send them for us rather than to tell us how we should send them is that it may be necessary to send them from Washington. Of course if it is not necessary to send them from Washington—I mean if you can give us the mode of procedure and we can send them from here—then we would send them from here, as our men would possibly think it strange to be getting a cable from Washington where they know we have no house. Your advice will be gratefully appreciated.

I know I am a real bother to you but would also appreciate any information you can give me as to writing to our men in China. The Chinese Embassy told us that possibly air mail letters will get through to the second and third addresses above but they omitted to tell us how to route the letters, that is, what to put on the outside of the envelope. Any information you can pick up in this regard would also be gratefully appreciated.

We received no news from our men in the Philippines since before Christmas. There are about thirty of them—some stationed in Lingayen, some in Manila and some in western Misamis on the Island of Mindanao. I suppose there is no hope of getting in touch with them either.

It is very difficult to find out from the Post Office department in a place like Omaha what is the best routing for mail. We would be very anxious to know for certain what the best and quickest route from here to Burma is, where we have about thirty priests in the northern part. Maybe someone whom you know in Washington could get this information.

Now you see all the bother that you have drawn upon yourself by your generous anxiety in our regard. In return may I promise you that during the emergency we shall take care of you in regard to Masses each month to the same extent that we have done for you last month, and that after the emergency is over we shall continue to do so if it is at all in our power and even if it entails going a little short ourselves. Your letters have been most encouraging and helpful.

One of our priests here, Father James Wilson, is the brother of one of your Holy Ghost Bishops in Africa now deceased—Most Reverend Bartholomew Wilson. We have many other connections with your Congregation. Quite a few of our priests have had their secondary education in your schools in Ireland and many of them have brothers and relatives working with your men in Africa. All send their highest regards and the assurance of their prayers for your own great work.

Very gratefully yours,
(signed) T. CONNOLLY.

ST. JOHN'S CATHEDRAL
1007 Superior Ave., N. E.
Cleveland, Ohio

(Rec'd Jan. 30, 1942)
Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N.W.,
Washington, D. C.
Dear Reverend Father Collins:

This morning I read your paper of Saturday, November 15th, 1941, ult. About ten years ago the Apostolic Delegate asked me to send whatever data I had in regard to the colored people and their conversion. I sent him a statement which was really four or five articles, giving the attitude of the American toward the colored people, and in particular, the attitude of the Catholics. It may not be of interest to you, but I will send you a few statements which I made at that time:

The Protestant Church of the South, particularly the Baptist and the Methodist, has held to the attitude of the New England Abolitionist. Harriet Beecher Stowe's story of Uncle Tom and many others of that time crystalize the sentiment developed from that attitude, it is becoming clearer and clearer each day. The Catholics before the Revolution and immediately following looked to Jefferson and his Democratic Party as their only hope. The Parties of the "No-Nothings" of Hamilton and Adams were determined to keep the Catholics, who were practically all Irish, in servitude, without franchise and without freedom of worship. The Republican Party, down to the days of McKinley and Mark Hanna, was not only opposed to the civil rights of the Catholics, but their policy and Platform were invariably anti-Catholic. When the Civil War broke out, the Republican Party was not united in the freedom of the slave; that declaration came during the war, as a war declaration.

A very prominent Catholic convert said he was asked by a non-Catholic, why practically all Catholics were Democrats. I told him the fact of the matter is, that until McKinley's campaign, there were very few Catholic Republicans indeed, and the reason there was a change at that time was because Mark Hanna, a Cleveland Campaign Manager for McKinley, boldly stated in the Senate and at the Republican Convention, and on the Republican Platform, and in writing, that the Catholic Church was not the enemy of Amer-

ica, but on the other hand she was the only power that could prevent America from becoming the Socialistic Government that Russia is today. Throughout New England there are millions of Catholic Republicans; French Canadians who came to America during the Civil War and during the time when the leaders of the country, who were the leaders of the Republican Party were seeking the help of the Catholics. That attitude on the part of the Republicans has grown stronger every day.

The attitude of the Catholics up to the time of the Civil War and to some extent, even until today, was a **political** attitude, favoring the Southern Planter and Slave Holder. Because he was loyal to the Democratic Party, who had always been the Catholics' friend and protector, Catholics of the South today are in sympathy with the Southern Planter. Politically he is opposed to the Civil Rights of the Negro and is one of the most radical and uncompromising of his foes.

Several of my uncles were in the war. My mother used to tell that one of my uncles wrote home from Vicksburg to know if he was fighting for the liberation of the Negro, and if he was, he would stand before a loaded gun and be blown to eternity.

I have always felt it was necessary for the Catholic Church to declare herself the friend of the Negro; that the Catholic Church was established for the salvation of all men, equally for the Negro as well as for the other nationalities of the world. The ideal way to present this idea is for some heroic soul, like your Father Cronenberger for example, to stand for that principle even to death, to prove beyond all doubt the sincerity of the Catholic Church.

I wish to assure you that I was very much pleased with your paper and I congratulate you on the magnificent leadership you are giving. I am proud to stand by you and will gladly co-operate with you in any way.

Sincerely,
(signed) JOS. N. F. SMITH, V.G., Pastor.

OUR LEVITES

KERNELS FROM CORNWELLS

Since the last monthly round-up of the news from Cornwells we have passed a happening, perhaps without interest to outsiders, viz.: the Mid-Term Exams. To the students, however, this is the dominant feature around which centralize our efforts of at least six months. Until after the presentation of the marks everybody was jittery, but now that the results are known, we have settled back into the accustomed blend of frivolity and work. Father Baney announced the results of the tests on Feb. 2. He prefaced his remarks by reading an excerpt from the Holy Father's encyclical on the Catholic Priesthood. He expressed the satisfaction of the faculty in the students' work for the first semester; the examination papers had rendered that work patently evident. Father Baney then called on Father Hoeger who gave an inspiring address on the relationship of Science to the complete life of a priest.

On Friday, Jan. 30, the Juniors presented a dramatization of the life of Ven. Father Libermann. In its entirety it is a production of the boys themselves, from the composition of the lines to the least detail of the stage setting. It was expected that the boys would do well, for the juniors have already displayed an uncommon ability at dramatical efforts. In this play they brought the various events in Father Libermann's life together with such unity and interest that they proved that even junior scholastics can absorb the spirit of our Founder very early. It would be an excellent play to present in schools throughout the country to foster vocations. Unfortunately we cannot take the play on tour; so we depend on the fathers of the province to send us more scholastics such as we have now in Cornwells. If any of the fathers know of good prospects have them get in touch with Father Kettl.

The Novena in honor of Fr. Libermann was observed every day by keeping in mind several very special intentions of Fathers in the Province. We hope Father Libermann interceded for us at the throne of God.

Our basketball teams have set a new high, eliminating several opposing teams with one whitewash after another, and topping the record of the last three years. If the class in Ridgefield and the First Year at Ferndale don't believe this, let them send for the score book, c/o Father Sheridan, who will also give them a blow-by-blow description of each game. The first real battle was with La Salle College Brothers. This was the first time we defeated them; also the first time that they have been defeated in three years. They came to us fresh with victories over La Salle College and La Salle Varsity. Their game with us was a spirited one. The Brothers picked up a good lead in the first quarter, but just before the first half the game swung to our favor 12-9. Our boys relaxed enough to keep the opponents from getting too close, and staved off some desperate rallies. They finished with a scoring string of 20-17. The La Salle men fought from start to the bitter end. As one of our boys expressed it, they went home "plenty hot." They threatened dire reprisals when our team goes to meet them on their floor sometime this month. Other victories were: Brothers of St. Francis, Eddington 52-17; Lambertville 27-7; Bristol 27-10; St. Joseph's House 31-20. The junior team's record does not quite parallel that of the senior, but there is some good material in the lower grades. Some of the juniors play on the Varsity team.

FERNDALE HERALD

Since the opening of the school year the scholastics have been instructed by some very interesting addresses given by men each of whom is qualified in his own field. Our guest speakers for 1941 have been Fr. Milford, who told us of Puerto Rico; Fathers Noppinger and Lucey, who gave very interesting accounts of their mission work in Africa; Fr. Strmiska, who related his experiences in Florida; and Fr. Doyle, a secular priest, who spoke of his duties as an Army Chaplain; Frs. Bradley and Roach, who spoke eloquently of the work in Oklahoma. During the past month Ferndale

was host to Mr. John Craig, K. C. S. G., who hails from Oklahoma, and is National Secretary of the Confraternity of Christian Doctrine. A gentleman known by many of our young fathers in the Mission fields, Mr. Michael O'Shaughnessy, was also a speaker at Ferndale during the past month. Mr. O'Shaughnessy's dream is to see social justice a wide-spread reality.

December 3, the Feast of St. Francis Xavier, was an appropriate day for the Departure Ceremony of our five young priests who are destined to be African missionaries. The program was characteristically missionary in arrangement: a solemn high votive Mass in Propagation of the Faith with the five future apostles of Africa as the principal officers; renewal of Apostolic Consecration and solemn Benediction in the afternoon. Very Rev. Father Provincial addressed a few remarks to the departing missionaries, and then introduced the Rt. Rev. Msgr. Thomas J. McDonnell, the National Director of the Society for the Propagation of the Faith, who inspired by his sermon as he had charmed the community by his graciousness.

The altar in the Brothers' Chapel is now adorned by a beautiful liturgical tabernacle.

Christmas brought us its usual message of joy and peace—a peace that the misfortune of war did not destroy. Rather it was a peace that was felt more keenly because of that sad situation.

RIDGEFIELD

1941 is definitely of the past now but the memory of its closing days will be ever present to us. For who could, or would, forget a Novitiate Christmas? No other experience can possibly be so sublime, yet simple, so soul-stirring, yet so satisfying. We are sure that it will always be the happiest of our memories. The weeks of hopeful waiting, crowded with hosts of fancies of what the great event would actually be like when it arrived; the days of retreat—prayerful, silent days begetting fancies of a new and better order; finally the last tense moments of the eve, the excitement of decorating, the joyful eagerness of unwrapping Christmas gifts, the curfew at eight, and, as a climax far surpassing the wildest dreams, the Mass at Midnight and the sentiments it inspired—are all well calculated to leave on our minds an impression so vivid that long after less happy scenes have been forgotten, these events will be recalled as the joyous realities of Novitiate Life.

That "1942" on the calendar is "mighty" encouraging to us. It is undeniable proof that the wheels of time are whirling far faster than we realize. The future may teach us to regret this, but for the present it is a source of great hope and satisfaction to us to know that we are already half-way around the course. We hope it is not folly to wish that the months to come fly by as quickly as those that have gone.

With little or no warning, winter stole in from the North one night last week, accompanied by his usual satellites—snow, ice, wind and tiny temperatures. Many cold feet and numb fingers were seeking relief from the biting cold, but, for us, winter can be forgiven its discomforts, since it has also good recommendations. Its first visit left us with a snow-covered hill and an icy lake. In consequence, footballs were packed away, and toboggans and skates became "the thing." Hurtling down hill at breakneck—or almost—speed, blinded by snow-spray, with only a fifty-fifty chance of being with the sled to the end is for us a novel sport. Whatever can be said of it, it certainly is not without thrills—and spills—a-plenty. The skaters also had an occasion to try their blades. The ice was five or more inches thick. To some of us it seems better to risk a spill there than on the toboggan slide, and so everybody's happy and nobody's crowded.

* * *

"In this land of the free, particularly in our beloved **South,** we discriminate against the Negro and the Latin Americans. The colored man may be a good citizen and a saintly Christian, but we shun him in the hospital, in the street car, in the railroad train and the theatre. He may be our servant but not our equal, in spite of the fact that Almighty God made him to His own image and likeness. We prefer the man whose skin is white even if his heart and soul be black. What a mockery of divine mercy to think that the Son of God died only for the white man!"

Archbishop Lucey, at the 20th annual meeting of the National Conference of Catholic Charities, October, 1941—quoted in the "Commonweal" Jan. 16, 1942, p. 321.

* * *

"Strive to be all to all, and to act towards each one according to his wants."—Venerable Libermann.

* * *

"The infallible means of being in continual mental prayer, is to possess one's soul in peace before Our Lord."—Venerable Libermann.

* * *

CONSECRATION TO THE IMMACULATE HEART OF MARY

Honor and praise, glory and love to the Immaculate Heart of the most glorious Virgin Mary, our good Mother! Amen. Most holy Virgin Mary, Immaculate Mother of my adorable Saviour Jesus Christ, I prostrate myself before the throne of your glory to consecrate to your maternal Heart all that I am and possess together with all that I am able to accomplish. I proclaim before heaven and earth that I desire to belong to you during life, at the hour of my death and throughout eternity. Glorious Queen, I belong entirely to you. Do then with me whatever you please. Protect me against the powers of Hell and against my own weakness. Instead of serving you faithfully, I have frequently offended you, and the thought of this overwhelms me with grief. Henceforth, O Sweet Mother I desire with all my heart to love and glorify you and through you, Jesus your loving Son.

Holy Guardian Angel, my protector; and all Angels and Saints, ask your most glorious Queen to take me into her arms as she once took her Holy Child Jesus. Ask her to guide my steps while I walk this earth. Ask her to receive my soul at the moment of death and to offer it to her most loving Son, that I may rejoice eternally in the glory of the Most Holy Trinity. Amen.

—Ven. Libermann, C.S.Sp.

SOUTHERN EXPOSURE

Alabama might be called the "Heart of the South," but we get our share of cold weather. I still cannot understand why they continue to build new homes sans-cellars. One of the standing jokes amongst our school children at St. Mary's is when the firemen come around annually and tell the children how to clear the house of "combustibles" from cellar to attic. And most of them live in two-room houses! . . . Perhaps you have heard of the two colored fellows who went into the recruiting office and wanted to join up in order to protect the "Bama Road." Someone had told them that if they joined up they could get into Birmingham every Saturday night! . . . The Negro Engineering Division passed through here recently and everyone stood up and took notice . . . Tuscaloosa is coming into its own with the war effort. The champion anti-aircraft gunner, who shot down nine Japanese planes, is from here. And the English student pilot who rode the tail of his plane has been adopted as another local hero. One of them is well acquainted with the Holy Ghost Fathers in England. Comes from some place over there called, Something on the Something or Other. (Grange-over-Sands. Ed.). Like, Manayunk on the "Skewkill" . . . The following actually happened. The humor was readily seen but the philosophy behind it was missed entirely. An old colored fellow was sitting on the curb-stone enjoying a good laugh. When asked the reason he said, "I went out to the country to clean up a yard for a white lady and she gave me thirty cents. I was just thinking; it cost me fifteen cents to get out there and fifteen cents to get back. Why that job didn't cost that lady anything." . . . In a recent letter from a convert who went to Detroit he tells me of the help and kind reception he got from our Fathers in that city. Won't have to worry about him falling away now . . .

ARTICLES

SPIRITUAL DIRECTORY

(Continued)

CHAPTER I

Our Obligation of Aiming at Holiness

The obligation of aiming at holiness is imposed on us by the excellence of our vocation and by the fearful consequences of failure herein. Moreover, the example and words of Our Lord, and the manner in which He formed His Apostles indicate our duty.

1. The Excellence of Our Vocation

Great and strong is God's mercy in our regard. Only sound the depths of your nothingness, examine your feebleness, your poverty and unworthiness, look back on your past; and then consider how God has sought you out to raise you to a vocation, that, if faithful to His grace, places you among the apostles of Jesus Christ.

In our feebleness we hardly had the strength to become the servants of God. His mercy has lifted and strengthened us. Once we were in a wretched condition paralyzed by our pride; by the pride of our depraved nature, and of our sins. But God delivered us from all that: not that we be ordinary servants, but to be placed among the princes of His people. And what have we done to deserve this immense favor? "Raising up the needy from the earth, and lifting up the poor out of the dunghill: that he may place him with princes, with the princes of His people." (Psalm 119).

When at last it pleased God to send His Son for the salvation of the World, He foresaw the Eternal Word made man become a victim for the salvation of the human race. He, in preparation as it were, made holy that God-man victim before immolating it. But we, who are to share the labors and sufferings of Jesus, for God's glory, by saving the world, we have been taken from the midst of wretchedness and sin by God, and He has united us to His Divine Son and to His work of sanctifying the world.

Do we wish to confound the plans of God, to make Jesus Christ ashamed of our company? But if we persist in the depravity of our fallen nature, if we do not enter the path of divine holiness, my dear confreres, this would be intensely shameful and degrading for us and our Divine Master.

Jesus has chosen and adopted us, that we may put the demon to flight and destroy his reign over souls. He has invested us with His power over hell. But if Jesus Christ does not reign in us, how can we expect to do anything in virtue of His power? How can we expect to destroy the dominion of hell, if the demon still holds sway over our souls? We cannot be both his slave and master.

Reflect that our vocation is the greatest good that God allows to any creature, that it calls for holiness consistent with the purpose of the mercy of Him Who calls, consistent with our vocation. If we fail, we are not worthy of God's loving preference, we frustrate the designs of His compassion, dishonor a glorious call, by which He would raise us above all creatures. A man called to the apostolate and invested for this end with the character of Jesus Christ, who repudiates the holiness of his Master to live as a man of the world, who keeps the faults and vices of his nature; such a man is like to a king who, with a crown upon his head, covers himself with filthy rags and spends his time in dens of vice.

2. Disastrous Consequences of Our Want of Holiness

We must not rest content with considering only the general idea of our calling. We must consider its inmost root to become convinced what an outrage to us, to souls, and to the Hearts of Jesus and Mary it would be if we stay in the common way of other men, if we remain subject to the propensities of fallen nature, its vices and defects.

You know better than I the immense dejection of the souls among whom you live, the darkness which covers them and the moral degradation in which they are steeped; you, who work in the missions, grasp a thousand times better than I do, the mystery of the mercy of God, Who became incarnate for the salvation of these people. How glorious, how like God is

this, His infinite compassion! But this mercy, with a rigor commensurate with its immensity, exacts that we be holy; for if we are not men of God, His mercy becomes void and is changed into justice which condemns us.

The Son of God, beholding the abyss of misery and corruption into which souls were cast, became incarnate to come to their aid; He passed thirty-three years on earth, as our standard and example; He taught the sacred doctrine of His Father; He suffered and died that He may draw these souls from the abyss of evil where they dwelt and where they would have remained for all eternity.

Having lavishly accomplished all that was necessary to amass the immense treasure of graces for the redemption and salvation of these souls, He sent us, furnished with all His wealth, enriched with His gifts, reinforced with His power, and clothed with His character, to liberate in His Name and by His power these souls from the dominion of hell. Woe to us if we are false and disloyal to the task, if we remain carnal men, when we need to be angels of sanctity to do the divine work of the redemption of souls. By the vileness of our character we make void the Incarnation of the Word. The toil, the sorrows, the sufferings, and the death of Jesus Christ have been in vain. And the souls burning eternally in hell because those sent to deliver them betrayed their eminent calling. These souls, do they not cry, from the depth of the abyss, that they are lost through us, that, if we had been holy as our Master was holy, we would have saved them from the eternal abyss in which they groan? Poor souls, too frail and too sick to save themselves, they now are ruined for all eternity because we, entrusted with their salvation, have failed them.

(To be continued)

CHURCH MUSIC

In the discussion of anything which concerns the Church it is most important to examine what the Holy See has to say about such a subject. Such an examination usually brings to light the setting in which such a discussion is to be placed. I mean, we are enabled to gauge the importance of the subject to the Holy See and, consequently, to us.

Permit me, then, to quote, first, from the Motu Proprio of Pius X published at the Vatican on November 22, 1903: "One of the chief duties of the pastoral office not only of this Holy See, but in every diocese of the Church, is certainly to maintain and increase the beauty of the house of God, in which the holy mysteries of our faith are celebrated. Nothing, then, should be allowed in the sacred building that could disturb or lessen the piety and devotion of the faithful; nothing especially that could offend against the dignity of the sacred rites, and that would therefore be unworthy of the house of prayer, or the majesty of Almighty God. We devote our attention today to one of the most common abuses, and one that we sometimes have to regret, even in places where everything else deserves the highest praise. We speak of abuses in the matter of singing and of sacred music for there certainly is a constant tendency in sacred music to neglect the right principles of an art used in the service of the Liturgy, principles expressed very clearly in the laws of the Church, in the decrees of the general and provincial councils, and in the repeated commands of the sacred congregations and of the Supreme Pontiffs, Our predecessors. Consequently we think it Our duty to lift Our voice without delay in order to reprove and condemn everything in the music of divine worship that does not agree with the right principles so often laid down. Therefore, We publish this instruction 'motu proprio et certa scientia' and We desire with all the authority of our Apostolic Office that it have the force of law as a canonical code concerning sacred music, and We impose upon all by our own signature the duty of most exact obedience to it."

Lest we mistake these strong words of Pius X as applicable merely in his time, thirty-seven years ago, permit me to quote from the Apostolic Constitution of Pius XI, published at the Vatican on December 20, 1928: "Pius X, twenty-five years ago, in promulgating the prescriptions of his Motu Proprio concerning Gregorian Chant and sacred music, intended first of all to stimulate and foster a Christian spirit among the faithful by wisely removing those things which were unworthy of the sanctity and majesty of the house of God. It is greatly to be deplored, however, that in certain places these wisest of laws have not been fully observed, and thus the fruit which they were intended to produce has been lost. We are well aware that some have stated repeatedly that they are not bound by these laws which were so solemnly promulgated, and that others, at first indeed, obeyed them, but gradually have come to countenance a form of music which should be entirely excluded from the house of God. In order, however, that the clergy and people alike may obey more scrupulously the rules and regulations which are to be kept holy and inviolate by the universal Church, We are minded to add a few things here which the experience of the past twenty-five years has taught us. These things We proclaim, command, and sanction resolving that this Apostolic Constitution is and shall be firm, valid and efficacious, and that it receive and have its full and complete effect, all things to the contrary notwithstanding."

These quotations are only two of many that might have been cited. But I am sure that these are sufficient to indicate the mind of the Holy See about the gravity of the subject under discussion—since the papal citations point out the preceptive, and not merely directive character of the regulations of sacred music. What I have to say, then, is not a matter of personal opinion. But it is an effort to state concisely the general principles underlying sacred music and specific directions for its use in Holy Mass and Benediction as published in papal documents, in decrees of the Sacred Congregation of Rites, in the Roman Missal and Ritual.

Perhaps it would be wise to insert here a clarification of two terms which we often use indiscriminately: namely, Liturgy and Rubrics. Liturgy is defined as a public service or duty. In a religious sense it has two

applications; in the Eastern Church liturgy has always designated the Eucharistic Sacrifice alone; in the Western Church it designates the Mass, or the whole collection of official services used in public worship—as contrasted to private devotions. Rubrics on the other hand, comprise the directive precepts or liturgical prescriptions found in the Missal and Ritual to guide the priest in the proper execution of the sacred rites: celebrating Mass, administering the Sacraments, etc. Liturgy, then, is the official worship of the Church and Rubrics comprise the directions for properly conducting that worship. Neither the Liturgy nor the Rubrics, then, are matters of personal whim or opinion.

I mention this distinction because the confusion of terms added to occasional indifference to rubrical regulations creates a rather mistaken view of sacred and liturgical music; that it is a sort of appendage to which not much attention need be paid—or that it is predominant to the Liturgy itself. And this is hardly in keeping with the definition of the Holy See (Pius X): "Sacred Music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy which is the glory of God and the sanctification of souls. It must possess, in the highest degree, the qualities proper to the liturgy itself; it must be holy and, therefore, exclude everything secular not only in itself, but in the manner in which it is presented by those who execute it."

The general, basic principle underlying music for church use is this: music and the official prayer of the Church are combined in musical-prayer, the primary purpose of which is to raise minds and hearts to God—and not to the choir-loft.

In accordance with this principle the Holy See has assigned the highest position of distinction to Gregorian Chant—the only official music of the Church. The Holy See insists that the Chant, must, in a large measure, be restored to use in the functions of public worship. Because of an unfortunate misconception of the Chant, many of us grew up with a somewhat understandable aversion to it—or rather to what we thought was Chant. Due to the years of research on the part of the Solesmes monks that misconception has been dispelled, and the Holy See has specifically recognized this fact. (The study of the Chant has been included as part of the Archdiocesan Music Syllabus in our elementary schools).

Next, in order of preference, comes Classic Polyphony, especially of the Roman School as exemplified in the compositions of Palestrina and similar composers. (It is interesting to note that non-Catholic Choral groups throughout the country are making extensive use of this music in their programs—while Catholic choirs pay little, if any, attention to it.)

Finally, there is the modern style of composition. Since this type of music has been developed to serve such secular purposes as the theater, the opera, the concert stage, the dance, and the symphony, the Holy See has warned that great care must be exercised in the use of this style for sacred church music. And with reason; for it involves a tendency to make the Liturgy appear secondary to the music. How many of us have experienced just that, with choirs singing on and on "ad nauseam," with Jenny and Johnny whooping it up in duets and solos while we waited to continue the Holy Sacrifice! Such pieces in modern style should be modeled upon the spirit of Gregorian Chant and classic polyphony, both of which are choral, not solo, types of music. Modern compositions may contain nothing secular; they must be free from theatrical or operatic themes; and their external form is not to be fashioned after the manner of secular compositions. Since it is precisely here that abuses are most evident, some practical observations are in order—observations based upon principles determined by the Holy See.

—Rev. Frank J. B. Flynn.

(To be continued)

(This article is from a paper published by the Church Music Commission, Archdiocese of Detroit. Father Flynn is Archdiocesan Director of Music.—Ed.)

GOD DEMANDS VICTIMS AND SACRIFICE

The beautiful life story and happy death of the First Scholastic who gave his life or rather who sacrificed himself for the salvation of Abandoned Souls, for the love of Jesus and Mary, has awakened thoughts of the happy days and the spirit of sacrifice of our confreres in the very beginning of our work in America.

God demands sacrifices in view of the good to be accomplished and as a token of His special love and blessing on the work to be done. In rapid succession, one after the other of the young aspirants, laid down their lives to become intercessors in heaven, to help on the good work to be done by those who would come after them, to fill their places.

John Brady died December the seventh, in 1882, on the Eve of the Feast of the Immaculate Conception.

Only a few years later, imbued with his spirit and love for the Holy Heart of Mary, Spouse of the Holy Ghost, several quitted this life for a better home where they would be able to do more good than here below.

James Fieser passed to his eternal reward, March 16, 1887. John Carey followed, October 5, 1887. John Wm. Danner, October 24, 1887. George Heilmann, January 11, 1888. John Barth, June 5, 1888. These were followed by a postulant who met with an accident, Jacob Dum, July 22, 1890. Fred Rausch departed for Heaven, April 14, Father John Walsh had scarcely landed in Africa when he obtained what he had been promised, a sure and speedy passage to his Eternal Rest. May 9, the same year as Fred Rausch, 1897. To mention only one more to complete the decade, Martin A. Hehir, nephew of our good and well known Father Hehir, died November 7, 1900.

Short notices, as far as possible, on the regretted and happy young confreres, will, please God, follow shortly.

* * *

Standing on the upper porch of the Scholastic's Home in Pittsburgh, Pa., now St. Mary's Hall, those about to leave for France, were bidding farewell to the Scholastics and passing souvenir pictures. It was a joyous scene, never to be forgotten. Happiness and

joy was pictured on the faces of those about to leave on their long voyage. They were going to finish their studies in preparation for the Priesthood, and the long desired work in the missions. They did not realize then that they would soon, very soon, be called to make the sacrifice, the heroic sacrifice that would be for the good of souls, the most abandoned souls. It was at the end of the school year in 1885. The most ardent and fervent, James Fieser, was the first one called by God, as we read in the Bulletin of 1887: "To the many deaths of Scholastics, mentioned in the last number, we must add another, that of Mr. James Fieser, who died peacefully at Chevilly, Wed., March 16. Born the 8th of October, 1863, at Pittsburgh, Pa., he had already spent 6 years at the Junior Scholasticate of the United States, where he constantly showed himself a true child of the Congregation by his piety, his regularity and his attachment to his vocation. Last year, at the end of his Philosophy, he was attacked by tuberculosis. His long and painful sickness was sanctified by a perfect religious resignation to the Holy Will of God. Animated by a great devotion to St. Joseph, he had the happiness to expire on a Wednesday, after having made his profession on his deathbed and after receiving the blessing of Our Very Rev. Father General who was present at the time at Chevilly.

* * *

John Patrick Carey, Junior Scholastic of the Community of Pittsburgh, Pa. In religion, John Mary Paul, received the habit, June 13, 1886, Died, October 5, 1887.

John Mary Paul Carey, titular Scholastic for one year and nephew of the much lamented Father Patrick Carey, of happy memory, died at his home in Boston, Mass., at the age of 18 after spending two years in our junior Scholasticate in Pittsburgh, Pa. He made himself beloved because of his affable character and was noted for his piety, his love for the rule and his unusual talents.

He was equally fervent and devoted to all his duties, studies as well as recreation. In the Summer of 1887 he went with his fellow scholastics to the Summer Home and Villa in Glenfield, Pa. Soon, however, his health began to fail and a weak spell, which he suffered in the shade of a tree, made it advisable for him to return to the city. A little later he was permitted to go to his home in Boston, where instead of improving, he grew worse, and in the month of the Holy Rosary succumbed to the same sickness which carried off his Uncle the year before: tuberculosis. It was that much dreaded disease which peopled Heaven with many in those days. Strengthened by the Sacraments of Holy Church he departed from this life, fully resigned to the Holy Will of God.

F. A. Danner, C.S.Sp.

"To live for God, and on that account, not to confine oneself to a few exterior practices of piety."

—Venerable Libermann.

"In recreation we must refresh the mind without depressing the heart."—Venerable Libermann.

JOHN WILLIAM DANNER

John Mary Paul Danner was born on Friday, Dec. 7, 1866, in Old Allegheny, now North Pittsburgh, Pa. He died at the Mercy Hospital, Pittsburgh, Oct. 24, 1887, at the age of 20. He received his first holy Communion in 1879, and was confirmed in 1880. The next year he worked at the place where his Father, Jacob William Danner, was employed, "The Union Salt Works," of Allegheny. He went to Holy Ghost College as a day scholar in 1881, making the distance of a mile and more, on foot, each day, from his home in downtown Allegheny to Wylie Ave., Pittsburgh. On one occasion he cheerfully replaced his sick brother, after school hours, at a Jewelers' and Watchmakers' Establishment, in Allegheny.

Aided by the kind pastor of St. Joseph's Church, Rev. Father Peter Kaufmann, he was able to continue his studies at the College completing the academic course.

The pastor, a true friend of the family, recognized the religious vocation of Mr. Danner and gave him his blessing and permission to enter the Junior Scholasticate of the Holy Ghost Fathers.

He entered the Scholasticate on Sept. 8, 1883, and began his collegiate studies. After having finished his studies in June, 1885, he was assigned as professor and prefect in the College. According to the testimony of his companions and Superiors he was always a model Scholastic. Well trained, having piety without affectation and great mildness of character, he was beloved by every one.

His life was angelic. It may be truly said that he had neither regrets nor temptations nor anxieties of any kind during his last long sickness. Asked by his director, a few days before his death, whether he were afraid to appear before God, he answered, "Oh! no, I loved the Blessed Virgin, I always tried to be fervent, I kept the Rule; no, Father, I am not afraid of God."

On Sunday, the day before his death, several Scholastics, during the walk, stopped at the Mercy Hospital to see him. Speaking about his sufferings, he replied in the words of Our Ven. Father: "Humanly speaking it is unbearable." On bidding farewell to his confreres he remarked that he had not yet been able to say his Rosary. We shall never forget this nor pardon ourselves for not having thought of offering to say it with him. No one suspected that we would never see him again.

His last letter manifests the same spirit of confidence and resignation. He had been sent to Sharpsburg for some time before he went to the Hospital.

Sharpsburg, Pa. Sept. 12, 1887.
J. M. J.

Dear Father:

I would have sent you word sooner about my leaving the College for Sharpsburg but on the day of my arrival I was too tired to think of doing anything. The following days passed away almost without my noticing them, besides I hoped that Frank might send you word. I was at the doctor's last Friday and he said that he thought I had improved a good deal since the last time he saw me; so as you see there is no

cause to worry about me; for as long as there is hope and some show of improvement we may judge that with the help of God everything will be all right in His own time.

Now I must finish hoping to see you soon again.

I remain, Your affectionate Son,

Jno. W. Danner.

N. B. I just noticed that I have forgotten to say a word for Mother and the rest. Give my best respects to Mother and tell her not to be too anxious about me; ask her also to excuse me this time for not writing in German. I hope to make up for it the next time. Best regards to my brothers and sisters and a hearty goodbye to Theresa if I should not see her before she leaves home. Now farewell.

J. W. D.

Father Provincial permitted him to make his profession vows Sept. 29, Feast of St. Michael. He received Extreme Unction on Oct. 2, Feast of the Holy Rosary, and on the Feast of St. Raphael took perpetual vows, a half hour before his death, Father Provincial being present.

He died on Monday, the day dedicated to the Holy Ghost, on the Feast of St. Raphael and the eve that year of the Patronage of the Blessed Virgin Mary, Oct. 24, 1887. Great privileges, no doubt, and blessings for a child of the Holy Ghost and of the Immaculate Heart of Mary, guided by the Holy Angels in such a particular manner.

A final incident: Mother was sure that he had died at about 3 o'clock Monday afternoon. The city gong heard at 3 o'clock each day struck her as something unusual and she said that she thought of her son and that he warned her of his departure.

Towards evening Father Strub, the Provincial, accompanied by another Father arrived at the house to break the news. As soon as she saw them she knew that her son had gone home to his Eternal Rest.

It is certainly interesting to know a little of those who were the first to join the Congregation in America during the last century.

The very first to come to the Scholasticate in Pittsburgh was Rev. Joseph Barth. He is the only survivor and as far as I know he is still living, retired, at East Palestine, Ohio. He had charge of the Church in East Palestine as well as the Mission in Cannolton across the border, in the Diocese of Pittsburgh. The others: Fathers David Fitzgibbon, Peter Breitenbent and Michael Boyce have gone to their Eternal Reward.

John Brady also belonged to this first class. The next class was made up by those who went to Chevilly in 1885.

The rest of their history is in the enclosed manuscript.

FATHER FRANCIS H. GRES, C.S.Sp.

(1853-1940)

Father Francis H. Gres was one of those few favored jubilarians who can take seriously their friends repetition of **ad multos annos.** He rose from the banquet table and went on living for thirteen more years. His exceptionally long life constitutes a gratifying proof that good is not always dispensed in small quantities. Born of French parents (Francois and Julie Tremollieres Gres) in Laissac, Aveyron, he began in 1853 a career that seems almost uneventful in its astounding singleness of purpose. It appears that Francis Gres put his hand to the plow very early and, far from looking back, did not even glance to the right or left. His primary and secondary studies (at Laissac and Rodez, respectively), might be conceived of as having one sole destination: Langonnet. There, from 1873 to 1877, he followed the courses in philosophy and theology and on November 25, 1877, he was ordained priest at Chevilly by Bishop Le Berre. Since this grand event occurred during his novitiate, we find him making his profession and Consecration on August 25 of the following year. Father Gres was now on the threshold of a long and active missionary career.

The missionary character of his activity, however, was not of the direct and personally gratifying kind. He was denied the glory of membership in the vanguard of the Church's Foreign Legion and was appointed instead to a professorship in St. Pierre, Martinique—a position which he retained for six years. While there, in 1881, he took his perpetual vows, and it is interesting to note that, shortly after, a letter came back from Father Emonet (then Superior General), in which these revealing sentences were contained: "I do not in the least disapprove to your desire to work some day more directly for the salvation of poor sinners, provided that it does not jeopardize your spirit of self-abandonment in the hands of God. My own experience has convinced me that a few years of teaching constitute an excellent preparation for the missionary life, due to the experience gained in the practical handling of men and affairs." Apparently, the new recruit was eager for action.

His next three appointments were hardly calculated to satisfy the desire he had expressed to Father Emonet for, as Director of the Junior Seminary in Cellule from 1884 to 1889 and teacher in Merville from 1889 to 1891, he seemed to be withdrawing more and more from actual missionary and parochial work. However, the final withdrawal into Seyssinet for a period of six months was like a strategic retreat just before victory. At the end of it he sailed for America.

Father Gres required no long apprenticeship in the field of parochial work. After two years as assistant in Saint Joachim's in Detroit, he went over to Bay City to conduct a retreat for the First Communion class and ended by staying there for the last forty-six years of his life! He was appointed pastor of the parish there in 1900 and until 1935 he was active in the fulfillment of his charge—so active, in fact, that today practically all of the material and much of the

spiritual physiognomy of Saint Joseph's stems from his wisdom and zeal. It was not until eight years after the Golden Jubilee celebration (which was observed with all due pomp and circumstance), that Father Gres was relieved of his parochial responsibilities. As "Pastor Emeritus" he was now free to take spiritual inventory and put first things first once again.

From all that has gone before, it is evident that God was particularly generous to Father Gres in the matter of time. His whole life, his appointments, his transfers, all seem to have been of a most liesurely nature. Even in this final period of his life there is no inconsistency: he spent five full years in preparation for death. Moreover, it is gratifying to note that his spiritual strength increased in direct ratio to the growth of his bodily infirmity. At last, on the twenty-ninth of June, 1940, he was taken to Mercy Hospital, where, on July tenth, at 7:25 P. M., he slept his way into heaven. Thus ended a life of smooth variety and peaceful progress, a life that was rewarded even in its death.

R.I.P.

Medieval Studies

(From *High Points of Medieval Culture*, by James J. Walsh, Milwaukee, 1938, pp. 122, 123.)

In the medieval colleges the students followed the very definite regime which seems to us so laborious and lacking in diversion that we would be prone to wonder how students could maintain their health under its exactions. Certainly if in our time students were kept with their noses to the grindstone of study so much as this we would quite surely explain all the mental breakdowns that might occur as due to it and there would be a clamor for a less severe mode of life. As a matter of fact, they seem to have had fewer breakdowns among young folks than we have in our time, when with our relaxed program of study we are appalled by the ever-increasing number of minds that give way and the fact that the age of the incidence of insanity is constantly becoming younger.

Here is their daily regulation of life as it is to be found in historians of the various universities:

4 a. m (in summer), 5 a. m. (winter) rising. During the first hour the students dressed, said their prayers and prepared for the first class.

5 or 6 a. m. One of the minor college teachers, usually called regents, gave the first lesson.

6 to 7 a. m. Breakfast, which consisted of a piece of bread that sometimes needed moistening by water. After breakfast there was study but no recreation.

8 to 10 a. m. The principal lesson of the morning was given.

10 to 11 a. m. There were disputation and argumentation.

At 11 a. m. dinner. The students were not allowed to talk at meals except on Sundays and feast days, but they listened to the reading of Scripture or the lives of the saints. Various announcements were made after dinner and there were mementoes of benefactors. Punishments and corrections which had been determined on and admonitions were given at this time followed by recreation until noon.

From 12 to 2 there were revision and interrogation regarding the morning lessons.

From 2 to 3, the sleepy period, the serious reading of some poet or orator was listened to, ne diabolus hominem inveniat otiosum.

From 3 to 5 the principal lesson of the afternoon was given.

From 5 to 6 discussion and argumentation of the lesson just attended.

At 6 supper.

At 6:30 questionings upon the lessons of the day.

At 7:30 compline and benediction.

At 8 in winter and 9 in summer, bedtime.

Robert of Sorbonne said the following of students who waste their time:

"Certain students act like fools; they display great subtility over nonsensical subjects and exhibit themselves devoid of intelligence with regard to their most important studies. So as not to seem to have lost their time they gather together many sheets of parchment, make thick volumes of note books out of them . . . which can be stolen from them by any thief that comes along, or may be eaten by rats or worms or destroyed by fire or water."

(From *Medieval Humanism*, by G. G. Walsh, S.J., N. Y. 1942.)

Medieval humanism at its best was Christian humanism. There were men in the twelfth and thirteenth centuries who combined a Hellenic passion for the truth with a Roman emphasis on law and a Christian hunger for Divine Life, for communion with God. To all this they added a quality of fancy and feeling, more rarely found in the life and literature of Greece and Rome but common enough among peoples of Celtic or Teutonic strains. Thus we shall find an Abelard, with an intelligence as luminous as a Greek's, writing moral advice as solemnly as Seneca after loving Heloise as passionately as Tristram had loved Isolde; and then turning to hymn writing in the mood of a Teuton, the music of a Celt and the manner of a Saint. In St. Thomas Aquinas everyone now recognizes one of the world's supreme intelligences. But his conscience was as delicate as his intelligence was acute; and he was no less a lover of beauty than he was a lover of truth and goodness. He was a philosopher, a Saint and an artist all in one. As for Dante, "even the most passionate and original characters of modern times seem artificial in comparison."

Introduction

Apologetics

G. F. Knight C.S.Sp.

Religion consists of the sum of those things which God expects mankind to know and do. If there be no God or if He does not care what we know or how we act, then religion becomes a very simple matter. It would consist of the single truth that we are not responsible to any higher power than that of the state and the state is not responsible to anyone at all. This is indeed the form of religion which Atheists and Agnostics hold to be true, but it is by no means the only form. There are many forms of religion, both Christian and non-Christian. Each different religious group (and the Lord knows we have enough of them), by the very fact that it is a different religious group, gives us a different form of religion. Every different religious group gives us a different version of what those things are that God expects us to know and do.

Something is definitely wrong. In the welter of confused religious beliefs, or the lack of them, that confronts us in the world today, one thing stands out clearly. If there be anything that God expects mankind to know, if there be any standards of conduct to which He expects mankind to conform, such things and such standards are unknown to the vast majority of men.

Understand the difference there is between a false version of religion and an incomplete version of it. An incomplete version contains no errors. Its defect lies solely in the fact that it is incomplete. It does not contain all that God actually requires of us. It is not a wrong account; it is simply deficient. A false version, on the other hand, contains at least one positive error. This error consists either in the inclusion of something that God does not require of us, or the positive exclusion of something that He does require. Not all that is contained in a false version need be false. A version of the multiplication table, that contains even one error, is a false version. It does not have to be wrong everywhere in order to be wrong. If one does not know what 2 plus 2 is equal to, he is ignorant, not wrong. If he says it is 5, he is both ignorant and wrong. Likewise, when one does not know what God requires him to do, he is simply ignorant, not wrong. If he denies that God requires him to do it, he is both ignorant and wrong.

Ignorance is understandable. It is our natural condition. At the time we were born each of us was in complete ignorance of everything, yet we were without error. Fortunately we have learned something since that time, so our ignorance is not complete. Unfortunately not all that we have learned is true, so we are not now without error. Who was it that said, "The trouble with modern education is not so much what they fail to teach, but the fact that they teach so many things that are not so?"

If our knowledge of arithmetic were as confused and as subject to error as is our knowledge of religion, it would be an intolerable situation. We simply would not stand for it. It is unthinkable that we could allow children to be taught in one school that 2 and 2 are 4 and in the next school that they were 5, and in another school that it did not make any difference what they were. Arithmetic is too practical a subject to be treated in that fashion. Nor would we call that man a mathematician, who said he did not know what 2 plus 2 was equal to; nor would we allow him to teach mathematics to our children.

But is the knowledge of how we are supposed to act less practical than arithmetic?

Apologetics is the application of common sense to the matter of religion. It is the recognition that error in the matter of religion is due to the acceptance of something that is not so. It is the reduction, in a scientific manner, of our knowledge of religion to a basis of certitude.

Discussing religion is always something of a ticklish problem. People are sensitive about it. It is even regarded as untactful or impolite to bring the matter up, yet error cannot be removed by refusing to examine the subject. It is folly to think that all the different versions of religion are the right version. We might as well face the facts and call a spade, a spade. No more than one of the existing versions of religion can be the true version. The others are definitely false.

No one has anything to fear from subjecting his religious belief to a systematic scrutiny. If his belief be in accord with what religion really is, it will stand the test and he will come out with the knowledge that he has the true version. If, on the other hand, his version be false, the error will be detected and he will come out with the knowledge of the true version. Error does exist in many versions of religion and the only way to get rid of the error is to examine one's own religious beliefs and discard those that have no sound basis.

Let us, at the very beginning of this inquiry, definitely discard that artificial convention which speaks of "my" religion, or "your" religion. In reality there is no more any such thing as "my" religion and "your" religion than there is "my" arithmetic and "your" arithmetic. There is such a thing as my knowledge of arithmetic and your knowledge of it, but if neither mine nor yours accords with what arithmetic really is then neither mine nor yours is arithmetic at all. It is simply a false version of it. And the fact that we may believe it to be true makes no difference whatever. It is not true. It is not arithmetic at all. So it is with religion. There is such a thing as my knowledge of what God requires of us, and your knowledge of what He requires of us. But if neither mine nor yours is in accord with what He really does require of us then neither mine nor yours is religion at all. It is simply a false version of it. And the fact that we may believe it to be the true version makes no difference whatever.

We have said that Apologetics is simply the application of common sense to the matter of religion. By Apologetics we mean the rational defense of the teachings of the Catholic Church. We mean, in other words, that common sense will show that what the Church teaches is actually what God expects us to know and do. Common sense will show that there is a God, who has told us what He expects us to know and how He expects us to act, and that the Catholic Church simply teaches what God has told us.

You will see by this that Apologetics is not Theology. It is not a study of the nature of God. Nor is it a study of the content of His teaching. It merely demonstrates the fact that He has established such a teaching and shows where that teaching may be found. Apologetics does not concern itself with what the teaching of the Church is; it concerns itself only with why the teaching of the Church is to be believed. It makes little difference what a Church teaches, unless it is actually teaching what God expects of us. For if it be teaching anything else, it is not teaching religion. And we should pay no attention to it. Yet, on the other hand, it makes little difference what a church teaches if it is teaching what God has revealed. For it is teaching what God expects us to know and how He expects us to act, and we have to accept these things whether we like them or not. If that be the way God expects us to act, that is the way we are supposed to act and that is all there is to it.

It will be seen at once that this attitude is quite other than that which is commonly assumed today, when so many people inquire what is the teaching of your church. What the doctrine is, seems to mean more to them than whether it is from God. Their attitude seems to be: whether I accept or reject the teaching of your church depends upon how its teaching strikes me. That is not a rational attitude to assume. No matter what the Church teaches, if it be teaching what God sent it to teach us, its teaching must be accepted. If they were to ask instead, what proof have you that what your church teaches is what God has revealed it would be a rational question. That is the question which Apologetics answers.

The answer to this question will have been given when the following points have been established:

1. That we have a Maker, whom we call God.
2. That God expects us to know certain things and to conduct ourselves in accordance with certain standards.
3. That Christ is God, who became man for the purpose (among others), of completing the revelation of what He expects us to know and how He expects us to act.
4. That He instituted a teaching body to bring this doctrine to the knowledge of all men and to carry on this teaching to the end of time.
5. That this teaching body consists of the teachers of the Catholic Church.

When these points have been established, we will have the proof that what the Catholic Church teaches is what God expects us to know. We will be in a position to learn how God expects us to act, that is to say, we will be in a position to learn the true version of religion.

Medieval Manners

(From the *Babee's Book*, c. 1350)

Thou shalt not laugh nor speak nothing
While thy mouth be full of meat or drink
Nor sup thou not with great sounding
Neither potage nor other thing.
At meat cleanse not thy teeth nor pick
With knife or straw or wand or stick,
While thou holdest meat in mouth beware
To drink; that is an unhonest chare
And also physic forbids it quite.

(From *High Points of Medieval Culture*, by James J. Walsh, Milwaukee, 1938, p. 124.)

College authorities were manifestly persuaded that men did not need so much sleep as we think they do at the present time. This special permission was given with reluctance, however. Masters were advised by their directors not to stay up late at night but if they needed extra time for their work to get up earlier in the morning. It is easy to understand that there was no frequent insistence on permission to take time from sleep when it was proposed that for that purpose you should get up in summer at three instead of four in the morning. It is to the medieval educators that we owe the old formula for the amount of sleep needed for different individuals:

Seven hours for a man,
Eight hours for a woman,
Nine hours for a hog.

(From *The Wanderer;* found in *The Exeter Book*, 7th century.)

No man is wise until he live
Years in the world. A wise man shall be patient,
Not too hot-hearted nor speech-hasty,
Too weak a warrior nor yet too rash,
Nor fearful nor bold nor money-greedy,
Nor too eager in boasting before he knows.
A man shall wait ere he speaks proudly,
Till lifted in soul he well knows
Whither the thoughts of his heart will turn.

Medieval Satire

The House of Rumor

(From Book III of *The House of Fame*, by Geoffrey Chaucer.)

With this worde he, right anon,
Caught me up with his talon,
And at a window in me brought,
That in this house was, as me thought—
And ther-withal, me thought it stopped,
And no-thing it about went—
And me set in the floor adown.
But what a congregation
Of folk, as I saw roam about,
Some within and some without,
Was never seen, nor shall be again,
That, surely in the world are not left
So many formed by Nature,
Nor dead so many a creature,
That scarcely, in that place,
Had I one foot-width of space;
And every wight that I saw there
Round each in other's ear
A new tiding privately,
Or else told all openly
Right thus, and said, "Knowest not thou
That is betide, lo, late or now?"

"No," quoth he, "tell me what;"—
And then he told him this and that,
And swore thereto that it was truth—
"Thus he said"—and "Thus he doth"—
"Thus shall it be"—"Thus heard I say"—
"That shall be found"—"That dare I lie:"—
That all the folk that is alive
Have not the cunning to describe
The things that I heard there,
What aloud and what in ear.
But all the wonder-most was this:—
When one had heard a thing, I wis,
He came forthright to another wight,
And 'gan him tell, anon right,
The same thing that him was told,
Before it a furlong-way was old,
But 'gan somewhat for to each
To this tiding in this speech
More than it ever was.
And was no sooner departed
From him but that he soon met
With the third; and, ere he
Could speak, he told him all;
Be the tiding true or false
Nevertheless he told him,
And ever more with more increase
Than it was at first. Thus north and south
Went every word from mouth to mouth,
And that increasing evermore,
As fire is wont to catch and go
From a spark sprung amiss,
Till all a city burned up is.
And, when that was full sprung
And waxed more on every tongue
Than ever it was, it went anon
Up to a windowe, out to be gone;
But before it might out of there pace,
It 'gan out creep at some crevice,
And fly forth faste for the nonce.

And sometime saw I though, at once,
A lie and a sad truth-saying,
That were by chance essaying,
Out at a window for to pace;
And when they met in that place,
They were a-checked both two,
And neither of them could out go;
Each other so they 'gan crowd,
Till each of them cried aloud,
"Let me go first!" "Nay, but let me!
And here I will assure thee
On condition thou wilt do so,
That I shall never from thee go,
But be thine own sworn brother!
We will mingle us each with other,
That no man, be he never so wrothe,
Shall have that one of two, but both
At once, and without his leave,
Come we at morning or at eve,
But we heralded or only whispered."
Thus saw I falsehood and truth compound.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



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OUR PROVINCE

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THOUGHT FOR THE MONTH

Jesus hath now many lovers of his heavenly kingdom, but few bearers of His Cross. He hath many that are desirous of consolation, but few of tribulation. He finds many companions of His table, but few of His abstinence. All desire to rejoice with Him, but few are willing to endure anything for His sake. Many follow Jesus to the breaking of bread, but few to the drinking of the chalice of His passion. Many reverence His miracles, but few follow the ignominy of His Cross.—The Imitation.

OUR DEAD

DURING THE MONTH OF APRIL WE PRAY FOR:

Brother Francis O'Brien, who died April 16, 1932, aged 73 years.

Brother Congal Gleeson, who died April 19, 1899, aged 57 years.

Father Henry Muespach, who died April 23, 1920, aged 72 years.

Brother Antoine Willms, who died April 26, 1922, aged 76 years.

Father John Haas, who died April 27, 1914, aged 58 years.

REQUIESCANT IN PACE!

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OFFICIAL

Father Joseph A. Pobleschek, Our Lady of the Blessed Sacrament, Philadelphia, Pa., Pastor.

Father Edward J. Quinn, St. Peter Claver, Philadelphia, Pa.

* * *

The annual retreat for the Fathers of the North will take place at Duquesne University, June 14-20, and at Ferndale, June 21-26. In the South the retreat will be at Grand Coteau, La., Oct. 19-23 and Oct. 26-30. Father Thomas J. McCarty, superior of the Mission Band, will conduct the exercises.

CIRCULAR LETTER

THE MOST REV. ALEXANDER LE ROY, C.S.Sp., D.D.

To the Province of the United States

(Continued)

Religious Life

There is a common assertion that the atmosphere of the United States is unfavorable for religious life. And since religious life is but the normal unfolding of the Christian life, that remark is tantamount to saying that the Christian life in the United States meets with obstacles not found elsewhere, or at least not in the same degree.

There, indeed, everything speaks of independence. And we here praise obedience, submission, discipline, humility, simplicity in the fulfillment of duty, wherever that duty be found. There we witness the mad race for well-being. And we talk of abnegation, mortification, purity of body and of soul. There finally, is found the triumph of comfort and abundance. And we glorify poverty.

Such a manifest contrast should not astonish and still less discourage us. Christianity in its beginning encountered it in the Roman Empire, though in it the evil was more general and more deeprooted. Yet that did not block and impede the recruiting of strong souls that would strive for evangelical perfection, and when needed, suffer martyrdom. The same can happen in America. The daily spectacle of a rush for comfort, ease, independence may be for generous and tranquil souls an additional goad to drive them on to Christian sacrifice and the integral perfection taught by the Gospel. These timeless virtues are the flower of every civilization. Let us see then where we stand!

Religious discipline, I have noticed, has not been relaxed to the extent of causing anxiety. We should calumniate ourselves in maintaining the contrary. And yet we have not remained unaffected by local conditions. There have been at times tendencies to evade discipline and obedience. Let the past be forgotten! But, in the future, let us take care not to lose the supernatural advantage of our vocation! You know, my dear confreres, that your superiors are sufficiently broadminded and goodhearted to grant you all reasonable permissions. Ask with simplicity, and with like simplicity conform to the Superior's decision.

Connected with general discipline is the question of fidelity to the religious exercises prescribed by the Rule: meditation, particular examen, visit to the Blessed Sacrament, beads, spiritual readings, three monthly and annual retreats. You would accuse me of excessive optimism, my dear confreres, if I were to say that in this matter all is well. Let us confess that in certain communities, for example in parishes, there is need for serious reform, if we want to obtain the regularity of every day which all members of the Congregation are bound to observe. No doubt missing such exercises is not of itself a sin. But it certainly deprives us of the merit that accrues to higher perfection. And when the non-observance is voluntary, does it not spring from real negligence, sloth and sensuality? Now this constitutes a sin. I therefore place the burden upon the conscience of every superior who is responsible for the fidelity to religious exercises to the extent of his jurisdiction. Every house should have its regulator, and he should have a bell to call the members to common exercises, from the rising in the morning to prayer at night.

Another point of the Rules concerns the Councils and the Monthly Meetings. Let us hold the Councils regularly and in every house. Let us interest our confreres in the progress of the work, giving to each his part of initiative and responsibility. This is the customary way with us, and it is the proper manner of administration. Let us also be faithful as regards the monthly meeting. In reading together a chapter of our Constitutions we recall our vocation and the duties involved. This monthly checking places us face to face with life's main purpose, and this is a thing we all greatly need.

More even than the desire for independence, the pursuit of comfort in the United States tempts the religious and sometimes transforms him into a scandalous example of softness and sensuality.

I am not speaking now of the gravely sinful excesses in the matter of sobriety and morality. May God preserve us who have been consecrated to the service of Our Lord and of souls redeemed by Him, from ever becoming in His Church an object of shame and scandal. But there is also that seeking for ease, a worldly spirit, an exaggerated care of our person, a concern for comfort as regards lodgings, clothes and food, a dread of all mortification and a too evident leaning toward enjoyment. These things scandalize those who discover such things in a religious. Such dispositions will be the cause of his bitter regret at the hour of death when he recalls how he should have lived and has failed to do so.

The temptation is powerful. Let us be on our guard! On the coasts of Africa, and far into the interior of the Continent, under a merciless sun, far from all civilized society, in the midst of men of different race, language and religion, sometimes of people that are savage and degraded, live multitudes of missionaries. They dwell in miserable huts, sleep on beds the austerity of which was unknown to anchorites. They eat what food they can find. They are poorly clothed. They are ill with fever and sometimes must make a premature sacrifice of their lives. In spite of it all they manage to laugh at wretchedness, at pain and even at death, for they bear it all for God and for souls!

Now these missionaries belong to your religious family. They are your brothers. Placed in quite different conditions, be not unworthy of them. Flee from sensuality as from a danger and a shame! Love suffering!

And now what shall we say of Religious Poverty? This especially, my dear confreres, is hard for you to practice, and hence you must have a particular watch over yourselves in this matter. Before all, let us recall the principle which binds us in conscience. As religious we have renounced in the presence of God and for love of Him, the use of all property. This vow we have taken. As long as we are not dispensed from it, we are bound to observe it under pain of sin. The money placed in our hands is not ours. We are no more entitled to dispose of it than we would be if it were money entrusted to us on deposit and to be transmitted to a beneficiary. Now in our case the beneficiary is the Congregation represented by the lawful superior. This general principle should be our constant practical guide. Let me now recall a few points in which we are more liable to fail.

In every house let the accounts be kept with the utmost care. The budgets should be faithfully made up and sent to the Provincial. All fictitious or fanciful accounts should be avoided. Without even considering the question of our religious obligations, this is a matter of ordinary honesty. A fictitious account is a deliberate lie and we should abominate any sort of untruthfulness.

We shall always carefully separate the accounts of the works of which we have charge, such as parishes, from the accounts of the Community and the Congregation. We shall not deposit in banks, in our own name, values belonging either to churches, other works or to the Congregation. In case of sudden death or of forgetfulness, these faulty records might cause serious complications and personal anxiety. Let us avoid them! Let us also never assume financial responsibilities for others however commendable the cause. A fortiori let us never thus involve, without a positive and written permission, either the work that we are administering, the Community, the Province or the Congregation.

In spite of solicitations, we are not allowed, without previous authorization to lend money. Even, as members of a poor Congregation, we should be moderate in the matter of gifts and alms which cannot be avoided.

The question of Masses deserves a special mention, especially since the recent decree of the Sovereign Pontiff regulating this matter.

Before all we must take care that the Mass intentions be fulfilled faithfully and with the least delay. Each Father will therefore note with his own hand what parish Masses he has said especially where there are monthly intentions. The Mass stipend received by us must, like other ministry money, be integrally handed over to the bursar.

The Mass intentions which we foresee to be unable to fulfill within the prescribed time, should be sent as soon as possible to the Provincial Procurator, and mention should be made of the date at which such intentions were received.

It is forbidden to give Mass intentions to secular or religious priests not belonging to our Congregation. The Masses that cannot be said in due time within the Province will be sent by the Procurator to the Mother House who will distribute them without delay.

A final observation. The annual accounts of Communities and the reports concerning provincial visitations show that in certain houses there are excessive expenditures for food, drink, clothing, tobacco, etc. However much conditions may differ, it is hard to conceive that a community having the same number of members should have twice the amount of expenses of another. Choice wines, even for necessary exceptions, should not find place on our tables. Finally, if we know members of the clergy who think that they may follow their attraction for comfort and elegance, for pleasure parties, useless voyages, entertainments, costly furniture, we should not consider that we ourselves are entitled to follow their example. We have our obligations, and these, we repeat, bind us in conscience.

(To be continued)

NEWS

MARYKNOLL HORIZONS IN "THE FIELD AFAR"

March, 1942

"It is not surprising to find the Congregation of the Holy Ghost (Holy Ghost Fathers), French in origin, colonizers and missioners in the far-flung island reaches of the French Colonial Empire. It is interesting to note that a well-founded tradition says that the renowned and venerable Father Felician, 'priest and pedagogue' of Longfellow's poem, 'Evangeline,' was a member of the Congregation of the Holy Ghost. And it would seem more than a mere coincidence that today the fathers of the same congregation in the United States are missionaries in the 'Eden of Louisiana' where the Acadians found refuge.

"The bleak and barren islands of St. Pierre and Miquelon in the North Atlantic, south of Newfoundland, bore the mischievous soubriquet of the 'Bootleg Islands' during the Prohibition Era when the sole industry of the islanders, cod-fishing, took a new turn with plentiful 'burlaps of Scotch' and other assorted bundles from Britain being fished from the icy waters adjacent to the cod banks.

"Despite the short-lived fame of this 'rendezvous in the Atlantic,' and its recent appearance in the public prints because of spectacular happenings of strategic value, the population is made up of skilled, rugged fisher-folk, hard-working, patriotic, staunchly Catholic. A complete Catholic school system prevails and fine family traditions flourish, which may help to account for the goodly measure of cheer and comfort they enjoy in otherwise inhospitable surroundings where for most of the year nature is not too kind."

CHIPPEWA FALLS, WIS.

February 9, 1942.

. . . One of my most trying experiences thus far in Wisconsin was setting out for the missions on Sunday, January 4, 1942, in a temperature of 22 below zero. After many trials and tribulations I managed to get there and back—but what an experience—a block of ice in my radiator, frozen fingers and toes—in the garage man's old Packard—being pushed from each mission by another car to get started and finally sitting down to breakfast at 1:30 P. M. . . .

NATCHITOCHES, LA.

February 6, 1942.

. . . I arrived here without mishap or trouble. My first surprise was that I left a frigid north for a more frigid south. I'm just about beginning to thaw out because the weather is getting mild. My second surprise was the well conceived and laid out plan of all the buildings. It manifests Fr. Huber's foresight.

There is plenty of work but I feel up to it, as the limeys say. I'll do my utmost to forget self and work for others.

Fr. Huber is an ideal confrere. I wouldn't trade his sense of humor for anything. We get along fine and if he can stand me and my dumbness, I'll learn a lot. I'm about to work on a census in my "spare"? time. The teaching is interesting but the work consists in the preparation more than in the actual teaching . . .

LETTERS

LE SECOURS FRANCAIS
(Formerly LE PAQUET AU FRONT)
745 Fifth Avenue
(Room 304)
New York, N. Y.

American Organization for the distribution of warm knitted clothing and special food for the Mothers, Babies and Children in UNOCCUPIED FRANCE.

Mrs. Seton Porter, Chairman — New York, January 24, 1942

Dear Father Collins:

Allow me to thank you for your very kind thought and helpful letter of January 21st.

I am greatly interested in the article you so kindly enclosed "New World Islands seized by De Gaullists Spiritual Domain of Colonizing Order."

Permit me to be in union with you in prayer for the suffering ones at St. Pierre and Miquelon and every blessing for Monsignor Poisson, the Priests, Scholastics, Brothers and Sisters. I only wish I could have the privilege of helping them to the best of my small ability. Alas, that is now impossible.

May I ask you, Father, to kindly inform me, if possible, when you next come to New York. Hoping to have this honor soon, I beg you to believe me,

Most respectfully,
(Mrs. Seton Porter)

Father George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

CRUZEIRO DO SUL
Jura, Territorio do Acre
Brazil

Rec'd Feb. 25, 1942.

Very Reverend and dear Father Provincial:

Permit me to thank you from the bottom of my heart for having forwarded through your Reverend Father Procurator, Masses which we need so much here to be able to keep alive and carry on our works. Three of the Fathers have already fallen sick and are undergoing treatment at Manaos for lack of sufficient nourishment! Everything is so costly just now. The Orphanage, managed by three Dominican nuns, now has 35 children, whose care is, as it were, entirely up to us. The junior seminary was closed for the time being. You see that your kindness is not in vain and I trust that you will continue to aid us as much as you can. We shall help you by praying God to bless you, to bless your province and your works. We are entirely without news of the Mother House and of the other provinces and missions. Accept, reverend and dear Father Provincial, with New Year's greetings and best wishes, my respectful salutations.

Sincerely yours,
(signed) ✠ Henry Ritter, C.S.Sp.

ST. MARY'S COLLEGE
Castlehead, Grange-over-Sands
Lancs.

January 1, 1942.

Dear Father Collins:

No doubt you will have heard that we have started our Novitiate. We have been able to rent a house near to Castlehead for 12 months and have 20 novices.

I wonder if you could kindly let me have a few copies of the Rules and Constitutions in English. We have, I think, only one copy at present. I would be most grateful to you if you could send me some.

We are always pleased to receive "Our Province" giving us all your news and are delighted to know that your work is progressing so well. We have discontinued our little magazine "Africa Calling" for the duration.

We still have our senior scholastics at Castlehead as well as the juniors, but we hope to find some other accommodation for them before September next; it is really essential.

With every best wish and an assurance of our prayers.

Yours sincerely in Xto.,
(signed) H. Parkinson, C.S.Sp.

"If therefore the Son shall make you free, you shall be free indeed." (John 8, 36.)

PRAY FOR:

Father Joseph A. Kirkbride's father, who died in Manchester, England, February 4, 1942.

OUR LEVITES

RIDGEFIELD

Affairs here run once again in customary routine now that the excitement and upset of the holiday season have subsided. There was a bit of strain and resistance at first in returning to regularity but Father Time has oiled the wheels of our car and once again it rolls along smoothly and swiftly.

Lent is about to begin. We believe what has been told us of the rigors of the season, but with the experience of Advent behind us we have some idea of what to expect. If our hopes are not disappointed, it will be a time of special blessing and—if it is not too much to desire—it will be climaxed by an Easter day as full of peace and happiness as Christmas was.

With due solemnity, the community observed the anniversary of the death of Father Libermann on February 2. In preparation for the day a private novena was conducted petitioning the advancement of our Venerable Founder's cause and his intercession for the members of his Congregation and of its sick especially. The day itself was one of celebration and came to a close with an evening program of music and lectures—an expression of tribute of long-standing tradition in the Novitiate. Remember?

On February 11th we paid a most welcome visit to Ferndale—most welcome, that is, to us at least. Our previous visit there in September had become quite a blurred memory, so the excursion had all the joy of novelty. Then, too, seeing once again how the other half lives balanced a few biased opinions and injected into all a new dose of spirits. We regret that our football team did not make too good a showing. We finished on the short end of a 22-7 score. Excuses being odious, we'll offer no more than regrets and a grim determination to show some stuff next time.

To parody a well-known song, "Our time is wartime." The change has us rising well nigh in the middle of the night, but it is pleasant to have that extra hour's sunlight in the evening. The only apparent disadvantage in the new arrangement seems to be the chagrin it occasions those who took delight in clocking the sun and noting the days grow gradually longer.

February 16th saw the "youngsters" of the house parade proudly into town to register for the draft. The atmosphere of "We're in the army now" and "I love a parade" was prevalent—for an hour or so. The return to normal was—alas, perhaps—quickly effected.

During the month we were favored with a visit from several Scholastics from Ferndale. For their generosity in braving bitter cold and icy blasts to make the trip we have real admiration and gratitude.

CORNWELLS

The Students
of
HOLY GHOST MISSIONARY COLLEGE
present
"A Dramatization of the Life of Their Founder
THE VENERABLE
FRANCIS MARY PAUL LIBERMANN"
The Converted Jew
Sunday, February 1, 1942
IN ANTICIPATION OF THE 90TH ANNIVERSARY
OF HIS DEATH
February 2, 1852
Prologue
An eight grade classroom
Scene I
Recreation Hall, St. Sulpice Seminary, France
Scene II
Same as scene I, a few years later
Scene III
Paris, The shrine of Our Lady of Victories
Scene IV
Paris, the Mother-House of the Holy Ghost Fathers
Epilogue Scene I
At Cornwells, after the show
Epilogue Scene II
Departure Ceremony, Ferndale, Connecticut
Music by the Schola Cantorum

THE CAST
(in order of their appearance)

Brother Pius	L. Dolan
Boys:	
C. Smith	C. Chronis
J. Kruth	J. Murray
J. Elliott	J. Gervais
Priest, commentator	J. Nader
Mr. (Fr.) LeVavasseur	E. Hogan
Mr. (Fr.) Tisserand	J. Dunleavy
Mr. (Fr.) Libermann	C. Steer
Mr. (Fr.) Drach	E. Hillman
Mr. (Fr.) Schwindenhammer	P. Flannery
Bishop Barron	F. Wright
Priest, painter	J. Armbruster
Fr. Provincial	E. Jepson
Young Missionaries	J. Henry, A. Gillis, J. Mosley, D. Murphy, J. Cummings, J. Westenberger

Written and Directed by John J. Dunn

DEDICATED

to each and every member and benefactor of the Congregation of The Holy Ghost and the Immaculate Heart of Mary, who, through the gilded corridors of the years, has helped to perpetuate and sustain the glorious missionary work begun by Fr. Libermann.

Sponsored by the Libermann-Laval Crusade Unit

FERNDALE HERALD

Variety is a virtue. "To sing the same tune," said Plutarch, "is in everything cloying and offensive; but men are generally pleased with variety." During the past month we were pleased with the happy blending of variety and the monotony of routine at Ferndale.

"Richelieu" was presented under the direction of Father Schenning. The performance was excellent. (I would have used a stronger word but you may think me guilty of exaggeration. And I would rather have you believe all I say than use a strong superlative and have you believe only half. Superlatives usually receive a "cutting down." Some readers keep on "cutting" until there is nothing left.) The costumes worn by the players were antique in fashion but gay in color—garments of grandeur that brought to our stage the atmosphere in which the great cardinal and statesman lived. As feathers make the fowl so costumes make the stage atmosphere—and in Ferndale's "Richelieu" the atmosphere was presented and colored with the fullness and splendor of a peacock.

During the Church Unity Octave a Mass in the Slav-Byzantine Rite was celebrated by Fr. Bohdan Olesh. To this newly ordained priest goes the honor of having served in our chapel the first of the series of Masses celebrated according to one or other of the Eastern Rites. We were glad to see him return as a priest.

Our guest speakers were Msgr. Dillon of St. Joseph's College for Women, Brooklyn, and Fr. Burke, Secretary of the Holy Childhood Association. The prelate and educator from Brooklyn gave us a fiery and oratorical address. While he had no specific title for the verbal expression given to his excellent and noble thoughts I venture to suggest one: "Is the Alter Christus Truly Another Christ in the World Today?" Fr. Burke reminded us that we are in the missionary vineyard even though still at Ferndale. He informed us with some interesting details of the vast number of pagan infants "purchased" for Christ by the Association.

Examinations! One word that needs no explanation. Its connotation and denotation set the very foundations of studentdom quivering in an earthquake of fear. But now that is all over—pro tem.

There is one more scene given graciously by versatile variety: The Duquesne University Tamburitza Orchestra. This group of melody makers arrived in the midst of our examinations—at a time as you well know when the usually happy tempo of a seminarian's life seems to change to that of the muffled drum. However, as the selections of Southern Slav music were brought back to life on the tamburitza their note of happiness religiously unmuffled the muffled drum of examination time. We are all thankful to Mr. Matt L. Gouze, the Director. We are happy that Duquesne is doing its part to keep alive the music of the Slavs, for a nation's music is the rhythmic pulsation of the spirit of its people. And as long as a nation's music remains "clean and healthy" you know the heart of that nation is pure.

A crusade of prayer to St. Theresa of the Child Jesus is being conducted for all those who are serving in the various sections of our defense forces. A shrine has been erected to that saint who was instrumental in doing so much good during the last war. Forms for the enrolment of "our boys" are being mailed to our friends. The names of those who are serving their country will be written on a large plaque erected outside the chapel door.

We listened with keen interest to a lecture given by Fr. Edward J. Klein who is engaged in research work at Yale. Recently Fr. Klein edited an English translation of the Imitation made by Fr. Richard Whitford (1476-1542). This undertaking necessitated the examination of many old books and manuscripts both in this country and in England. The priest-editor from Yale outlined briefly how this great task was accomplished. Then he drew our attention to the beauty and force with which Fr. Whitford expressed the thoughts of the Imitation.

ARTICLES

SPIRITUAL DIRECTORY

CHAPTER I

(Continued)

Our Obligation of Aiming at Holiness

3. The Example and Words of Our Lord

Jesus Christ taught us by His words and example, that we can have an active part in His work of redemption only by becoming holy ourselves, by living as men of God. This holiness of life should be inspired by the very motives that animated the life of our Divine Model.

Jesus Christ, Our Lord, by the mere fact of coming into the world had already done enough to redeem the human race. One sigh of His Heart towards His Father could have secured our regeneration, and would have procured a superabundance of merit. But the Son shared the designs of His Father, that mankind should be redeemed at an exorbitant price. This we readily understand, if we consider the ravages wrought by sin in the hearts of men. The smallest act of the Incarnate Word would indeed have sufficed to redeem us. And every man returning to God would have been well received although he offered as ransom for his sins but a single tear shed by the Infant Jesus in the crib. But how hard it is to make free and perverted human wills return to God, and accept and offer the merits of their Saviour in atonement for their sins! To prompt men to return to God and to accept the merits of Christ is the task of those who join and continue the mission of Jesus Christ on earth. For this end, the Master imparts to us His divine Spirit and invests us with His sacredotal character to make us other Christs. He pours His divine strength in our hearts, and thus transformed, armed with His authority, enlivened by His doctrine and holiness, we are sent forth by Him to spread His sacred teachings throughout the world. "All power in heaven and on earth has been given to me, go therefore and make disciples of all nations."

Why does Jesus appeal to his omnipotence when He sends us to preach His sacred doctrine? Because by giving this prodigious mission to weak and imperfect creatures, He converts them into entirely different men. He causes "natural" men to rise as men of grace. He transforms the feeble and infirm into men possessed of divine power. Men of darkness become men of eternal light.

And why this tremendous transformation? Because to save and sanctify sinners and to lead them back to Jesus, it is necessary to apply His divine merits. For sinners cannot come to themselves: "How are they to hear, if no one preaches?" (Romans 10, 15.) "And how are men to preach unless they be sent?" Apostles of Jesus Christ have the task of taking the sinner by the hand and leading him back to the Master. But it is first required that the missionaries themselves have undergone a transformation, they must themselves have been changed into men of God.

The return of sinners depends on our personal holiness and this for three reasons:

1. Sinners are kept in sin, they are held captive by the demon through all the channels of conscious life. All their faculties are held and controlled by the flesh and the devil. Only the word of God, entering through all the powers, can detach them from sin and deliver them from the snares of hell. The ambassador of Jesus Christ is powerless if he has only the word of his own mouth. His word enters the ear, but is dissolved in the heat and disorder of the passions, killed is the seed of the word. The apostle must appeal to the entire man, to all his faculties. The outstanding holiness of his life, joined to his word will penetrate deeply into the whole man and little by little it will soften those hearts hardened by sin. It will refresh those thirsting souls, subdue and calm those unruly passions, and enlighten the darkened intelligences.

2. The demon is all-powerful in those souls devoured by sinfulness. Armed with all his infernal and tyrannical powers, he strangles them in the clutches of passion and in the shackles of superstition. Powers stronger than hell are needed to drive out such mighty forces. It cannot be achieved but through the spirit of Christ's own sanctity. To drive the enemy of God and force him to retreat, it is not enough to be called by Christ. We must also be possessed by His missionary spirit. How can a man, even if he be a soldier of Christ, prevail against the enemy, if he himself, to some extent, is subject to that enemy? Satan dominates a man who craves profane diversion, who is constantly self-seeking and proud, who is sluggish, effeminate and indifferent. How can such a man claim to control the enemy when the enemy has control over him? A man of God who proposes to drive out Satan from the hearts of sinners must be equipped with the shield and armour of sanctity. He must live, be actuated and confirmed by the Spirit of the Master, who alone is able to sanctify. Thus prepared, he must strike with the piercing sword, with the all-powerful word of God. And he shall conquer, even should all the powers of hell stand up against him. But if he remains a natural man, weak and imperfect any attempt of his will be hindered by the least of the demons. He will live a wretched and useless life and the all-powerful and divine energy placed at his disposal will be of no avail.

3. The sinner, far away from Jesus Christ, does not share in the merits of the Redemption, because he does not seek the Redeemer. He does not approach Him for lack of faith in Him and in His divine merits. He lacks faith because his passions and powers of hell block his assent and his submission, or because amidst their noisy disorders he cannot and will not hear. Drowned in his sin and in ignorance, he has no merit to offer that would obtain the first grace of conversion. Another must merit this grace and refer it to the sinner. Now it is none other than the missionary who is sent for this purpose. If this is true, if such is our mission, then we must above all be men of God.

Thus holiness is part of our calling and Jesus Christ has called us in vain unless we labor earnestly at our sanctification. Surely the Master will not withhold what we need for the success of our mission.

Reflect upon this word of the Saviour: "As the Father has sent me, I also send you." (John, 20, 21.) And how did our Blessed Lord appear? Did He not radiate divine sanctity? And did not his sanctity permeate and transfigure every act of His life of toil and suffering so that others may be sanctified in holiness and truth?

Now Jesus Christ sends us out for the same purpose for which He was sent. Our mission is His; it is He who lives and suffers in His own representatives; and it is He who draws souls to God His Father and imparts grace to them through His ministers. But that Jesus may live in His Apostles and work all things in and through them, it is essential that they live in Him, united to Him in all they do, in their sufferings and apostolic work.

If the missionary is not thus united to Jesus Christ he is Christ's apostle only in semblance, and not in reality. Our Lord was sent by His Father not as a figure but He actually possessed the substantial life of the Father. Christ sends us out for the same purpose and in a like manner. His sacred Humanity was marked with the substantial character of the Word, and possessed in itself the life and merits of the Word. Likewise Jesus Christ in sending us forth as His apostles has stamped us with His sacramental character. He lives in us and in our apostolic works and confers His merits on all we do. And thus our life and our works have in reality become His. But all this will be realized only if our entire life has taken on a great resemblance to the life of Jesus. For He lives not in those who do not follow Him, and to such He does not impart His merits.

(To be continued)

CHURCH MUSIC

(Continued)

Secular music has no place in Church. Specific abuses in this matter would be the singing of songs or ballads such as: "At Dawning," "The End of a Perfect Day," "Face to Face," "Beautiful Isle of Somewhere," "O Promise Me," "I Love You Truly," "Because," or anything of a similar nature. If the Liturgy and the principles of sacred music expressed by the Holy See are set aside to permit the singing of such compositions, then a choir ought to be permitted to sing anything from "Sweet Adeline" to "I'll be Coming 'Round the Mountain When I Come." But an objection might be raised; the people like such things at weddings and funerals! If these people requested that we wear a dress suit instead of the vestments at their wedding, or if they asked that flaming torches be substituted for candles at the funeral—what would our answer be?

Setting religious words to secular music does not constitute sacred or liturgical music. The changing of words does not change the spirit of the music. No matter what words I may substitute for "How Dry I Am," the tune will still be "How Dry I am." That is a rather crude example but it illustrates the principle just mentioned. Examples of such combinations of secular melodies with religious words may be found, for instance, in the popular "Regina Caeli," by P. Giorza, in which the sacred words are set to a Ballet. Then there is "Jesu Dei Vivi," by Verdi, the melody of which comes from his opera Atilla. Even the hymn, "Like a Strong and Raging Fire," is set to the melody of the English drinking song "The Vacant Chair." "Juanita" is another instance not to speak of the sextette from Lucia, the quartette from Rigoletto, and the so-called religious themes from various operas. Putting religious words to secular music, even though that music may be beautiful, no more constitutes liturgical music than putting a halo on Appolo would make a suitable statue for the sanctuary. Although some of us may possess handsome Prince Albert coats, we would not celebrate Mass in them. Nor would we think that adding a few streamers, fore and aft, in the form of the cross would make chasubles of this secular dress.

Sacred music is not to be fashioned after secular music. The chief characteristic of secular music is twofold: it directs attention either to the performers, or to the beauty of the music itself and its entertaining qualities. But the church is neither a theater, nor a concert stage, nor an opera house, nor a symphony hall. It is a house of prayer, to which the faithful come to worship God. Any music, then, which shifts their attention primarily to the choir-loft and away from the sacred rites to the performers or the music itself is fashioned after the manner of secular compositions. Such music is out of place in church.

To be specific: Masses and other compositions by Mozart, Haydn, Gounod, Schubert, Beethoven may be beautiful compositions, but should certainly have no place in Church. Further, Masses by members of the operatic school such as, Farmer, Leonard, Millard and Rosewig (to mention just a few), show little understanding of the liturgy by these composers. Concert solos, such as Ave Marias by Bach-Gounod, Schubert, not to speak of Millard, Rosewig, Kahn and Mascagni, fall into the same category. All of such compositions may be grouped into the type that features the performers; distorts the text when necessary to feature the music; or delays the progress of the Liturgy so that the Liturgy would seem to be an appendage to a concert.

And now, just a word about instrumental music in church. The Holy See has declared that the traditionally appropriate musical instrument of the church is the organ. With regard to other instruments the Holy See (Pius XI) has indicated that singing with orchestral instruments is not regarded by the Church as a more perfect form of music, or more suitable for sacred purposes. All that has been said of the principles underlying vocal music is likewise applicable to organ music for church use, the character of which has been summed up in these words from the Holy See: "Let our churches resound with organ music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites." (Pius XI). Obviously, organ music that is secular, or has become such through association, or has been borrowed from operatic or theatrical sources, is certainly not approved by the Holy See.

To be specific:

1) The scene is a bridal chamber. The ladies enter conducting Elsa, while the King with the men escort Lohengrin; the chorus sings, "Friends at your side, bridegroom and bride; enter the chamber, where love waits to bless." The pair embrace; then are relieved of their heavy upper garments. The two processions reform and walk out. That is the operatic setting of the Bridal March from Lohengrin by Wagner.

2) Another scene: Just before the 5th Act of Shakespeare's comedy, "A Midsummer Night's Dream" (for which Mendelssohn wrote incidental music) the orchestra strikes up a wedding march which leads on to the stage the four lovers whose mistaken identity adventures form the narrative of this comedy. This is the theatrical setting of Mendelssohn's Wedding March.

3) A famous composer once remarked: Soldiers often march to the most trivial music. Why not give them something better? And he did in his "Pomp and Circumstance Marches," the first of which was written by Elgar as a Coronation Ode for Edward VII.

The use of these compositions and anything from secular sources is certainly contrary to the principles laid down by the Holy See.

(To be continued)

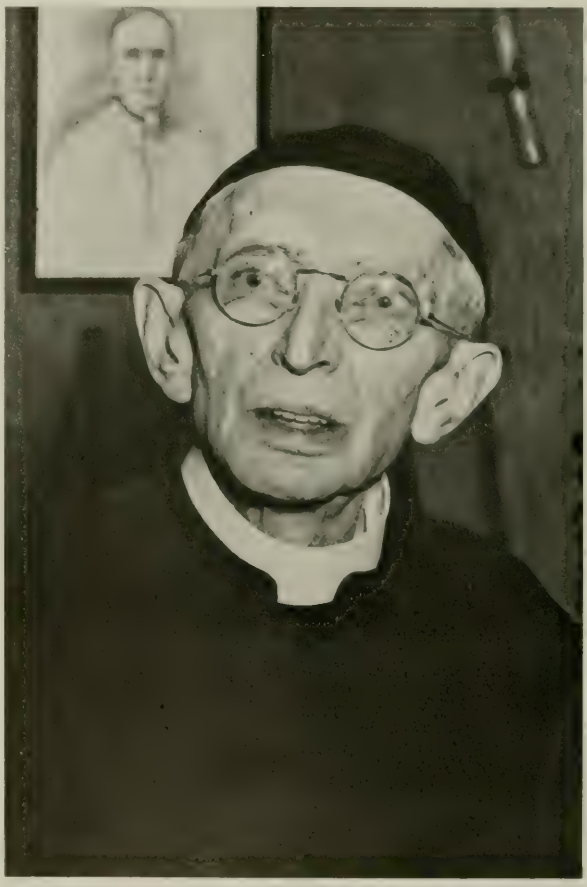
1892 Golden Jubilarian 1942

Greeting of Immaculate Heart of Mary Parish (Pittsburgh, Pa.), and its Pastor to the Reverend A. Joseph Szwarcrok, C.S.Sp., on the Golden Jubilee of His Priesthood, March 12, 1942.

"Laudemus viros gloriosos in generatione sua." (Ecclesiasticus 44, 1.)

Fifty years a priest of God! For half a century the jubilarian of today has given his life into the hands of his Master to dispose of as He willed. What need is there of epitaph? What human words could do justice to this dedication of self and service to the Almighty? For fifty years it has been the daily privilege of Father Szwarcrok to approach the altar of God and there offer His Divine Son as a propitiation for the sins of men.

Christ established His church on earth and gave unto it the one true sacrifice of the New Law, the sacrifice of His own body and blood. At the last supper He commissioned His apostles to offer His body and blood as He had done. He necessarily constituted them priests. Since Our Lord ordered that the sacrifice of His death should be shown to men until His second coming, it was necessary that the Apostles should hand on the power that was given them. In an unbroken line this power was handed down through the ages in the Catholic priesthood. After nearly 1900 years of this unbroken succession the glory of the Catholic priesthood was conferred upon Father Szwarcrok on the day of his ordination in 1892. On that day he was made a real priest, one who was to bear the person of Christ, to bear His ministrations to the sons of men, and to offer daily to God a true sacrifice that avails for the living and the dead.



Ferndale Foto

Father Alexander Joseph Szwarcrok, C.S.Sp., who will celebrate the Golden Jubilee of his ordination to the priesthood on March 12, 1942.

On that day he was made a real priest. On that day he became a historic personage; he entered a goodly company. How far back his noble lineage extends. He is the heir of Abel the Just, and sharer of the sweet savor that first rose to heaven on the plain eastward from Eden. He is partaker of the sacrifice of the King of Salem, Melchisedech, who offered for Abraham the prophetic elements of bread and wine. He too stands with the Friend of God on Mount Moriah, when, hoping against hope, the Patriarch raised his knife to slay his only begotten son. He is of the tribe of Levi; he is of the line of Aaron, and his fellowship is with the priestly courses as they go in turn to offer the daily sacrifices in the house of the Lord. Nay, more is he the son of prophecy, the burden of the swan song of Malachias, for in him is fulfilled the prediction: "From the rising of the sun to the going down of the same My name is great among Gentiles, saith the Lord of Hosts, and in every place there is sacrifice, and there is offered in My name a clean oblation, for My name is great among the Gentiles, saith the Lord of Hosts."

Here is the reason why the Catholic heart venerates

the priest; he is the mediator between God and men, commissioned from on high to offer God's own Son in sacrifice. This is the dignity of the Catholic priest. His dignity does not arise from the nobility of his birth, nor from the fame of his name; nor yet from his natural talents nor from his acquired learning; neither does it arise from the church in which he ministers nor from the congregation that he serves. This dignity does not derive from his eloquence, nor from his power to regenerate the children of God in the waters of baptism, nor from the marvelous power and jurisdiction of the tribunal of penance. It finds its single source, its own justification in the stupendous change that was wrought in him by the imposition of hands and the grace of ordination, when he put on the eternal priesthood of Jesus Christ and stood before the world another Christ: "Sacerdos, alter Christus," the priest is another Christ.

This is the marvelous transformation that came over Joseph Szwarcrok on the day of his ordination to the Catholic Priesthood. He came of God; he was called by God to His service. "No man taketh the honor unto himself unless he is called of God even as Aaron was." Joseph Szwarcrok underwent the long and searching ordeal of Catholic training in the seminary. It was there that he gained the professional knowledge and skill necessary to the calling of a priest; in the sheltered cloister of the seminary he advanced like his Master in wisdom and age and grace before God and man. In that holy sanctuary he laid hold of those lofty ideals, those disinterested ambitions, that burning zeal, that splendid self-sacrifice, that in the beginning won the world to Christ.

What a testimony the fifty years of his priesthood have been to his sincerity of purpose. He gave himself without stint to the cause of God. Fortunate indeed is the parish of the Immaculate Heart of Mary in Pittsburgh that it shared in the ministrations of this priest from the very beginning of his priesthood. With the oils of ordination scarcely dry upon his hands he came to St. Stanislaus parish as assistant to the Reverend Father Anthony Jaworski. He early gave proof of his devotion to the welfare of his people. He labored zealously among them for the glory of God. He brought them consolation in the tribulations of life that came thick and fast upon them in those days of depression. Seven years later, in 1898, he became pastor of Immaculate Heart of Mary parish, an office he was to hold for sixteen years, until 1914. From a purely physical standpoint his greatest achievement was the building of the present Immaculate Heart of Mary church. Father Szwarcrok elected to copy the central church of Christendom, St. Peter's in Rome, and built for his parish a replica of that magnificent temple. Built in 1904, it stands today as a monument to his zeal, his vision, his administrative genius. It is the pride of the Hills of Pittsburgh.

The people of Immaculate Heart of Mary loved their shepherd and helped him with the great temple that he elected to build to the honor and glory of God. Apostle of order and discipline, he gave himself to the service of his parish. He searched out vocations for the priesthood and for the religious life. He stimulated religious life among his flock by the inauguration of various societies. His confreres made him a member of their provincial council, and put him in charge of the finances of the American Province of the Congregation.

It was God's will that His faithful servant be afflicted with many physical ailments. His own condition gave him a keen sense of sympathy with the sick and the afflicted. His rare combination of human qualities gave him a lovable personality and inspired him with a zeal and an energy that defied every physical assault. His length of years are due chiefly to his rich will to live and his unconquerable desire to be of service. Perhaps it is not amiss to note here that his sense of humor contributed to his longevity.

For the greater part of a generation he ministered to the educational needs of the children of the parish. He expanded the school to an enrolment of 1,300 children, a grade school enrolment that has no equal in the diocese of Pittsburgh today. Class after class of graduates from this school enshrine the name of Father Szwarcrok among their fondest memories. The Sisters of Nazareth attribute to his zeal the success of their devoted efforts for the education of the children of Immaculate Heart of Mary parish.

Small need to speak of his ability as a preacher and his skill as a confessor. He gave himself to his flock, teaching the word of God in season and out of season, ministering the medicine of the Sacraments to the sicknesses of the human soul.

He was content to dwell unknown among his flock, and he did not seek the plaudits of the multitude. He rejoiced in the good will of his people, and today there are thousands of Polish Catholics in Pittsburgh who, with their children and their children's children, unite with the pastor of Immaculate Heart of Mary parish in tendering to Father Szwarcrok this little testimonial of their good wishes and their prayers to God for him on the occasion of this sacerdotal golden jubilee. I salute you, as a grand Patriarch, dear Father Joseph, in the name of the parish and in the name of the Congregation!

May the grace of this day of Jubilee ever remain with you, Father Szwarcrok, like the lamp of God in the Tabernacle. When the trumpet of eternal jubilee sounds for you, may you be gathered with your faithful people on the hills of eternity to enjoy with our Great High Priest the jubilee that shall never end.

—Jos. Sonnefeld, C.S.Sp.

BULLETIN REPORTS

HOLY GHOST PARISH
New Orleans, La.

Since our last writing, gratifying progress has been made both spiritually and materially in this Parish. I find its growth particularly impressive for I was here in the early days of its establishment. The record of Holy Ghost is outstanding, inasmuch as it has built up a beautiful church, a large school and a spacious rectory, in the space of twenty-five years. The church and school are entirely paid off and there is a comparatively small amount of debt on the rectory.

The spiritual growth of the parish has kept pace with its material development. Confraternities, Sodalities and other organizations established in the beginning are still flourishing and have increased in strength and numbers. The Holy Name Society, Senior and Junior, the Senior and Junior Sodalities of the Blessed Virgin Mary, the Altar Society and Societies of St. Ann, and of St. Vincent de Paul, have all contributed in the past to the spiritual welfare of the parish and are still persevering in their various worthy objectives.

Since 1935 a new organization has come into being, that of the Legion of Mary, which, through prayer and devotion to the Mother of God, along with the practice of the spiritual and corporal works of mercy, is designed to work directly for the restoration of all things in Christ through the Blessed Virgin, Mother of God.

The Confraternity of Christian Doctrine, so strongly recommended by the Holy Father and fostered by the Bishops throughout the world, is now in the process of formation.

Holy Ghost parish is especially recognized as a parish of converts and its previous history in this respect is gaining new luster by the continual influx of neophites eagerly seeking for the truth. Since 1935, 300 converts have been received into the Church. Many of them are now the most fervent Catholics and the most devoted workers of the church. Twenty-eight are now under instruction and the number is being augmented by new arrivals day by day.

Besides the confraternities of a religious nature, we also have strong benevolent societies which are organized for the security of their members in time of sickness and death. Many charitable, civic and social works of a worthwhile nature are furthered by the members of these organizations. Besides preventing a leakage in the Church through such inducements as forbidden organizations, they give a degree of solidarity and security to the Catholic body. Junior branches of these organizations also exist. They are sponsored by the senior group to secure membership for the future, as well as to direct young people in their Catholic life, and provide wholesome recreational activities.

The Manner

The above is the result of our observations during the two months of our tenure of office as Pastor of Holy Ghost Church. As we become more familiar with the history of the development of the parish we hope to be able to give a more accurate account of its continuous growth. Having arrived at the busiest season of the year, mid-Lent, we were simply overwhelmed with the spiritual activities already scheduled: the Forty Hours Devotion, a Mission conducted by one of the recently ordained colored priests of the Divine Word Fathers, and Holy Week with its ceremonies furnished for us a veritable spiritual feast. As an indication of what it entailed let me mention that during this short period of concentrated spiritual activity six thousand Communions were distributed. For the month of May and June we are preparing a large class for private Communion and another for Solemn Communion and Confirmation. This with the usual closing and graduation exercises in school promises to carry a busy season far into the summer months.

What has impressed me more than anything else since our arrival here is the intelligent manner in which the children and adults make their confessions, the fervor with which they approach the Sacraments. Both bear witness to the zeal, patience and sacrifice of the Sisters, as well as that of the former Pastor, Father Kerry Keane and his devoted assistants of former years.

Next year, 1941, will be the Silver Jubilee year of the parish and we are already making plans to celebrate it in a fitting manner when we hope to invite His Excellency the Archbishop, the Very Reverend Father Provincial, Father Kerry Keane and all the Fathers who have served this Congregation in the past and have given of themselves to make it what it is today—a parish well organized materially and spiritually in the short space of twenty-five years.

ST. MONICA'S PARISH
New Orleans, La.

Since the last report was made to the Bulletin, St. Monica's parish has developed both spiritually and materially. Judging from the great difficulties under which the parish is laboring, one must admit that great progress has been made.

Due to the constant influx and exodus of the people, it is difficult to ascertain the number of souls accurately but it is judged to be about 1,250. A substantial increase has been noted since the last bulletin report. A further increase is hoped for in 1942 with the completion of the government experimental slum-clearance project, "Silver City," which is now being constructed within the limits of the parish. The records show that 447 persons were baptized since 1935, 112 of whom were converts. The Archbishop visited the parish twice to administer the sacrament of Confirmation. A total of 311 children and adults were confirmed. A remarkable increase in the number of confessions and communions has also been accomplished.

A number of active societies exist in the parish: The Knights of St. Peter Claver, both Senior and Junior branch; the ladies of St. Peter Claver, both Senior and Junior branch; the Senior and Junior Sodality of the Blessed Virgin Mary; the Altar Society; the Holy Name Society. All these were established at the time of the

last Bulletin. Since then the Confraternity of Christian Doctrine, the League of the Sacred Heart and the Society of St. Katharine Tekakwitha, "The Lily of the Mohawks," have been founded. There are two organizations for the school children: the Holy Angels Society and the St. Michael Sodality. Each of the above societies has a particular Sunday on which its members go to Holy Communion in a body.

Four Sisters of the Congregation of the Blessed Sacrament and one lay teacher instruct the children of the parish school. The school can accommodate about 320. From the number of non-Catholic children who attend, a satisfactory percentage is converted to the Faith.

A parish hall, the largest of its kind for Colored people in the city of New Orleans, was constructed by Father Dwyer. It is not only a meeting place for the parish societies and a center for parish events but it has proven itself to be a source of revenue. It is the pride of the parishioners and a credit to the zealous work of Father Dwyer.

Due to the increase in the number of parishioners and the consequent increase of the burdens of the pastor, it was deemed necessary to send him an assistant. Accordingly, Father Provincial sent Reverend Robert Brooks to St. Monica's parish in 1939.

In the Fall of 1938, the Archdiocese of New Orleans was host to the National Eucharistic Congress. The Catholics of St. Monica's, as well as of the other colored parishes of the city, exhibited their Catholic Faith in a wonderful manner by their devout and zealous participation.

Since this parish was founded by Father Schmodry in 1924 and successively administered by Father Keane, Father Fisher, Father Walsh and Father Dwyer, God has blessed it abundantly. Trusting in His Goodness, we pray that our labors may bear much fruit for the salvation of souls.

HOLY GHOST PARISH
Opelousas, Louisiana

In the past five years there have been many changes in the personnel of this parish. Father William J. Long became pastor in 1935. Father Joseph Hackett was then assistant, and they were joined by Father Joseph Kelly in 1936. Father Thomas Rodgers replaced Father Hackett in 1937. In July, 1938, Father Richard Wersing was appointed second assistant. He was replaced by Father Francis J. Cooney in October, 1938. Fathers Long and Rodgers were transferred to Lake Charles in February, 1940. Father James McGurk then became Pastor, and in April Father J. Heelan arrived as second assistant. For the past two years Father Andrew J. Sheridan, an invalid, has been staying here.

Considerable improvements have been made in the parish. A new convent was built for the colored Sisters of the Holy Family in 1936, and an oratory was added to it in 1940. The High School was transferred from the west to the east side of Union St., so that now all the buildings are located in the same block. An additional classroom was built for the Grade School in 1939, and all the buildings received two coats of paint, inside and outside. The street running beside the property has been paved and is the main artery from the town of New Iberia.

Much has been done also to take care of the religious needs of the congregation in the outlying districts. The mission of Frilot Cove (14 miles from Opelousas), has been reopened to cater to the needs of 60 families in that place. A mission church has been built at Plaisance with its 105 families. Mass is said twice a month also in the public schools of Prairie Laurent (60 families) and Plaquemine Point (64 families). These four missions or outposts are within the boundaries of Opelousas parish.

There are 92 students in the High School and over 400 in the Grade School. Besides the Catholic schools there are two public schools in the city for colored children and seven other similar schools in the country parts of the parish. In all there are approximately 1,800 colored Catholic children in the city and country schools combined. These schools are visited weekly by the priests, who, with the willing help of the Catholic teachers and other voluntary workers, take care of the religious instruction of the children.

In the parish we have the Holy Name Society, the Young Ladies Sodality, St. Joseph's Society, the Apostleship of Prayer, the Legion of Mary, the Knights of Peter Claver and the Ladies Auxiliary. Just lately Father Cooney has organized the young people into a dramatic and religious club which promises good results. All these societies are active and are a source of many blessings.

In the past five years there have been 1,100 baptisms, 514 deaths and 450 marriages. The number of Easter communions this year so far is about 3,500. Considering the size of the parish, it is remarkable how well both adults and children are instructed in Christian Doctrine. It speaks well for the Fathers who labored here. They did great work in organizing and in looking after the material upkeep of the buildings, in promoting education, in instructing the children and in attending to the wants of 6,000 souls.

An outstanding event in the parish was the first solemn High Mass on August 6th, 1939, of a young priest whose parents and family have been faithful members of the parish since its foundation. But the joy of that event was turned into deep sadness on the morning of August 15th when the news spread that Father Carmen Cachere, S.V.D., the first colored priest from the parish, had died suddenly during the previous night.

ST. JAMES' PARISH
Alexandria, La.

Nothing spectacular to report to begin with. A benefactor's generous gift enabled us to buy an adjoining property with two dwellings. The larger one was remodelled with the help of a personal friend of the pastor, and transformed into a commodious convent. The old convent yielded two additional class

rooms, sorely needed for the ever increasing number of pupils (463 for the session 1939-40). The school enjoys the confidence of the people and has been repeatedly praised by the State Inspectors. Ten nuns and two priests impart solid instruction to the children.

The religious spirit of our congregation is slowly improving; slowly we are overcoming their "fair weather religion." Yet, there is still room for improvement. The various church societies and organizations, until recently under the guidance of Father J. B. Donahue and Father Campbell and now under the direction of Father Vorndran, have shown gratifying activities. Father Vorndran gave us almost six years of loyal service. We wish him success in the new field he is about to enter.

There is no perceptible movement towards the Catholic Church, non-Catholic congregations are too well organized and subsidized. However, every year we garner a few dozen converts, the school being our principle medium of contact.

Our relations with the civil authorities are excellent. Last year, on the occasion of the twenty-fifth anniversary of his coming to Alexandria, the pastor received a most flattering telegram signed by all the heads of the civil departments.

We owe our missions in this diocese to the kindly interest of the late Bishop Van de Ven, who never ceased to be our loyal friend.

His successor, Bishop D. F. Desmond, is also deeply interested in the spiritual welfare of his colored flock. Two new churches have been built for them and entrusted to our Fathers at Natchitoches and Mansura. Quite recently in Monroe a third church has been dedicated but the Franciscan Fathers are in charge there, for, at the time our limited personnel made acceptance impossible. The Josephite Fathers will shortly establish a mission along the Mississippi River in the Tensas basin, where there is a large colored population scattered in the plantations. They have both personnel and funds for the undertaking.

St. James will never boast of a large congregation for since Alexandria does not offer employment to our young people, they must seek other places to earn their daily bread. We find our parishioners in Chicago, Detroit, New York, Long Island, Los Angeles, Oakland and elsewhere. The Archbishop of Los Angeles aptly remarked to the pastor: "I often hear your name mentioned; we have quite a number of your people. Send us some more, they are good Catholics." This is a consoling application of "alius est qui seminat, alius est qui metit."

ST. PAUL'S PARISH
Lafayette, La.

Early in 1935 Father Wrenn was replaced by Father McGlade as pastor. In March, 1936, Father William Strahan was moved to New Iberia and Father William J. Keown was appointed here to assist Father McGlade. At the end of 1934 part of the parish was given by the Bishop to the Colored priests of the Society of the Divine Word. This was the first establishment of a Colored parish to be taken care of by Colored priests. An interesting fact: Father Anthony Bourges, S.V.D., a Lafayette boy who made his First Communion under the Holy Ghost Fathers, is now pastor of this new parish.

In 1937 the Silver Jubilee should have been celebrated but had to be postponed until the following year. During our Jubilee Year the people turned out very well and some 30 marriages were validated. During these five years we distributed 150,000 Communions, there were 528 Baptisms and 193 Marriages. Solemn Communion Classes for the past five years total 432.

The main improvements in the parish: the repairing and painting of the church and the remodeling and moving of the convent. On the average we have more than 400 children each year in our high school and elementary grades. We employ about twelve teachers; four of these are lay-teachers. The Sisters are members of the Holy Family Community of New Orleans.

There seem to be two outstanding flaws in the religious make-up of these people, namely: missing Mass on Sundays for little or no reason, and Marriage before a Justice of the Peace.

This is about the picture of St. Paul's parish from Jan., 1935, to Jan. 1st, 1940.

ST. EDWARD'S PARISH
New Iberia, La.

July 8, 1940.

Since the last issue of the Bulletin Father Lonergan was appointed pastor. The assistants have been Fathers I. V. Huber, W. Strahan, W. Lavin, J. M. Haines. In March of this year Father Haines was appointed first pastor and founder of St. Gabriel's Church, Hot Springs, and Father Charles B. Hannigan took his place here in New Iberia.

During the summer of 1939 Our Lady of Lourdes Mission in Abbeville, previously attached to St. Edward's, was established as a separate parish. St. Anthony's, a mission at Cade, and attached to the white parish of Coteau, was given to the care of the Holy Ghost Fathers in March of this year. The chapel was built in 1932 and has a seating capacity of three hundred. There are about eighty families in the new mission. Mass is said at St. Anthony's every Sunday and Wednesday.

Three Masses are said in St. Edward's on Sundays. The five-thirty Mass accommodates those who have early work to attend to. Since putting on the early Mass, there is a notable increase in church attendance, and greater revenue from church collections.

For the past five years the total marriages were one hundred and twenty-six, total baptisms four hundred and twenty-nine, burials one hundred and thirty-one, and confirmations two hundred and eighty-two.

Since 1935 two new societies have been established. The Legion of Mary, established two years ago, has

now a membership of twenty-six. These parishioners help the priests look after the spiritual needs of the parish. They visit the sick, instruct children for their First Holy Communion and Confirmation, influence "fallen-aways" to return to the church, exhort the careless to regular church attendance, and persuade parishioners who have contracted civil marriages to have them validated.

In 1937 the Archconfraternity of Christian Doctrine was established. The present membership is eighteen, and only eighteen because of rather strict requirements for membership. In our parish there are twelve public schools in which Catechism must be taught if the children are to receive the necessary instruction for First Holy Communion. The Archconfraternity is of valuable assistance to the priests. Seven of the members are school teachers who have the Catholic children remain after the regular school hours for Catechism. Four members have automobiles to take the children back and forth for special classes.

Other societies and their memberships are as follows: Altar Society, 65; Knights of St. Peter Claver, 68; Ladies' Auxiliary, 47; St. Joseph's Society, 58, and the Blessed Virgin's Sodality, 41.

The school, conducted by the Sisters of the Blessed Sacrament, has an average yearly enrolment of three hundred. This year the high school enrolment is sixty.

Clubs and programs form an active part in the social life of the school and the Music Club or St. Cecilia's Glee Club is one of its most vital organizations. It is composed of about seventy-five members of the various grades, and is divided into different groups, each of which is trained to produce results worthy and representative of that group.

There are many active sodalities among the children. For the older girls there is the Children of Mary Sodality, and for the smaller girls the Angels' Sodality. The larger boys have been organized into the Junior Holy Name Sodality, and the smaller boys are members of the St. Aloysius Society. The Society for the Altar Boys is named the Knights of the Blessed Sacrament.

In the athletic field there are senior and junior teams for boys and girls. And the games played are baseball, volley ball and basketball. Every April since 1937 we have a Field Day and it is now an important event in the school year. The colored public schools, within a radius of about a hundred miles, are invited to attend, and each year sees a greater number of schools competing. The present emphasis on physical development and athletics and the ideal nature of our facilities give rise to the hope that St. Edward's annual Field Day will soon become an occasion of athletic competition for all the important colored public schools of Southwestern Louisiana.

The dramatic ability of the children is much in evidence, and the pupils are given ample opportunity to develop it. Outside the customary Christmas play and the annual efforts of elementary grades and high school classes, there are many interesting programs throughout the year. Negro History Week, Education Week, Book Week and Health Week are appropriately celebrated. For the past three years St. Edward's, in competition with all the public schools in Iberia Parish, has received the first prize for its contribution to the Health Exhibit.

From the point of view of material progress this much can be said: all the buildings have been painted, new heaters and fans have been installed in the church, a manual training room and a sewing room have been added to the school, one hundred and twenty evergreens have been planted on the property, and the rectory downstairs has been completely renovated. Two streets bounding the property have been black-topped by the city.

New Iberia, Queen City of the Teche, center of the cane industry, is gradually becoming an important settlement. Its present population is well above thirteen thousand. New oil wells are being discovered in the vicinity, more families are "moving in," business is getting better every day and in general prospects are bright for St. Edward's.

SACRED HEART PARISH

Lake Charles, La.

Since the last account of this parish there has been a number of changes in personnel. Father Richard Ober was transferred early in 1935 and Father Charles Hannigan, the pastor, was without an assistant until Father James McCaffrey arrived in October. Father McCaffrey was succeeded in February, 1936, by Father Francis Walsh, who remained until September of that same year. Father Hannigan was again without help until Father Edward Dooley arrived in July, 1937, and he was replaced by Father John S. Rondeau in July, 1939. Father Rondeau was changed in January, 1940, being replaced temporarily by Father Regis Guthrie. In February, 1940, Fathers William J. Long and Thomas F. Rodgers came here as pastor and assistant.

The parish has progressed to such an extent that a new church is needed badly. Plans are already under way. The rectory has been moved and remodeled in order to make way for the new church which we hope will be a reality before 1941.

The parish plant consists of a combination church and school, rectory, another school building, a Science building, convent and a combination building—work shop, tool shop and garage—which was erected by the Manual Training department of our High School.

Our schools have been State approved since 1929 and have subsequently received a Grade A rating. In 1939 the State Department of Education discontinued our Normal School and in its place we started a College course—Xavier Extension—known as Lake Charles Center Xavier University. This year (1940) our High School was admitted to the Southern Association of High Schools.

The spiritual progress of the parish for the years 1935-1939 inclusive are as follows:

	1935	1936	1937	1938	1939
Baptisms	99	98	94	109	119
Marriages	28	33	22	23	29
First Communions	114	128	67	59	67
Confirmations	177		66		157

The number of Communions has increased in the past five years. Each Society goes to Communion in a body once a month. The Societies are—Knights of Peter Claver, Ladies Auxiliary, K. P. C., Altar Ladies, Holy Name, Children of Mary (Seniors and Juniors).

We have also within the parish limits three mission stations—Prien Lake, Manchester and Holmwood—at which places Mass is said at stated times and during the summer months special instructions are given to the children there.

ST. ANTHONY'S PARISH

Natchitoches, La.

Natchitoches, Louisiana, is the oldest town in the entire Louisiana Purchase, second oldest in the U. S., ranking after St. Augustine, Florida.

The Faith was brought here two hundred and twenty-six years ago by Spanish and French missionaries who came to these shores with the early explorers.

In this old town, rich in the history and tradition of Louisiana, the Holy Ghost Fathers opened the mission of St. Anthony in 1935.

Bishop Desmond, D.D., of Alexandria, seeing the need of a separate church for the colored, consulted with Monsignor Piegay, Vicar General and Pastor of the Church of the Immaculate Conception in Natchitoches.

Monsignor Piegay donated the land and money for the erection of St. Anthony's Church and Joseph B. Kelly, C.S.Sp., was assigned to the new parish.

In March, 1936, the parish was canonically erected and Ivan V. Huber, C.S.Sp., was named pastor. In a few months a modest but comfortable rectory was constructed. Until the completion of the rectory the Fathers had made their home with Monsignor Piegay.

In June, 1939, a much needed school building was started. It was completed in early September in time for the opening of the school year. The class rooms are on the first floor and the second floor serves as a large parish hall.

The school enrolment numbered 132. The Sisters of Divine Providence conduct the classes.

In four years a complete parish plant had been established. Incidentally, St. Anthony's is the first complete plant for Colored to be built in the diocese entirely under the supervision of Bishop Desmond.

Two other missions are attached to St. Anthony's. The first, St. Ann's Mission of Spanish Lake is the oldest mission in the state, and its parishioners are Spanish and Mexican. St. Ann's dates back to the time of Venerable Antonio Margil (1657-1726) a Spanish missionary who labored among the Spaniards and Indians of Central and North America. At the time of Father Margil's coming this section was a Spanish fort and was known as Los Adias.

The second mission attached to St. Anthony's is St. Francis Mission of Powhatan, La. This parish is made up of white people and was entrusted to the Holy Ghost Fathers in 1938. A new church was built and opened for services in March of that year.

Besides Father Kelly, Fathers John T. O'Brien and William Mullen have helped with the work at Natchitoches. Father Herbert Frederick is assistant at present.

St. Anthony, Natchitoches ..... 502 souls
St. Ann, Spanish Lake ..... 420 souls
St. Francis, Powhatan ..... 200 souls

ASSUMPTION PARISH

Carencro, La.

Under the intelligent guidance and zealous efforts of Father F. J. Smith, Assumption Church of Carencro, La., has become one of the most flourishing colored parishes of Louisiana. He was ably assisted by the active curates sent him—Father Rodgers, Father Keown and Father McGoldrick.

The parochial school in Carencro was finished and the new Mission Church in Prairie Basse was dedicated in 1935.

This is a farming district and our colored people have funds only at harvest time. Most of them contribute something, but more is necessary if we are to keep our plant in repair and provide salaries for the teachers. Full salaries for the priests are never realized. To supplement our Collections various church activities are arranged. They are usually well attended—if the weather permits.

Assumption Church has a property of six well-kept acres. Father Smith was specially congratulated by our late Very Reverend Provincial, Father Plunkett, for his great work and tireless zeal for God and Church.

We have a grave problem to face. Due to long distances from school and the indifference of some parents, large numbers of children attend no school at all. These come on Saturday and Sunday for Catechism classes and it is a long toilsome task to teach them their prayers and the fundamentals of our Faith.

Conversions are few because all but three families are or should be Catholic. Our school is possible only because the State supplies books and paper and pencils and Father Kramer sends us part of the teachers' salaries. Moreover, on school days, the State supplies food for one hundred poor children.

In 1940 Father F. J. Smith was made Master of Novices in Ridgefield, Conn., and a member of the Provincial Council. Father Val. J. Fandrey succeeded him. The present assistant, Father Francis X. Walsh, was sent here in April.

ST. AUGUSTINE'S PARISH

Isle Brevelle, Natchez, Louisiana

The parish of St. Augustine is situated at Melrose on the Cane River and consists of a Church, Rectory, School and Convent. The Sisters of Divine Providence are in charge of the school. It cares for two hundred children and is divided into seven grades. Reverend Father Callahan, the former President of Duquesne University, is Pastor of St. Augustine's; the Reverend

James Murnaghan is first assistant and Reverend William H. Pixley is second assistant.

The parish can boast of a very old age; in the graveyard behind the church many ancient tombstones and vaults stand as memorials of that great age. However, the present buildings were erected in the time of Reverend J. A. Baumgartner, C.S.Sp., the pioneer of the South, who came to Isle Brevelle in the year 1914, and who has remained here for twenty-six years. The parish of St. Augustine is the mother parish of all the Colored parishes of the South.

Connected with the parish there are four missions, which at the present time are under the care of Reverend James Murnaghan, C.S.Sp. By name these missions are: Bermuda, Old River, Bayou Derbonne and Spring Hill. Including these missions, the parish has charge of about twenty-five hundred souls. During the year 1939 eighty-five were baptized, forty made their First Holy Communion, there were twelve Catholic marriages, seven validated marriages, fifty burials. So far, during the present year there have been thirty-eight First Holy Communions, twenty-five baptisms, twenty burials, seven marriages, three of which were validations.

As regards property, the parish of St. Augustine consists of about one hundred and fifty acres. On the property there is one tenant who cultivates about thirty acres of land in cotton and corn, three-fourths of the crop goes to him since he supplies the tools and labor, and the remainder of the crop belongs to the Church. About ten acres are used for hay, which is usually cut twice a year by one of the parishioners; he receives a share of the crop in payment. The income from cotton and hay is a great help to the parish. The Sunday collections are so small that they would be insufficient for the management of the parish.

During the past two years, St. Augustine's has been improved by the installation of electric lights, a new sewerage system, remodeling in the rectory and a pressure pump for the purpose of supplying river water for the lavatories and barn. Formerly Delco lighting was used, and an elevated tank containing rain water supplied the pressure for the lavatories. Boiled rain water is still used for drinking purposes. More improvements are to be made in the near future.

HOLY GHOST PARISH
Marksville, Louisiana

In the period 1935-1940, perhaps the most important happening was the assignment of the Mission of Mansura to the Holy Ghost Fathers. Until 1937 the Colored of Mansura attended St. Paul's Church (White). A donation from a generous benefactor was dedicated to Our Lady of Prompt Succor and put at the disposal of the Colored people of the town, with the Holy Ghost Fathers of Marksville in charge. These colored folks of Mansura are really devoted to their Church and the school has as many children in it as limited space and financial difficulties will allow There are no churches of Protestant denominations in Mansura; and, in addition to the ordinary ministry, the chief concern of the Fathers is to encourage backsliders and bring them back to the practice of the duties of Christian life and the regular reception of the Sacraments. The folks are very poorly paid for their labors; they are forced to eke out an existence from the few acres they may own or share the fruits of their labors in the fields with the owners of the land. Two Masses are said each Sunday at Mansura and both are well attended. There is an Altar Society, a Young Ladies' Sodality and a Confraternity of Our Lady of Prompt Succor in the Parish. If financial conditions were better, it would be good for a Father to be in residence there.

Marksville is the center of our activities. Here we have a suitable Church, a school and a rectory. We are pleased to report that attendance at Sunday Mass is better now than formerly, though the struggle with indifference is a difficult one. The school building is in poor condition and this may account for the comparatively small number of pupils. Two Daughters of the Cross and one lay-teacher form the teaching staff. In Mansura, there are only two lay-teachers, very devoted and capable women whose work shows wonderful results.

Far off the Alexandria Highway, in a most inconvenient spot, is St. Katherine's Chapel. It serves the folks of Hickory Hill. Because of the great distance these people must travel to go to church, it has been a difficult task to work up attendance. However, it is most consoling to know that great improvement has been shown in this respect since a visitation was made in this area. There was a period of five weeks during which nobody appeared at the Church for Sunday Mass. Now from fifty to one hundred come regularly, the variation being due to weather conditions more than anything else. Again, the people are the poorest of the poor, very willing to do what they can for religion but badly hampered by lack of means.

Last November brought a change in the personnel. Father Wrenn was transferred to New Orleans and Father Dodwell was appointed in his place at Marksville. In February Father Edward Wilson, who had done devoted work here, was also transferred to New Orleans, and in his place came Father Francis Schillo. The new Pastor and Assistant have made honest efforts to keep the good work moving forward. Minor improvements in the physical aspects of the Church and its missions have been made. From the standpoint of spiritual progress, it is consoling to note that attendance at Masses and Devotions has definitely improved and frequentation of the Sacraments is much more regular. The evil of mixed marriages, bad marriages, carelessness of religious obligations and religious indifference all must ultimately be mastered before greater progress will be possible. But, strange to say, very few Catholics of this area die without being reconciled to God.

The big event of the present year occurred on Pentecost Sunday when His Excellency the Bishop administered Confirmation at Marksville and Mansura to a class of 261. Confirmation had not been administered in eight years.

Introduction (cont'd) Apologetics G. F. Knight C.S.Sp.

It might be well to emphasize the point that religion consists of what God expects us to know and the duties He expects us to perform. Religion really is a branch of knowledge, like mathematics or chemistry. There are many things that man can learn. We can learn, for instance, how chemicals re-act, but chemistry does not pertain to religion. Why not? Because it is manifestly not one of the things that God expects us to know. Chemistry is a branch of knowledge, but not the branch all men are expected to learn. We could learn how to read and write, but neither does this belong to religion; and so with history, mathematics, languages, literature, etc. These things all form part of the general field of knowledge, but they are not that part which God expects all men to know and consequently form no part of religion. However, if it be a question of having a soul to save, if salvation depends on our conduct, if a given course of conduct be right or wrong, questions such as these manifestly do pertain to religion, for they are the things that God expects us to know. Whatever then may have been your idea of what religion is, please bear in mind that throughout the rest of this article, the word is used to mean the sum of all those things that God expects mankind to know, including the duties He expects them to perform. It is used in this sense and in no other.

Since apologetics is a practical study and is intended for use in making converts, as well as for the satisfaction of the Catholic student, it must ever be born in mind that no matter how forceful are the arguments available, they will be of no use whatever, unless we can get the prospective convert to listen to them. We can hope for no success unless we do this. Nor can we even hope to secure the attention of anyone who is actually unwilling to learn what God expects of him. A man must be willing to learn what God expects of him before he will learn it. You cannot make a Catholic out of a person who does not care about the law of God. This is not because your arguments are no good, but because he will not listen to them.

There are many things which may cause a person to be unwilling to learn the law of God. Whatever these obstacles be, they must be removed. No progress can be made until they are removed. Their detection and removal will usually constitute by far the most difficult part of the convert maker's task. This is where tact is required, infinite tact, tireless patience and unflagging zeal.

Obstacles to Conversion

Unwillingness to listen is sometimes due to sheer indifference to anything that smacks of religion. Sometimes it is due to a hazy and ill-defined sort of belief, that somehow or other it does not make much difference what we believe or what we do. Sometimes it is due to the pressure of worldly occupations. In these cases, the obstacle is of a negative character. There is no positive unwillingness to listen, it is more a neglect than a refusal.

In other cases, however, the resistance may be quite positive. There may be (and often is), a settled purpose not to abandon a certain mode of life, not to change one's conduct. Early education and environment may also be found to have erected a barrier to conversion in the form of prejudice against anything Catholic or even against any version of religion. This is known as bigotry. The prejudice thus created may range anywhere between a mild aversion up to the most violent and out-spoken hatred. Sometimes the unwillingness to listen may be due to a fear that what God expects of us may be unreasonably difficult to perform. Finally, in the case of some who have actually undertaken to examine the arguments for the Catholic position, refusal to continue the examination may be due to an unwillingness to admit that their own position is actually so utterly unreasonable. In all of these cases, the obstacle to conversion is a positive one. As long as such dispositions are present, they will act as a positive bar to any progress. They must be removed.

This is more easily said than done. Even the detection of these dispositions may prove to be a matter of some difficulty, for their nature is such, that they will rarely or never be openly avowed. In general, however, their presence may be suspected if there appears a marked tendency to take offense and break off discussion. A person of good mental ability may, for instance, show a tendency to stick at, and consider as an insuperable difficulty, something of such a character that if he were to allow it to influence his conduct in any other matter than religion, it would be taken as an evidence of feeble-mindedness. Difficulties that are based on our supposed inability to be sure that things exist outside of us, on our supposed inability to trace the relation between cause and effect, are examples of what I mean. No one would be so mad as to think that no cause burned his house down, or to think that he never had a house to live in; but this attitude may be met with when we try to make a convert to religion.

What Can Be Done to Remove These Obstacles?

In general the removal of faulty dispositions will be found to be an exceedingly difficult task. It is one that cannot be accomplished in a brief space of time, nor is there any system for accomplishing it. The proof, that what the Church teaches to be revealed has actually been revealed, proceeds systematically. It is clear. It is cogent. It proceeds from step to step, but that is because it is reasonable. It is otherwise with getting a person to listen to the proof. Their unwillingness is not reasonable. If we had a system which would make them listen, as we have a system which will make the listener assent, there would be no more

confusion about religion than there is about arithmetic. But as it is, we must merely do the best we can. But whatever we do will have to be done with the utmost tact because of the tendency of an unwilling listener to take offense and seize any opportunity to end the discussion.

Where the disinclination to take religion seriously is due to the attraction of the things of this world, it will be found that this obstacle to a serious examination has so many forms that they can scarcely be enumerated. People, who have been divorced and remarried, for instance, are quite apt to balk at a serious examination of the Catholic religion. The same may be said for those whose livelihood, as it were, depends on their remaining non-Catholics; ministers of other religions, for instance. To a lesser extent, it is also true of those who regard membership in their present church as required by their social position.

For it may well be that the very fact that the Catholic Church embraces people of all sorts and conditions will prove a drawback in the eyes of those who regard themselves as belonging to an exclusive and elite society. Again there is no method that I can recommend as a sure means of disposing of this attitude. It might possibly be sufficient to remind such people of the words of Christ: "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" They may answer that they do not believe they have a soul to lose, or they may say that they do not think they are going to lose it by refusing to examine the basis for their beliefs. You will not be given a long time to discuss the matter with such people. What you must try to do in such time, as you may have, is to show them that if they be right they have nothing to lose by examination into the basis for their beliefs. Whereas, if they be wrong, they are actually going to lose their souls. It is not prudent to presuppose that there is nothing to lose by acting as if there were no God, no soul, no future life; or to presuppose that there is nothing to lose by refusing even to find out what God expects of us. On the contrary, both common sense and common prudence require, that before we act in this way, it must be thoroughly established either that there is no God, or that He does not care what we do. Perhaps it might suffice to establish that the reward He has in store for us is neither worthwhile, nor are His punishments to be feared. One of these things, however, must be established before it will be prudent to disregard what God expects of us, before it will be even prudent to neglect to see if the religious beliefs we happen to hold constitute one of the false versions of religion.

(To be continued)

Father Stephen Zarko, C.S.Sp., of the ordination class of 1924, died at St. Vincent's Hospital, Bridgeport, Conn., on March 9th, 1942, having been taken there from St. Mary's, Ferndale. Solemn Requiem Mass at St. Mary's, Ferndale, Friday, March 13th.

Medieval Table Manners

(From *A Golden Treasury of Medieval Literature*, by J. J. Walsh. Extracts from *The Little Children's Little Book*.)

Look thy hands be washed clean
That no filth on thy nails be seen.
Take thou no meat till grace be said,
And till thou see all things arrayed.
Look, my son, that thou not sit,
Till the ruler of the house thee bid.
Eat not thy meat too hastily;
Abide and eat thou easily.
Put not thy fingers in thy dish,
Neither in flesh, neither in fish.
Pick not thine ears nor thy nostrils;
If thou do, men will say thou come of churls.
And while thy meat in thy mouth is,
Drink thou not—forget not this.
Eat thy meat by small morsels too,
Fill not thy mouth, as churls do.
Pick not thy teeth with thy knife.
In no company begin thou strife.
And when thou hast thy pottage done,
Out of thy dish thou put thy spoon.
Nor spit thou not over the table,
Nor thereupon—that is nothing seemly.
Lay not thy elbow nor thy fist,
Upon the table whiles thou eat'st.
Belch not, as a bean were in thy throat,
As a churl that comes out of a cot.
And at the table look thou make good cheer;
Look thou whisper not in no man's ear.
With thy fingers thou touch not and taste
Thy meat, and look thou do no waste.
Bite not thy meat, but carve it clean,
Be well aware no drop be seen.
When thou eatest gape not too wide,
That thy mouth be seen on every side.
And, son, beware, I rede, of one thing:
Blow neither in thy meat nor in thy drink.
And take thy leave of the head lowly,
And thank him with thine heart highly
And bear thee so thou have no blame.
Then men will thereafter say:
"A gentleman was here today."

The Aryan Heresy

Or, Why Wait For The Germans? They're Here!

(From **Intellectual America,** by Oscar Cargill. Designed especially to provide answers to the question: "Why the sudden interest in 'higher' education in our Province?" The harassed graduate student himself will be grateful, we know, for the ready answer this provides him to describe what he means to destroy.)

Idolatrous worship of the pure intellect and its fanciful constructions is one of the ties that bind a large group of American scholars to the other contingents of the Intelligentsia and creates American scholasticism. Devotion to the technique of research without much concern as to the utility of their results is typical of these scholiasts and suggests their kinship with that cult of privileged artists of whom Whistler and Wilde are representative. It is their privilege to be beyond good and evil, but not, in any vulgar way, like throwing kisses at the bishop's wife; rather, in judging their own results and in denying the right of society to hold them to an accounting. Properly understood, American scholasticism is completely a-moral. Pure art and pure scholarship are sisterly narcissans under their translucent skins.

American scholasticism is, of course, of German origin . . . The German university, so far as American students were concerned, was a very pleasant place between 1816 and 1832 . . . But with the emergence of Prussia, the unification of Germany, and the spread of pan-Germanism, German scholarship lost its other worldliness and became subservient to German political hopes and dreams. The studies in comparative philology of Rasmus Rask, of Franz Bopp, and of Jacob Grimm, which established firmly the connection of the German language with Sanskrit, were suddenly given political significance when the Aryan myth was born . . . Naturally young American scholars, treading in the footsteps of a previous generation of gentle cosmopolitans came under the influence of the new "science" . . . The foundation of the American Historical Society marked the end of a ridiculous period of Neo-Teutonism, however, in the study of American History. Our historians were very shortly absorbed in local matters and forgot the wandering and brawling drunkards of primitive German literature. Today the philosophy of Aryanism is accepted by no historian of consequence outside of Germany.

Yet Aryanism, completely rejected by one body of scholars, was completely accepted by another and much larger body—the teachers of literature. The reasons for this are clear enough—as graduate schools were organized in Baltimore and elsewhere on the model of the German universities it became apparent that there would be no place for literature in the curricula of these schools unless it, also, could be studied "scientifically." . . . Albert Stanburrough Cook, student of philology at Gottingen, Leipzig and Jena, called to organize the department of English at Johns Hopkins in 1879, solved the problem. The graduate study of literature would be the study of philology, or what was generously termed "Anglo-Saxon literature." So, despite the fact that there was hardly a piece of writing in Old or Middle English before 1370 that has as much aesthetic merit as **Ten Nights in a Bar Room,** the scientific analysis of this stuff was begun . . . Wilhelm Scherer's **History of German Literature,** a compilation of **facts** about literary men and pieces of German writing, opened whole new vistas to the sadly limited graduate teachers of literature. Out of the "factualism" of Scherer and the philological science of Cook that curious thing termed "pure scholarship" was born. Pure scholarship is the morphology of everything connected with literature which has no aesthetic merit.

Further and further back into German forests, up Scandinavian fjords, and over Icelandic barriers they pushed their quests for the origin of words . . . In all the Northern vocabularies there are no equivalents for such words as democracy, politics, morals, aesthetics, and—horror of horrors—scholarship! The wolfish pursuit of moronic vocabularies and the ghoulish unearthing of the kennings and pennings of the Northern barbarians diverted young students from the true historical fount of wisdom—the Greek and Roman classics, which fell into the greatest disuse in Western history . . . American classical scholars turned away from the teaching of concepts to the venal study of syntax and word origins. Before long there were no classical scholars in the old sense in America but only philologists, papyri readers and robbers of tombs. On every front save that of history the triumph of Kultur over culture was complete . . . Then what crimes were committed in the academies in the holy name of literature . . . Harvard soon excelled Hopkins in the new discipline . . . The most influential of all the Aryanizers, George Lyman Kittredge, who dominated the English Department there, taught Old Norse, and Old and Middle English, and Icelandic Germanic mythology and the history of the English grammar . . . He turned the study of Shakespeare into a word-by-word analysis of the plays, and the conduct of the doctoral examinations. In his regime (1894-1936) the form of the dissertation—a device for killing the last spark of sensibility in the future teacher of literature—became as standardized as the American Mercury under Mencken. His students spread out over the land and occupied for a time most of the major positions in the teaching. Noteworthy and typical are John Manly (Chicago), Karl Young (Yale) and J. S. Tatlock (California)—glorified compilers, clerks, card-indexers and grave robbers without the slightest spark of aesthetic taste or ability. When the work of this triumvirate is considered, one is sorely tempted to ask if there was ever such a multiplication of zero by nothing, ever such a preoccupation in history with the absolutely meaningless, as this. Yet the students of Kittredge and disciples are legion—they are spread not only throughout the institutions of higher learning, but through their offspring and through their text-books they exercise still a dominant influence upon the secondary schools. Is there anything under heaven more appalling than the spectacle of some recent girl graduate teaching **Midsummer Night's Dream** in a country high school word by word (as the Notes and Teaching Plan suggest) in the manner of the great Kittredge? If there is, it is found only in the graduate schools themselves in the spectacle of young men and women wasting their lives in an arid discipline. The chairman of the department of English at Columbia University reported in 1938 that the **average time spent by doctoral candidates before standing for their examinations in that institution is ten years!** What a dehydrating process that must be! If the purpose of American education is to take young men and women out of circulation, the monastic discipline of factualism and of philology has much to commend it; if, however, the purpose of our higher institutions is cultural, then let us get back to men of the stamp of James Russell Lowell as quickly as possible.

Our Province

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

VOLUME 10 APRIL, 1942 NUMBER 6

Easter Dramatic Office

Version of the Officium Sepulchri taken from a fourteenth century Ms. Processional of the Church of St. John the Evangelist, Dublin.

Ad faciendam similitudinem Domini sepulchri primum procedant tres fratres induti dalmaticis sericis, capitibus velatis quasi tres Marie querentes Christum, singule portantes pixidem in manibus quasi aromatibus, quarum prima ad ingressum chori usque sepulchrum procedat et quasi lamentando dicat:

(Then follows a series of lamentations by the three Marys, ending with their arrival at the tomb and their finding the stone "rolled back.")

Facto intervallo, angelus unus sepulchrum appariat eis et dicat hoc modo:

Quem queritis ad sepulchrum,
O Christicole?

Whom seek-ye at the tomb,
O followers of Christ?

Deinde respondeant tres Marie simul:

Ihesum Nazarenum crucifixum,
O Celicola.

The crucified Jesus of Nazareth,
O citizen of heaven

Tunc Angelus dicat sic:

Surrexit, non est hic, sicut dixit,
Venite et videte locum
Ubi positus fuerat.

He is risen as he said,
He is not here, come and see
The place where he was laid.

Deinde predicte Marie sepulchrum intrent inclinantes se et prospicientes undique intra sepulchrum, alta voce quasi gaudentes et admirantes et parum a sepulchro recedentes dicant simul:

Alleluya! resurrexit Dominus!
Alleluya! resurrexit Dominus hodie!
Resurrexit potens, fortis,
Christus, Filius Dei!

Alleluia! the Lord is risen!
Alleluia! the Lord is risen today
The Mighty, the Valiant,
Christ, the Son of God, is risen!

Deinde angelus ad eas dicens:

Et euntes dicite discipulis ejus
Et Petro quia resurrexit.

And going, tell his disciples
And Peter that he is risen.

In qua revertant ad angelum quasi mandatum suum ad implendum parate dicentes simul:

Eya! pergamus propere
Mandatum hoc perficere!

O, let us haste
To carry out this command

Interim veniant ad ingressum chori due persone nude pedes sub personis apostolorum Iohannis et Petri indute albis sine paruris cum tunicis, quarum Iohannis amictus tunica alba palmam in manu gestans, Petrus vero rubea tunica indutus claves in manu deferens; et predicte mulieres de sepulchro revertentes et quasi de choro simul exeuntes, dicat prima Maria sequenciam:

Victime paschali laudes
Immolant Christiani.

Let Christians offer
Praises to the paschal Victim.

CONTINUED ON BACK COVER

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 10 APRIL, 1942 NO. 6

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE OF THE UNITED STATES

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THOUGHT FOR THE MONTH

"I am confounded, and fear much, for my eternal salvation. O Mary, in the blood of Jesus, and in thy intercession, is all my hope. Thou art the Queen of Heaven, the mistress of the universe; in short, thou art the Mother of God. Thou art great, but thy greatness does not prevent, nay even it inclines thee to greater compassion towards us in our miseries. Worldly friends, when raised to dignity, disdain to notice their former friends who may have fallen into distress. Thy noble and loving heart does not act thus, for the greater the miseries it beholds, the greater are its efforts to relieve."

—St. Alphonsus de Liguori.

OUR DEAD

DURING THE MONTH OF MAY WE PRAY FOR:

Father Charles Leroux, who died on May 1, 1915, aged 59 years.

Father Charles Steuer, who died on May 14, 1918, aged 93 years.

Father M. Mayer, who died on May 15, 1936.

Father John Moranville, who died on May 16, 1918.

Brother Pius Bluem, who died on May 16, 1939, aged 80 years.

Father John Desnier, who died on May 19, 1909, aged 52 Years.

Father John Wietrzynski, who died on May 20, 1902, aged 27 years.

Father Francis Schwab, who died on May 23, 1903, aged 58 years.

Father Michael Kelly, who died on May 31, 1931, aged 50 years.

PRAY FOR:

Father Bednarczyk's father who died in Mt. Carmel, Pa., March 15.

Father Stanton's father, Mr. William M. Stanton, who died in Philadelphia, Pa., March 17.

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Father John F. Dodwell died suddenly of a heart attack at 11:40 A. M., April 14, at Our Lady of the Blessed Sacrament Rectory, 714 North Broad Street, Philadelphia, Pa. The funeral was held on Friday, April 17, at 10:00 A. M. Burial in Cornwells.—R. I. P.

OFFICIAL

RESIDENCE OF THE BISHOP

15 N. McDowell St.

Raleigh, N. C.

March 18, 1942.

Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

I am deeply grateful for your letter of March 14th, and deplore not being able to meet you last Saturday. Things were all turned around; I had to go to Philadelphia to the funeral of Father O'Brien yesterday.

I expect to be in Washington on Saturday morning and shall go immediately to Manchester Lane where I hope to have the privilege of saying Mass.

Father Griffin has just left, and the $1,000.00 for the property is already in Salisbury for the purchase of the ground. I told Father that the property is to be purchased in your name, for it is my fond hope that all the Communities coming to North Carolina will get their places in perpetuity.

With every good wish, I beg to remain

Sincerely yours in Christ,

(signed) ✠ Eugene J. McGuinness,
Bishop of Raleigh.

MILITARY ORDINARIATE

33 East 51st Street

New York, N. Y.

March 12, 1942.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

Since our entrance into the war the number of applications for chaplaincies has been quite satisfactory and at the present time we are in a position to supply practically all of the **present** wants.

However, the Draft Boards are working very rapidly now and we anticipate that unless the supply of applications continues, we will once more be facing the shortage that hampered our work so seriously during 1941. We anticipate that we will need at least 350 additional chaplains during 1942, the greater portion of them by the First of July.

In recent weeks the War Department has made three modifications of the age limit for chaplains. It now admits the possibility of using priests up to their 50th year, but states that it will not place men over 45 on duty until the supply of younger men has been exhausted.

I enclose a tabulation of the present number of Chaplains and applicants, and another tabulation of Auxiliary Chaplains. With the Commissioned Chaplains we have included the Vicar Delegates and the Chancellors.

Another enclosure is our most recent Circular Letter to the Chaplains. This letter contains something of an annual report, which may be of interest to the Superiors.

Archbishop Spellman joins me in a renewed expression of appreciation of the splendid support given to the Military Ordinariate by the Religious Superiors. These are difficult times, and it is most encouraging to us to observe that the Religious Superiors have chosen such outstanding young priests for the great missionary work involved in the spiritual care of our Service men. We pray God that the results in future years will amply reward the sacrifices made now for this worthy cause.

Devotedly yours in Dno.,

✠ John F. O'Hara, C.S.C., D.D.

NEW ADDRESS:
St. Monica's Rectory,
2327 Galvez Street,
New Orleans, La.

VOWS AND ORDINATIONS AT FERNDALE

Perpetual Vows, February 24, 1942:

Mr. Haley

Tonsure, March 2, 1942:

Mr. Burkhart
Mr. Crimmins

Minor Orders, March 2 and 3, 1942:

Messrs. Flaherty	Messrs. Schuster
Murray	O'Rourke
Zydanowicz	McNeill
McElroy	John Pergl
Gallagher	Schoming
Nebel	Schlicht
Conner	Deckmyn *

* Exorcist and Acolyte, March 2

Sub-deaconship and Deaconship, March 2 and 3, 1942:

Rev. Messrs. Haley	Rev. Messrs. Burns
O'Donnell	Cookson
Kanda	O'Reilly
Walsh	Stocker
Gilligan	Curtin
McHugh	Deckmyn *
McNamara	

* Subdeaconship, March 3; Deaconship, March 4; Priesthood, March 4, 1942:

Fr. Haley Fr. O'Donnell

The ordaining prelate was The Most Reverend Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford.

SACRED CONGREGATION OF THE PROPAGANDA QUESTIONNAIRE

(Archdiocese of Philadelphia)

I

1. Official title, with English translation of same, if need be.

"Congregatio Sancti Spiritus sub Tutela Immaculati Cordis Beatissimae Virginis Mariae" (from Latin Rules).

"Congregation of the Holy Ghost and of the Immaculate Heart of Mary, or simply, Congregation of the Holy Ghost" (Exact quotation from approved English Constitutions, Const. I. 1).

2. Name of Founders with salient facts of their life.

Founder of the original Congregation of the Holy Ghost was Claude Francis Poullart des Places. Born at Rennes, France, February 27, 1679. Finished brilliant studies in civil law. Gathered a group of poor students around him, who dedicated themselves, under the protection of the Holy Ghost on Pentecost 1703, "to fill the humblest and most laborious positions for which priests could be found with difficulty." Was ordained December 17, 1707. Died October 2, 1709. Congregation received legal approval in 1816 and Pontifical Approbation in 1824. Its Motherhouse at Rue Lhomond, 30, Paris. Dispersed and almost blotted out by French Revolution.

Founder of the Congregation of the Immaculate Heart of Mary was the Venerable Francis Paul Libermann, son of a Jewish Rabbi, born at Saverne, Alsace, April 12, 1802. Studied under his father and at Metz to become a Rabbi, but gave up these studies to become a Christian. Was baptized Christmas Eve, 1826. Studied at St. Stanislaus College and St. Sulpice, Paris. Stricken with epilepsy on the eve of ordination to subdiaconate in 1829. Went to Rome in 1840 to promote a project of some seminarians at St. Sulpice who wished to dedicate their lives to the evangelization of the Negroes. Rome made him leader of the project. His epilepsy left him and he was ordained September 18, 1841. He and his companions dedicated their work to the Immaculate Heart of Mary at the altar of that title in Our Lady of Victories Church, Paris. On November 29, 1843, seven of his first missionary priests landed at Cape Palmas, West Coast of Africa, under the direction of Bishop Barron, once Vicar General of Philadelphia. The Union of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary took place in November, 1848, by decision of the Holy See, with Father Libermann as first Superior General of the United Congregations: Two in one! Father Libermann died February 2, 1853, and was declared Venerable in 1876. The heroism of his virtue was confirmed in 1910.

3. Date and place of foundation.

The Congregation of the Holy Ghost was founded in Paris on Pentecost, 1703; the Congregation of the Immaculate Heart of Mary in 1841 at La Neuville, near Amiens. They were united in 1848 in Paris by a decision of the Holy See.

4. Particular scope or aim of the Institute.

"Its special and distinctive end is to undertake humble and toilful ministries, for which Holy Church has difficulty in finding apostolic laborers, the evangelization of infidels especially, and more especially still, those of the black race." (Const. II. 7.)

5. Development of the Institute.

Provinces and Vice-Provinces developed as follows: France, 1731; Ireland, 1859; Germany, 1863; Portugal, 1872; United States, 1873; Belgium, 1900; Holland, 1904; Canada, 1906; England, 1907; Poland, 1924.

In Rome, the Pontifical French Seminary, 1853; in Fribourg, Switzerland, Mission Seminary, 1904.

6. Postal address of the Motherhouse, Generalate and most important house in Rome.

Motherhouse and Generalate is at 30, Rue Lhomond, Paris (Ve), France. The Procurator to the Holy See resides at the Pontifical French Seminary, 42 Via Santa Chiara, Rome (XVII), Italy.

7. Total number of members.

In the year 1941 the total personnel of the Congregation of the Holy Ghost was: 3 Archbishops, 29 Bishops, 4 Prefects Apostolic, 2,029 Priests, 930 Brothers, 1,056 Scholastics (Major Seminarians), 212 Novice Clerics, 2,060 Missionary Students, 198 Novices and Postulant Brothers.

8. In what mission areas they work and since when.

They work among the Negroes in Africa, the West Indies, United States of America and the natives of Brazil and Guiana.

First African missions of present society began in 1843. Missions in French Colonies began in the 18th century with original Holy Ghost Congregation. Works in West Indies began in 1860, and in South America in 1897.

9. How many members in each aforesaid mission areas?

In African Missions are working about 750 Fathers and 210 Brothers. In West Indies are working about 128 Fathers and 25 Brothers. In South America are working about 35 Fathers and 12 Brothers.

10. What responsibilities are entrusted to them?

Ordinaries: 1 Archbishop, 7 Bishops, 1 Prelate.
Vicars Apostolic: 18.
Prefects Apostolic: 4.
Superior of Mission District: 1.

III

Missionaries Who Come from the Diocese (of Philadelphia)

The number of priests in the Holy Ghost Society at present is 70; of this number 9 are working in Africa, 4 in Puerto Rico, and 3 are yet Scholastic priests. Besides, there are 27 Professed Scholastics and 5 Professed Brothers from the same Diocese.

XIII

Non-Missionary Clergy and Laity of the Diocese Who Have Acquired Special Merit in Promoting the Mission Cause

His Eminence, Dennis Cardinal Dougherty, as Protector of the American Branch and President of the Corporation of the "Pontifical Association of the Holy Childhood," of which the Holy Ghost Fathers have the direction in the United States since 1892.

XV

Diocesan Archives

State whether they contain important missionary documents past or present.

The Diocese has information about the Rev. Dr. Edward Barron: He was pastor of St. Mary's Church in Philadelphia, Rector of the Diocesan Seminary and Vicar General of the Diocese.

XVI

Unusual Events

The Diocese of Philadelphia has the privilege to have furnished the very first missionary for the modern evangelization of Western Central Africa, in the person of the aforementioned Rev. Dr. Barron. He left this country for his distant mission—in company with Rev. Father John Kelly of New York and a lay teacher, Mr. Dennis Pindar of Baltimore—in December, 1841. The Sacred Propaganda, by decree of January 22, 1842, nominated him Prefect Apostolic of Upper Guinea. After having given an account of his observations of the people of his jurisdiction, and submitted his plans of gaining them for the Kingdom of Christ, he was made Vicar Apostolic of the two Guineas and Sierra Leone, and titular Bishop of Constantine, on September 28, 1842. Having trouble in finding helpers, Msgr. Barron went to the Shrine of Our Lady of Victories in Paris, imploring the Queen of the Apostles to send him missionaries. Here he came into contact with the Founder of the Missionary Society of the Immaculate Heart of Mary, the Venerable Francis Mary Paul Liberman who, on the previous day, had placed at the same Shrine for a field of labor for his young, eager missionaries. Thus the prayer of both was answered, and the Mission of Central Africa was inaugurated under the leadership of Bishop Edward Barron. Nearly all the missionaries having died shortly after their arrival in Africa, Msgr. Barron decided to resign his mission, proposing its continuation to the Rev. Father Libermann. The Holy See entered fully into the views of Bishop Barron and gave the Mission of Western Central Africa over to the Society of the Immaculate Heart of Mary in January, 1845. (Cf. "La Premiere Expedition des Missionaries du St. Coeur de Marie en Guinee" in the official "Bulletin Mensuel" (C.S.Sp), Mars. 1930.)

N. B. This same Society has its preparatory training house for missionary priests—Holy Ghost Missionary College at Cornwells Heights, Pa.—in the Archdiocese of Philadelphia, since 1905.

An event of unusual occurrence took place in the Cathedral of Philadelphia on October 28, 1903, when the Most Rev. Archbishop Patrick J. Ryan consecrated the Right Rev. John J. O'Gorman, C.S.Sp., as titular Bishop of Amastri. Before his consecration this new missionary bishop was Director of the Senior Scholasticate and Novitiate of the Holy Ghost Fathers, located at that time in Cornwells Heights, Pa.; a few weeks previously (September 14) the Holy See had nominated him Vicar Apostolic of Sierra Leone.

Cornwells Heights, Pa., February 3, 1942.

Rev. Frederick T. Hoeger, C.S.Sp.

CIRCULAR LETTER OF THE MOST REV. ALEXANDRE LE ROY, C.S.Sp., D.D. (1904)

To the Province of the United States

(Concluded)

4. Community Life

When the Congregation gave us the rule of obligatory community life, it did not intend to impose it upon us as a penance. Solitary life has its dangers, weaknesses and sorrows, and it was as a remedy and safeguard for such troubles that we were asked to lead a life in common. Hence Fathers and Brothers should endeavor to live a family life, where members help, love, support and forgive one another.

There is too often discord in the management of our works because we failed to have common consultations. We readily and as it were instinctively criticize such or such a measure, because we fail to understand it. We blame a confrere because we do not respect and love him as commanded by Christian charity. And we fail to notice that what we accuse others of, may even more justly be brought against ourselves. Let us therefore return with all simplicity to the golden rule of the Gospel which bids us do unto our brethren what we desire them to do unto us.

These reflections apply equally to our works, to the Province and to the Congregation. What impression do we make on strangers when, like naughty children, we talk to the detriment of our house, our works, the members of our religious family, our Congregation? In disgracing them we disgrace ourselves.

5. Priestly and Apostolic Life

In us these two lives are most intimately united. Always and everywhere it behooves us to be both priests and missionaries.

Now, if when dealing with the religious life, I found necessary to mention and regret a number of failings I have, now, the pleasant duty of praising the labors of the Holy Ghost Fathers in the United States. They certainly do labor. And may we not say of labor what Scripture says of charity: "It covereth a multitude of sins?"

It is possible that there are exceptions. Such are found anywhere. I ask those who may have become victims of sloth to stop being singular in the midst of people whose energetic activity is proverbial the world over. The Church no more than the United States can afford to feed the slothful.

However, while acknowledging your priestly and apostolic activity, which, moreover, is also evident in other provinces of our Congregation, I ought perhaps to make an exception as regards studies, intellectual labor, the preparation of sermons and catechetical instructions, theology, etc. In these matters also let us not be inferior to others. Be it sufficient to have recalled this obligation!

Most of our present works in the United States are diocesan. Placed alongside diocesan or religious priests who labor in similar conditions, let us be faithful in the scrupulous observance of Synodal Statutes and of diocesan ordinances coming from ecclesiastical authorities. In this respect also we must give good example.

Finally, while lawfully becoming attached to these works let us never forget what we are. **These parishes are not confided to us personally but to the Congregation.** The Congregation has the right and the obligation, through those in authority, to follow up the work of each one, to control his administration and not allow him to engage in ways which the Congregation cannot follow.

For the same reason, it would be a sad mistake for a member to forget the general interests of his religious family because he is now engaged in particular works, to do nothing for the Congregation and as regards general direction to maintain with it only the vaguest relations. Such a way of acting would be perfectly abnormal. Every member of the Congregation, wherever employed, remains its child, and a child can never forget its mother.

My dear Confreres, my task is completed. This letter has grown to proportions which I did not foresee at its beginning. The reason is that when writing it, I felt that I was once more in your midst. I saw you again. I lived once more through the hours spent with you, and I found delight in talking with you. May the Holy Spirit bless, inspire and render faithful in the United States the modest family consecrated to Him! You have but begun the work in an immense field, and the labors expected of us will be endless. Let us prepare ourselves for the task by union, regularity, simplicity of the religious and apostolic life. Let us give to our deeds the maximum of supernatural value. Let us be good religious, fervent priests, missionaries, parati ad omnia. And when divine Providence calls us, let every one answer: "Adsum!"

My dear Fathers and Brothers, I pray the Holy Spirit and the Immaculate Virgin to strengthen these sentiments in you, and to make you worthy of your holy vocation.

✠ Alexandre Le Roy, D.D.,
Titular Bishop of Alinda Sup. Gen., C.S.Sp.

P. S. This letter will be sent to all the Confreres of the Province. I beg of all to read it, especially during Retreats, and loyally to apply to themselves whatever they will find to be needful.

Motherhouse, Paris, Dec. 27, 1904. A. L. R.

NEWS

Tuscaloosa, Alabama

March 11, 1942.

The Mission at Reform is about 32 miles west of Tuscaloosa. Eutah, where we have a lot for another mission, is about the same distance in the opposite direction. To the north we serve Bryce Hospital (a mile away), St. Francis' Chapel in the same vicinity and The Veterans' Facility, four miles further to the north. St. Francis' Chapel is now adorned with thirteen new stained glass windows, all paid for. They give the Chapel a real religious and devotional atmosphere.

Recent improvements in the rectory include a little office and perhaps a sleeping porch at the head of the stairs. The parlor has been painted and papered.

A group of men whose children attend our school collected enough funds for a new modern cafeteria in the basement of the school. Then each contributing his own specialty, they built it themselves, completing a job that probably would have cost a few thousand dollars. Last week it was officially opened, accommodating 178 diners.

Last month we had a fine mission preached by a Redemptorist Father, a friend of our Fathers in Oklahoma.

Every Sunday afternoon we have a Holy Hour for the welfare of the country and the parish boys who are away in the service. Our school children, too, have devotions every afternoon after school for the same intention. Once a week, we also have devotions at the Chapel for the University boys who are serving in the Armed Forces.

The Holy Name Society has been reorganized and rejuvenated by Father Wrenn. The Newman Club sponsored its annual dance on Valentine Day, a formal affair. About a thousand students attended. Every Friday night we sponsor a dance in our auditorium for the three hundred English cadets at the local air field.

On St. Patrick's night we are having a blackout in this town and all towns in this state over five thousand. Father Hackett had to postpone an Irish play he was producing with our high school children.

LETTERS

Holy Ghost Fathers, Box 577,
Arecibo, Puerto Rico,
January 29, 1942.

Dear Father:

Here we are finally located in Arecibo. This is one great place! We pulled in Tuesday afternoon and after a little haranguing with a Spanish porter about our trunks we finally got off the dock. Fathers Trotter, Ford and Milford met us at the pier. Padre Pablo had the car from Arecibo and the others brought their car from Hato Rey, and we soon left for the latter place.

Supper was a lovely meal with Father Eberhardt reviving old memories about how he knew us when we were only young kids, and now we were on the missions. They have a nice little place in Hato Rey, but are a bit short on the conveniences, such as dishes, furniture, etc. I might add finances also. About eight o'clock we hit the main road for Arecibo. Aside from a fifteen-mile detour, caused by too much talking and not enough watching, we made pretty good time. There we met the rest of the Fathers. The superior here is a wonderful man, Fr. Boyd. You know the rest, Fathers Kingston, Donohue and Rondeau. The bed did not see us very early that night. Of course we had to describe our very scary trip dodging subs, etc. Although we did not know it until the last day on the ocean, we were in constant danger as the newspapers will testify. Saturday night the "all hands on deck" signal was given. Fathers Wolfe, Reardon and I considered ourselves part of the crew and made our appearance, but we couldn't see anything. On Tuesday we found out that a freighter that followed us out of the New York Harbor was torpedoed and sunk Saturday, not so many miles east of us. We sailed right through the middle. Were we glad that we were on a passenger boat. But of course you read all this in the newspapers. By the way, we were on the pier the other day when those survivors arrived on the Cuoma. The rest of the journey was what you might call very dull.

Father Quinlan did not overdo the beauty of this island. It is by far the most beautiful place that I have ever seen. On approaching it the first sight is Morro Castle, a mighty fort that juts out into the ocean with the waves crashing against its great sides, the sentinel of the harbor. This is a sample of what the rest of the place is like. The Isle is actually covered with mountains. They are not quite the same as those we see in the States, but are built like cones on top of an ordinary mountain range. The roads wind and twist around these. And I mean that they really wind and twist, a continual succession of S's and U's. In some parts you cannot go more than fifteen or twenty feet without bending and swaying around another curve. And the scenery, no wonder Father Quinlan made such a good impression in his talk, he had an abundance of information to draw upon.

Besides the church here in Arecibo and the one in Hato Rey, there are seven mission chapels. Add on to this four more mission districts that will be taken over as soon as we can make ourselves understood in the language. This is quite a sizeable parish. The three Fathers in Hato Rey have charge of that, the eight of us here take care of the rest. Excluding the four new places we have charge of 72,000 souls, or almost 10,000 a priest.

Extend the best wishes of all the Fathers here to all the Fathers and boys at Ferndale, and also say "Hello" to the Brothers for us.

Yours truly,

Father Sweeney.

Holy Ghost Fathers
ST. MONICA'S CHURCH
2335 South Galvez St.
New Orleans, Louisiana

January 21, 1942.

Dear Father Provincial:

I received your kind letter and I will try to follow your advice.

The rectory is nearly completed. Last week, however, the work hit a snag. The floor man got angry with his boss and quit. They must have kissed and made up, because he came back to work today after a week's absence. Had he remained on the job, all the floors would have been finished by the end of this week. It will be the end of next week before he finishes. The front is nearly finished. At present, we are getting ready to move our office equipment over to the rectory. I had the men paint the office furniture and they did a good job of it, making it look like new.

The total cost for the construction of the rectory is $6,337.00. This is thirteen hundred dollars over the estimated cost. This was due to the rising cost of prices during the last six months. The total value is about $12,000.00. It's paid for, leaving me the huge sum on January 1st of $46.91. At least it can't be said I went broke or in the hole.

The principal purpose of this letter is to thank you for Mr. Dunigan's letter of introduction. I appreciate it very much and it helped me considerably. The manager here was very kind and considerate as a result of it. I shopped in four different places for furniture, including Sears. Sears was the only one in harmony with my pocketbook. Their price was $658 to furnish the four bedrooms, dining and community rooms. The manager discounted the fifty-eight and made it an even six hundred. I paid for it today. The Josephite Fathers, through Fathers Casserly of Corpus Christi Parish, donated $200.00 towards it. I donated another $200.00 and lent the parish an equal sum. I'll reimburse myself after Easter, when Father Hackett fulfills his promise of aiding me.

The furniture, as well as I can judge, is of good quality. It may not be as good as the higher priced stores, but their prices were out of reach for me. The bedrooms are of walnut, the Community Room of maple and the dining room of oak. I wanted to be sure my assistant also approved the selections so I took him along with me. He's perfectly satisfied. I believe, too, you will like it when you see it. Two desks for our rooms must yet be bought from Hansell's Store. They'll cost $100.00. Steel desks are too expensive.

I hope I haven't bored you with my facts and figures, and again thanking you for your help and kindness, I am

Yours in the Holy Ghost,

Father Vorndran.

Sofa, 4 chairs and table $117.90;
9-piece dining room set at $139.50.

Holy Ghost Fathers
ST. MONICA'S CHURCH
2335 South Galvez St.
New Orleans, Louisiana
February 24, 1942.

Dear Father Provincial:

Just a short note to let you know that we finally made it.

Moving in to live here was a very gradual process. On February 7th we moved the office equipment into the new rectory. The following week was spent in cleaning the house as best we could. The beds and the living room set arrived on the 14th. Monday night, the 16th, was the first night we slept here. Up to then we had one foot in. Today we succeeded in getting both in by having our first meals in our new domicile.

We aren't completely settled because the chest of drawers and dining room set have yet to arrive. I was disappointed in not getting them, as they were ordered about a month ago, but I'm used to disappointments as there's been so many.

I picked the best woman of the parish for housekeeper and she seems to be tops. That's one less worry. She's conscientious, hard working and reasonably economical. I couldn't ask for more.

It cost plenty to start from scratch, but I'm hopeful of making the grade.

It's hard to get a house boy as better jobs are taking them.

When the shrubbery is planted, I'll have pictures taken and send one on to you.

Kindly give my best regards to Father Guthrie and, when in the locality, be sure to pay us a visit.

I am

Yours in the Holy Ghost,
Father Vorndran.

P. S. Rectory address is 2327 S. Galvez, but mail addressed 2335 will also reach us.

KERNELS FROM CORNWELLS

On March 28 we had a visit from President Elie Lescot of the Republic of Haiti. He made a call to the College as part of his visit to Mother Katherine, upon whom he conferred the National Haitian Order of Merit. Several of our Fathers attended the simple but impressive ceremony of the conferring of the honor, at which Father Pobleschek gave a French address of welcome. After the ceremony, the President and his aides came to the College, where one of the scholastics read an address in French.

Father William Duffy's funeral drew to Cornwells the largest number of confreres that has been here in several years; a good number of the great crowd of secular priests who had attended the Mass in Our Lady of the Blessed Sacrament also came on to the College.

On March 30, Father Keough, President of the Catholic Total Abstinence Society, gave a talk to the boys.

As in former years, the coming of Spring has meant a great deal of landscaping. Some new ground has been converted into lawn, and about 2000 trees planted.

Father Roth's departure from here on April 6 was observed in a manner characteristic of him: simple and business-like, and in a spirit of perfect resignation. Father Roth taught so many men of the Province that his transference is a provincial event.

Father James McGurk has been made a member of our faculty. His change to Cornwells was expected here for several weeks, and he has proved such a delightful confrere that his delay in coming made the community that much the loser.

RIDGEFIELD

Spring is here! The birds are on the wing! What welcome music to our ears is their cheerful song which, to speak truthfully, had been almost forgotten in the long winter's silence. Each heart hums its own response and every strain blends magically into one, filling the house with music. The melody is everywhere piping its way into the passing glooms and rimming the clouds with a golden light. Yes, spring is here. Not actually, of course; nor technically, for it's only early March. But that makes little difference for it seems that here one is much keener at perceiving little things and very much more ready to interpret them most favorably.

The favorite topics of conversation at present are Easter and the farm. Like Christmas, Easter Sunday is a milestone marking the completion of another stage in the journey. All eyes have been focused on it for weeks and those weeks have slipped by incredibly fast. That's fair promise that the day will be upon us before we know it, for certainly our eyes won't be turned away. Such sentiments may seem banal and wholly unnovitiate-like, and it would be sad, indeed, if they were our deepest or only feelings. Happily, they are not. The Lenten preparation is an experience that can scarcely be captured in words. It is in wondering eagerness that we prepare for and await Holy Week and Easter Morn. The spirit of "Laetare Alleluia"—though premature—already makes us joyful. We wish to take this opportunity to wish all a very happy Easter and an abundant share in the blessed joy of the Pascal Season.

As regards the farm, it seems but yesterday that the potato and vegetable crops were harvested, and yet here it is time for another sowing. In spite of a premonition that getting back to real manual labor may be a bit of a strain on long-rested muscles, it is with jubilation almost that spring planting is awaited. It must be the call of the wild.

Yum! Yum! Remember the maple syrup? What a real treat! Some weeks ago the sap started running and the trees were tapped. The melodious tinkle of the steady dripping proved an occasional distraction to minds which should have been intent on Office or Rodriguez—or perhaps it made them only more happily intent. Such pleasant harmony should. At any rate, in the course of time the prepared syrup found its way to the breakfast table. Since then it has been a most tantalizing temptation. But it pays for its savor, for never does any find its way back to the pantry shelf.

The hot-house, at present, is a veritable beehive

of activity. Already neat, even rows of tender green spikes stand marshalled in boxes, ready at a moment's notice to march out and render service in flower bed and rock garden. If no mutiny occurs, the grounds should present a colorful and attractive appearance indeed in a month or so.

During the month we were honored with brief visits from Father Provincial and Father Maciejewski of St. Joseph's Parish, Mt. Carmel, Pa.

FRENDALE HERALD

"A warm March day, just that," and like Browning's cottager who "takes off his bonnet as he ceases work to catch the more of it," we are tempted at times on the beautiful days to doff our cold weather habilaments for lighter wear. But we discovered early that the feeling of "spring in the air" was merely an antic of capricious Dame Nature, designed to tease not please, for likely as not the following day those venturing to take their constitutional down to the lake and back would be whipped by a crisp and north wind forcing them to dismiss all thoughts of volley, mushball or baseball and sending them instead to inspect the runners on their ice skates. Our self-appointed weather seers have a low average for the month.

The usual tension caused by the oral and written examinations was eased somewhat by the posting of the returns (for better or for worse). The next day in place of the list of marks was the list of new manual labor charges, and so a few days were spent in orientating ourselves. I for one had become rather attached to the old broom.

The anniversary of the death of our Venerable Father was celebrated fittingly with Solemn High Mass and a free day.

The novices, looking provokingly healthy, arrived fifteen strong. Of course, there was the usual football game with the visitors drawing first but not most blood. It looks as though the Thelogians will have a hard time of it against the Philosophers next year.

National Defense has been brought very forcibly to our attention here at the Dale, first in the form of a blackout which, rumor has it, proved successful here, and again in the form of first-aid volunteers. Six of the Scholastics are taking the course provided by the Red Cross for the purpose of civilian defense.

The Ordinations furnished the climax of events and things seemed to conspire to make the last day the most impressive as regards ceremonies which were faultless and the happiest of days for the ordinandi, Fathers Haley and O'Donnell. God's blessings on your ministry, Fathers, and pray for us.

Father Stephen J. Zarko, C.S.Sp., who was attached to our community since January of this year, died at Saint Vincent's Hospital, Bridgeport, March 9. On March 10 the body was received at Ferndale in the afternoon. At 7.30 that evening the Office of the Dead was recited in the Chapel. A solemn requiem Mass was celebrated by Father Superior on the following day. The scholastic priests acted as major and minor ministers. The body was transferred for burial to Mt. Carmel, Pa. R.I.P.

On March 12 we joined with Father Szwarcrok in the celebration of the Golden Jubilee of his ordination to the priesthood. He celebrated low Mass as usual at 6:30. At 10.00 a solemn High Mass was sung by Very Reverend Father Provincial. The functions of the major and minor ministers were taken by the scholastic priests. Father Brannigan was speaker for the occasion. Other confreres present were: Fathers John O'Reilly, J. Sonnefeld, Recktenwald, Nolan, F. J. Smith, Guthrie, Todorowski, Janczukiewicz, Buckley, Ackerman, Diamond, Kettl, McAnulty. Father Maciejewski served the low Mass said by the Golden Jubilarian. A similar honor was accorded him when he served the Mass Father Szwarcrok offered on his silver jubilee. We add our felicitations to the many already received by our Golden Jubilarian—ad multos annos.

SPIRITUAL DIRECTORY

Chapter 1 (Concluded): Our Obligation at Aiming at Holiness

Our vocation has a perfect resemblance with Christ's own mission, except as regards the treasury of His merits which constitutes the price for souls. For in Him alone are the treasures of merits and of the graces which flow from them. In Him alone dwells the personality of the Word, and hence He alone was capable of performing actions of infinite worth.

Being unable to bestow on us what is incommunicable, He has put at our disposal whatever He is able to give, by living in us and giving us a share in the very mission which He received from His Father, and placing us in conditions similar to His own. What are these conditions? "He who sees me, sees also the Father." Desiring to reconcile the world with Himself, the Father sent His Son to represent Him among men and to draw men to Himself. The Son said again: "He who sees me, sees also the Father." He spoke thus not merely because the nature of the Word dwelt substantially in Jesus Christ, for no man could see the Divine Substance dwelling in the Sacred Humanity, but because every one could notice the divine in His works. The Word of God became manifest in Christ's holiness and in His deeds.

In His turn, Jesus Christ sends us, as He Himself was sent. And He wills that whosoever sees us behold Christ in us, as men once beheld the Father in Our Lord. This must be accomplished through holiness of life, by the resemblance of our life with the Lord's and by our union with Him.

So much for our life in general. But the same is true as regards details. Jesus Christ tells us that He did the works of His Father: "If I do not perform the works of my Father, do not believe me," and elsewhere He said: "My Father works even until now, and I work." In like manner, our works ought to be the works of Him who sent us, and we ought to act only insofar as He Himself acts in us by His grace.

The doctrine of Jesus was not His own, but that of His Father and He spoke no word that did not come from His Father: "The things that I heard from the Father, these I speak in the world." In like manner, all we teach and every word we utter should be imbued with the mind of Christ.

Finally, Jesus, sent by His Father to save men, came not to seek His own glory: "I do not seek my own glory." He came not for His own gratification: "For Christ did not please Himself." He came not to judge or condemn: "For God did not send His Son into the world to judge the world." And He did not come to do His own will: "For I have come down from heaven, not to do my own will, but the will of Him who sent me." It was God the Father who sent Him. For the Father only did Jesus Christ live, to accomplish the assigned task, His mission of mercy and sanctity. Truly, His whole sojourn on earth was a life of mercy and holiness. And this for two reasons: It was to represent among men His Father's sanctity and mercy, and, by manifesting these in His divinely human life on earth, to lead men to holiness: "And for them I sanctify myself, that they also may be sanctified in truth."

It was in the spirit of sanctity and mercy that God the Father sent His Son to earth, and therefore the Son of God lived only for His Father and for the souls He came to save. With this intent He lived a life of abnegation and sacrifice, of obedience, humiliation and love, of consummate power and profound compassion. And now He sends us in turn, for the same purpose and under like conditions. He allows us only what His Father has given Him: "As the Father has sent me, I also send you." What Jesus was to His Father, we are to Him. Our whole life, all our works ought to be for Him and in quest of His glory alone. We must reproduce His sanctity and mercy, His abnegation and love for suffering, His charity, firmness and mildness. Woe to us if we are self-seekers, proud and stiffnecked and refusing to bow with docility and love to the light and sweet yoke of God's will! Woe to us if we are exacting, harsh and hypercritical! For we are then only spurious apostles whose works will not only be barren but dead, since the life of Jesus is not vivifying us.

But blessed a thousand times blessed are we, if we empty ourselves of the proud ill-will of our fallen nature and allow the spirit of Jesus who has sent us to quicken our souls. Then all our suffering, our sweat and our toil will merit for us to shine as suns in the firmament. All our actions will be sustained by manifold graces. They will earn God's blessing, and we shall people heaven with saints.

How Our Lord Formed His Apostles

To convince ourselves that our divine Master, in sending us, wills us to resemble Him, we need only to consider the three years of His public life. Why did He, during these three years, travel through the towns and country of Judea, Galilee and Samaria? Was it to convert these countries by His preaching and His miracles? Had this been His purpose, how explain the meagerness of the results, after so much labor and in spite of His most holy and cruel Passion? If Jesus Christ had intended to convert the people of Judea and Samaria, would not the Divine Power which dwelt in Him substantially, have attained whatever He desired.

But no! Jesus, during His public life wanted to show not only to the Apostles but to all whom He would later send to souls even to the ends of the earth, how they were to live in every circumstance, how they were to act towards others, how they were to speak, to suffer, to work for the salvation of souls. And towards the close of His earthly life, on the occasion of His last action performed amidst the Apostles, He said to them, after He had washed their feet: "I have given you an example, that as I have done to you, so you also shall do." This He said after giving us the great example of charity and of obedient humility, virtues which should animate all our relations with our fellowmen. "No servant is greater than his master, nor is one who is sent greater than he who sent him." These words, "I have given you an example," crown His entire public life among the Apostles and teaches them that in all things they are to follow their Master's example.

Jesus willed to be the Model for all who were to be His own, and He demanded that they should imitate that model. Thus He is the pattern for the ordinary faithful, in the virtues practiced in His ordinary activities and in His habitual intercourse with His Father and with creatures. He is the exemplar for souls specially consecrated to God, in His hidden, interior and religious life. But for those consecrated to His Father in the apostolate Christ is the standard in the entirety of His life and especially where He manifests holiness in its most exalted forms. It is true indeed that those belonging to the first two categories have to copy our Lord. But we, apostles must do more. For we ourselves are to serve as examples to others, and hence our Lord must be so copied by us in a manner much more perfect. For a copy that will be left apart it is sufficient that it have some kind of a resemblance with the original. But a copy which is itself to serve as a model requires to be perfect.

Conclusion

Let us have a sound appreciation of our calling and esteem the loftiness of our ideals. We have made a contract with our Lord Jesus Christ. We have received His orders. We have enlisted in that sacred legion of conquerors of souls. There is no going back upon our engagements; we must live up to the requirements of soldiers in so noble a militia.

HANDLYNG SYNNE

Lechery is fleshly sin;
Envy cometh from within;
Lechery is less we find—
Envy is the more unkind.

—Robert Mannyng (1303 A. D.)

CORRECTIONS

The date of the death of Brother Jacob was given as having occurred in 1899; should be 1889.

Mr. Fieser made his departure for France not in 1882; he was still in the United States in 1885 as far as we can determine at the time of going to press. His death was listed as having occurred in 1886; should be 1887.

CHURCH MUSIC

(Concluded)

Turning from the general principles of sacred music as expressed by the Holy See we now come to the consideration of specific regulations in the matters of a Sung (or High) Mass and Benediction. This summary has been compiled from the Motu Proprio of Pius X, the Apostolic Constitution of Pius XI, the decrees of the Sacred Congregation of Rites and the Roman Missal and Ritual.

The Sung (or High) Mass

It is forbidden for the choir to omit any of the ORDINARY or PROPER; these parts must be rendered when directed by the rubrics, and each in its entirety. (MP-III-8; SRC 2424-2; 3365-7; 3994-3; 3824-1; 3624-11; 2959-2.)

When the rubrics prescribe a Sequence (be it Lauda Sion, Stabat Mater, Veni Sancte Spiritus, Victimae Paschali, or the Dies Irae) it must be sung in its entirety by the choir (SRC 3665).

The Gloria and Credo should be relatively short and must be rendered in their entirety (MP-VII-8; SRC 1308, 3824). Neither can be omitted when the rubrics prescribe that they be sung (UP-III-8; SRC 3624-2, 2424-2). Nor may the celebrant go on with the Mass during the singing of either the Gloria or Credo (SRC 1936, 3104).

After the Proper Offertory has been sung a supplementary hymn or motet, not too long, may be sung, but in Latin only (MP-III-8).

In the matter of the use of the vernacular the Holy See directly and through the Sacred Congregation of Rites, has made the following regulations:

1. The language of the Roman Church is Latin. Hence, it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more so to sing in the vernacular the variable or common parts of the Mass or Office (MP-III-7).

2. In solemn liturgical functions, compositions in the vernacular are not to be tolerated. This prohibition extends to the use of the vernacular during a Sung (or High) Mass. (SRC 3230, 3496-1; 3880.)

3. The custom of singing, in Latin, only the responses at a Sung (or High) Mass, while during the rest of the time vernacular hymns are sung, is forbidden (SRC 3994). The singers must sing all that is in the Roman Gradual. (June 25, 1898.)

4. The custom of singing an aria in the vernacular language during a Sung (or High) Mass is an abuse and is to be eliminated. (SRC 3113.)

5. It is not permitted to sing hymns in the vernacular alternately with liturgical hymns at a Solemn Mass when the distribution of Holy Communion lasts a long time. (SRC 3975-5.)

Organ accompaniment to the Preface and Pater Noster is expressly forbidden (MP-V-12; SRC 4009; CE-I-28). There is to be no singing during the Elevation (SRC 2682; 3827-3).

The responses of the Sung (or High) Mass have their proper notation and rhythm in Gregorian Chant, and the traditional manner in which they are sung is without accompaniment. The solemn tone is used on Sundays, Feastdays; the ferial tone is used in Requiems, ferials during Lent and Advent, and on Vigils and Votive Masses that are not pro re gravi or pro causa publica ecclesiae.

The responses "Deo Gratias" after the Epistle; and "Laus tibi Christe" after the Gospel are not sung by the Choir. (RG.)

Once the celebrant intones the Asperges (or Vidi Aquam) on Sundays, or the Gloria, or Credo, that intonation is in nowise to be repeated by the choir (RG; RM).

There is no regulation forbidding the singing of vernacular hymns before or after a High Mass except in the instance of a Funeral wherein the "Subvenite" is the prescribed processional, and "In Paradisum" is the prescribed recessional.

Benediction

Benediction is included among the liturgical services because the part that begins with the Tantum and ends with the prayer is found in the Ceremonial of Bishops.

1. Immediately before the actual blessing the Tantum with versicle, response and oration are to be sung—in that order with nothing intervening (SRC 3058, 3512).

2. During the actual blessing there is to be no singing. (SRC 2464.)

3. Immediately before the Tantum no particular hymn is prescribed to be sung, although it is customary to sing something which has reference to the Blessed Sacrament. (The Baltimore Ceremonial recommends that such hymns be in Latin, although there is no specific law forbidding the use of the vernacular.)

4. At the conclusion of Benediction no particular hymn is prescribed, nor is there any general law requiring that a hymn sung at this time be in Latin. (The Baltimore Ceremonial recommends the use of the Adoremus in aeternum. Laudate.)

(Rubricists direct that the Blessed Sacrament be reposed immediately after the Blessing, or immediately after the recitation of the Divine Praises. To delay the reposition for insertion of a hymn is an unwarranted innovation.)

5. During Exposition of the Blessed Sacrament (that is, during the time the Blessed Sacrament is publicly exposed and during which a liturgical service is not actually in progress; for example, during the weekly Holy Hour) the choir is permitted to sing hymns in the vernacular, provided there be no question of the Te Deum or any other liturgical prayers which may not be sung except in Latin (SRC 3534-3).

In conclusion: In this brief paper I have attempted to set down two things: first, a general notion of what liturgical music should be and is not; second, important specific regulations concerning the singing during High Mass and Benediction. Your reaction may be something like this: "I don't know much about music; that's the organist's job." But can we be content with that? Can we be sure of fulfilling our obligation to "increase the beauty of the house of God" if we transfer the music problem, willy-nilly, to the organist? We take an active and a directive interest in everything else connected with the Litugry of the

Church—why not the music, at least to the extent of directing the organist and choir to the source of proper information. In this connection I would like to make one suggestion.

The Society of St. Gregory, approved by the Holy See, has issued what is called a WHITE LIST of Catholic Church Music. It includes all important papal documents on sacred music; it has a brief summary of regulations governing the use of church music; it features an extensive list of approved Masses and all sorts of compositions for various occasions, and it carries a Black List of the types of music unsuitable for church use. This publication may be obtained from St. Gregory Guild, 1705 Rittenhouse Square, Philadelphia, Pa. The price is 75 cents. Another excellent book for organists is SACRED MUSIC AND THE CATHOLIC CHURCH, by Rev. George Predmore, published by McLaughlin and Reilly Company, 100 Boylston Street, Boston, Massachusetts.

If the organist and the choir are instructed to use only approved music; if, from time to time, one of the parish priests would give an instructive talk to the choir on the liturgy and specific regulations concerning sacred music, I feel sure that the momentum, which is evident in our Archdiocesan movement for better church music, would accelerate to such a pace that every parish, regardless of its resources, would give honor to God and edify the faithful by wholeheartedly accepting the direction of the Church in all that concerns sacred music. To quote Pius XI: "Let our churches resound with music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites."

(This is the last of a series of three articles on Church Music taken from a paper read at the 38th Annual Conference of the Priests' Eucharistic League of the Archdiocese of Detroit by Rev. Frank J. B. Flynn. Father Flynn is Director of the Church Music Commission, 1234 Washington Blvd., Detroit, Michigan. —Ed.)

BULLETIN REPORTS

ST. PETER CLAVER'S PARISH
Charleston, S. C.

August 5, 1940.

Since the last bulletin there is nothing of signal importance to report.

Our School has been enlarged; three classrooms having been added. Equipment for Home Economics was installed and that course is now available. The enrollment in all grades was 640, of whom 480 were non-Catholics.

For the past three years it has been our privilege to hold our Graduation Exercises in the Cathedral.

A census which has just been completed shows that there are seven hundred souls in the Parish. Convert work is still going on. There are thirty in the convert classes at present.

At this writing the personnel consists of Fathers J. A. McGoldrick, Joseph B. Murphy and W. F. Cleary.

ST. JOSEPH'S PARISH
Conway, Arkansas

St. Joseph's Parish in Conway is still continuing to improve. Located between Highway 65 and the Mo. Pacific R. R. its steeple is first seen on entering the town from the north or from the south.

The chief items of interest in the Parish since 1935 can briefly be stated: His Excellency, John B. Morris, administered Confirmation to a large class in February.

Modern up-to-date drinking fountains were installed in the school as a sanitary measure. The High School was fitted out with desk chairs made from native gum and oak.

The Pastor made his annual retreat at Morrilton; Father Fandrey conducted the exercises.

1936. A Science room at a cost of about $1,400 was added to the school. The Annual Retreat for the Fathers from Oklahoma and Arkansas was held at Morrilton. Father Williams conducted the Retreat.

Father Lachowsky accepted an invitation to be Deacon at the Mass and to speak at the Banquet on the occasion of the Golden Sacerdotal Jubilee of Father Spannagel whose assistant he was for eight years.

1937. Electric fans were installed in the church. The First Mass of Father Norbert Grummer was celebrated with great solemnity.

1938. Mr. Joseph Enderlin gave a Burse to the Holy Ghost Fathers and one to the Bishop. He also gave $1,000 to the Sisters in recognition of their work.

In September Father Frederick Lachowsky, C.S.Sp., said his First Mass. The Bishop, several Monsignori and many members of the clergy were present. The Bishop addressed the Congregation on the occasion. Deacon at the Mass: Henry Thessing, C.S.Sp.; Subdeacon, Charles Wolffer, C.S.Sp.; Arch-priest, Anthony Lachowsky, C.S.Sp.; Father Pobleschek preached.

Another room was added to the school and an entire new toilet system was installed at a cost of $3,000.

In December a Killgen pipe organ, made possible by donations from the parishioners, was installed.

A Library was added to the High School.

The State Convention of the Catholic Union was held. It lasted three days.

1939. Another teacher, Sister Leona, was added to the High School staff at the direction of Father Provincial and the Pastor dropped all classes except French (which he kept for his own benefit).

The State Convention of the Catholic Knights of America was held in August. In December Deagan chimes were added to the organ in memory of Adalbert Lachowsky; donated by the family.

1940. Father Amos Enderlin said his First Solemn High Mass, making the seventh son from the Parish to be ordained; four of them are Holy Ghost Fathers.

Bishop Morris and his Auxiliary Bishop Fletcher, the Monsignori and many priests attended.

In June the rectory was renovated and improved.

June 2nd Father James Riley came to take up his abode at Conway and was fascinated by what he saw.

SACRED HEART PARISH
Morrilton, Ark.

Father Charles Wolffer, Director, Bursar.

Under the date line of June 16, 1939, the following appeared in the "Guardian," the Diocesan paper of Little Rock:

"Improvements continuous in Sacred Heart Parish, Morrilton Schools remodeled and a new Rectory constructed, church has newly installed heat plant, modern lighting, and has been repainted.

"That the Sacred Heart Parish is one of the most progressive parishes in the state is evidenced by the continuous improvements accomplished both materially and spiritually. For the past year this spirit of zealous progress has been particularly noticeable.

"On August 1, 1938, Sacred Heart Parish lost its beloved Pastor, Father Francis X. Schwab. His funeral was an eloquent tribute of his people—in fact, of the entire town—to the grand character and all-around ability manifested in his twelve years in the Parish. Whilst Father Schwab was on his sickbed, he outlined to his successor his plans for the spiritual and material welfare of his flock, plans he had meditated and prayed over these many years.

"With a will parishioners and Pastor went to work to carry out these plans. First there was the school. The old 'Academy' was so overcrowded that four grades had to be accommodated in the parish hall and in the kitchen annex. The rectory, a large and solidly constructed building, offered a ready solution; today it houses the seventh and eighth grades and the entire high school. After the walls were replastered and painted, steam heat and indirect lighting installed, rest rooms, etc., added, one would hardly suspect that the present high school ever was used for any other purpose. The old academy, too, had its face lifted: new roof, new lighting system, new plumbing, etc.

"Whilst the old rectory was made into the new high school, construction of a new one was started, and by February 1st of this year it was ready for occupation. It is a modern structure in every respect—concrete foundation, brick veneer walls, asbestos shingle roof. Simplicity of line is emphasized throughout and it is very striking indeed in the interior woodwork.

"Then the church, too, was brought up to date by the installation of steam heat and modern lighting, by painting of the steeple, the metal roof and all the outside woodwork.

"It must be stated here that Father Schwab not only had made plans, but during the years of his administration he had also gathered the funds to carry out these plans. This he did by making heroic personal sacrifices. Instead of paying out money to have necessary work and repairs and improvements done, he saved the money and did the work himself—always keeping in mind the eventual realization of his plans. For this, he deserves the everlasting gratitude of his parish."

To this fairly complete picture of the parish one may add that in 1936, under Father Schwab's direction, a broad driveway was laid out on the church grounds, ending in an extensive oval, to provide parking space for automobiles. A terra-cotta statue of the Sacred Heart was placed on a stone pedestal in the center of the oval. In connection with the building of the driveway, the ground in front of the Convent and School was graded and converted into a wide, smooth lawn, thus improving greatly the general appearance of the church property.

Whilst the parish is not growing in number of souls—there are about four hundred Catholics in this town of 4,600 inhabitants—the Catholic spirit is vigorously alive, as is manifested by the frequent reception of Holy Communion and by the flourishing condition of the parish societies.

Our grade school and our high school, both under the direction of the School Sisters of Notre Dame, are doing splendidly and are keeping up to standard.

There is a local tradition that the pastor may not content himself with encouraging the teachers and pupils with kind words and paternal smiles, but he is expected to teach certain subjects himself, especially in high school. Since the parish is small, this additional work can easily be done.

Sacred Heart Parish today is a convincing proof of what the apostolic zeal and the good example of a succession of saintly pastors can accomplish. Fathers Strub, Eugene Schmidt, Zielenbach, Bosch, Heizman, Willms, Laengst, Haas, Goebel, F. X. Schwab—all these have labored here in their time and God was pleased with their work and has blessed it. The people have a genuine affection for their former pastors and they have only one fault to find with some of them: that they considered Morrilton merely a temporary stage on the way to some other parish "up north."

SAINT JOHN THE BAPTIST PARISH
Fort Smith, Arkansas

This parish boasts of one of the most complete plants in the diocese of Little Rock. The five buildings in a magnificent location, surrounded as they are by the result of Father Murray's landscaping ability, present a sight that attracts the attention of all. The church is brick and is quite distinctive in the south because of its colonial-type architecture. It is not unlike the one at Old Lyme, Connecticut, from which it was modelled. The rectory is a two-story frame building, and is one of the best in the state. The Bonneville Memorial Library for the Colored of Fort Smith stands between the rectory and the school. This is a gift of Sir Charles Jewett, K.S.G., K.C.H.S., A.C.S.S.P., and follows the architectural lines of the church. On either side of this magnificent edifice is a statue which Sir Charles erected in memory of the deceased members of his family. The school building contains three well-equipped classrooms and a hall where the social activities of the parish take place. Beyond the school is the convent, a two-story brick building which houses the four Benedictine Sisters teaching in the school.

The following societies are all well organized, and serve to bring their members to monthly Communion, and also provide for the social intercourse necessary

in a parish: The Holy Name Society, The Sodality of the Blessed Virgin Mary, The Children of Mary and The Sacred Heart Society.

The people are well grounded in their faith, and although few in number are well thought of by both races. Their devotion and training are a tribute to Fathers Lundergan and Murray, who labored here from 1917 until 1940.

Following are the statistics for the period from January 1, 1935, to December 31, 1939:

	Baptisms	Marriages	Deaths	Confirmations	First Comm.
1935—	8	2	1		
1936—	7	1	1		
1937—	11	2	1	48	
1938—	4	1	—		
1939—	3	2	1		

SAINT CYPRIAN'S PARISH
Helena, Arkansas

The outlook for 1936 was not very encouraging. There were no catechumens and some of those recently baptized had moved north. The Lenten devotions were fairly well attended, but the same cannot be said for the Pentecost Novena.

On Saturday evening, May 2nd, the Most Rev. John Baptist Morris, Bishop of Little Rock, confirmed a class of eleven at St. Cyprian's. Due to the extreme heat of the summer months very little could be done. Not only the days but the nights, too, are hot.

From October 4th to 11th a Mission was preached at St. Cyprian's by the Reverend Francis Wade, S.V.D., a Negro priest from Lafayette, La. The attendance was not large, but satisfactory under the circumstances. The mission could not be considered as a great spiritual or financial success. Nevertheless, the appearance of a colored priest in Helena broke down a lot of prejudice among the Negroes and the general status of the mission was improved.

During the fall of 1936 the lavatory facilities were improved and the interiors of the Church and school were painted for the first time. The excessively narrow altar was replaced by a larger one.

The Very Rev. C. J. Plunkett, Provincial, visited Helena and stayed from October 30th to November 4th. He remarked upon the distance separating Helena from the other missions of the Congregation (160 miles to Conway, Ark.), and upon the courage shown by the pastor in the face of the odds against him. During the visit of Father Provincial it happened that only three people came for the Sunday evening services at 7:30, whereupon he advised discontinuing evening services.

The outlook for 1937 was not much better than that of 1936. During January it rained a great deal, causing the Mississippi and its tributaries to flood the surrounding territory. Backwater from the White River covered the lower end of Phillips County. A refugee camp was established at Barton, 10 miles west of Helena, under the direction of the National Guard. It cared for 1,000 white and 7,000 colored refugees. Several hundred Catholic papers were distributed among them.

During the first week of June summer school was conducted by two Sisters of Charity (of Nazareth) from Sacred Heart Academy. During the week 45 children attended. Twelve of these were Catholics.

Sunday School opened in September, two Sisters coming every Sunday from Sacred Heart Academy. One Sister taught the choir while the other took the Catechism class.

During October there were Rosary Devotions on Tuesday evenings. Fair attendance.

On December 9, 1937, the Very Rev. C. J. Plunkett, Provincial, arrived with Father Recktenwald. They left for Tuscaloosa, Ala., on December 18th, crossing the Mississippi at Helena.

At the Midnight Mass on Christmas about 50 were present and 5 converts made their First Communion. After the 10 o'clock Mass candy, oranges and toys were given to the children by the pastor and the Sisters. Then the newly organized Drum and Bugle Corps played. During the year 1937 there were 13 Baptisms and 10 First Holy Communions.

The outlook for 1938 was brighter than previous years. The winter was a mild one, but still Mass attendance was poor and so were the collections, e.g., for February $3.25. A series of Biblical and Catechetical pictures were shown on the Tuesdays of Lent at 3 o'clock in the afternoon for children and at 7:30 for adults. The attendance ran from 20 to 40.

On April 8th Father Collins, Provincial Secretary, spent two days at St. Cyprian's and encouraged the pastor in his difficult work.

On June 17, 1938, St. Cyprian's Drum and Bugle Corps marched in their first official parade and were applauded by both white and colored people. By means of the Drum Corps St. Cyprian's Church and the work of the mission began to be better known and appreciated by the intelligent citizens of both races in Helena.

The pastor attributes much of the recent success of St. Cyprian's Mission to the Blessed Martin de Porres in whose honor prayers are recited every Sunday.

During the fall more dirt was brought to fill in for a porch behind the building and also to raise the level of the playground behind the Church.

On October 1, 1938, the Negro Cotton Carnival Parade was led by St. Cyprian's Drum and Bugle Corps. Twenty-two children were in uniform.

During the year 1938 there were 10 Baptisms and 8 First Holy Communions.

The outlook for 1939 was a little more hopeful than that of 1938. The pastor of St. Cyprian's Mission visited several colored schools and succeeded in converting the principal of one school. Summer School was again conducted as in previous years and contacts with non-Catholic children were made in hopes that they would enroll in the regular day school about to be opened in September.

On August 1st Father Lynders was instructed by Father Provincial to see Father Kramer of the Colored Mission Board in New York about support for two

teachers for the school. This he did and the outcome of his interview was quite favorable.

Rev. Mather Ann Sebastian, Mother General of the Sisters of Charity of Nazareth, had already promised two Sisters for September.

On August 20th Msgr. Fletcher, then Vicar General, visited the mission and arranged to buy 40 desks with money from the mission fund of the Diocese. The two school rooms were already in the building, but were still unfurnished.

The new St. Cyprian's School was opened for registration on September 11th. Sister Rose Dominica was Principal and took the 6th, 7th and 8th grades. Sister James Anthony taught the 3rd, 4th and 5th grades. Twenty-four children were enrolled, half of them Catholics. Each room had 3 grades and 12 children.

On October 7th St. Cyprian's Drum and Bugle Corps, with 32 children in uniform, was the biggest attraction of the Negro County Fair Parade.

On March 12th, Sunday, at 2 P. M., Bishop Morris confirmed a class of 20 at St. Cyprian's. He was greeted upon arrival by the Drum and Bugle Corps playing "Ecce Sacerdos."

On Christmas Masses were at 12 midnight, 8 and 10. About 70 were at the midnight Mass; the largest crowd ever to attend a Mass here, except a funeral Mass.

During 1939 there were 10 Baptisms and 8 First Communions.

ST. GABRIEL'S PARISH
Hot Springs National Park, Arkansas

Situated among the Ouachita Mountains, fifty-seven miles southwest of Little Rock, is the city of Hot Springs, Arkansas, the first National Park in the United States, where half a million visitors take up residence every year. A large number of those visitors seek the curative waters of the hot springs which run under the city. The government has a four and a half million dollar Army and Navy Veterans' Hospital, and the Sisters of Mercy conduct the million dollar St. Joseph's Infirmary.

Hot Springs has a population of 35,000, of whom about 8,000 are colored. There are no industries in the city, those who have not a business of their own work in the many hotels and bath houses.

There are two Catholic Churches for the white people, St. John's and St. Mary's. At the request of His Excellency, the Most Rev. John B. Morris, D.D., Bishop of Little Rock, for a missionary to labor for the colored Catholics, our Very Reverend Father Provincial, Father George J. Collins, C.S.Sp., appointed Father John M. Haines, C.S.Sp., the first pastor of the new St. Gabriel's in Hot Springs, and on March 26th of this year (1940), Father Haines took up his residence at 117 Drexel Street.

After investigation, he found that there were about twenty Catholics, eight of whom were from our own parish in Isle Brevelle, La. On April 16, 1940, the parishioners of St. Gabriel's held a public reception for their new pastor in St. John's School Hall. Fifty non-Catholics attended. The invocation and introduction were given by the Very Rev. Charles B. McCoy, Pastor of St. John's Catholic Church. His Honor, Mayor Leo P. McLoughlin, gave the address of welcome, to which Father Haines responded.

For about twenty years Sister Mary of the Sacred Heart, a Sister of the Good Shepherd, has conducted a little one-room school for the colored children who wished to go to a Catholic school. Last year there were thirty-three children in the little school and only one of them was a Catholic. We hope to add another room to the school and another Sister has been promised for the beginning of the new term.

At the present writing, plans have already been approved for the new St. Gabriel's Church and construction of the new edifice will begin in the very near future. The normal opposition and the "protestant" petitions have plagued us to no end, the usual lot of a missionary in the beginning.

ST. JOHN'S
Tuscaloosa, Alabama

May 20, 1940

Church of Saint John the Baptist: Two Fathers—
Reverend Michael Mulvoy, Pastor and Director.
Reverend Kenneth Dolan, Assistant and Bursar.

The work in St. John's, Tuscaloosa, is quite diverse, ranging from the spiritual care of some 400 parishioners and 650 University students to the chaplaincy of Bryce Hospital for the Insane and the Veterans' Facility. A little mission some 30 miles distant is also included in our charge. During the last year the Fathers have been ministering to a Catholic family living some 50 miles out in the country. On the occasion of the first visit, Mass was said in one of the rooms of the farmhouse and after the Holy Sacrifice three small children were baptized. Saint John's Church is nearly one hundred years old. It is the fourth oldest in the State of Alabama. This year the church was painted Spanish Mission White and a new cross was erected on the steeple. The seating capacity is quite limited; only 125 people can be accommodated. We have a grade school and a High School, both fully accredited by the State. The total enrollment amounts to 150 pupils and the teaching staff consists of nine Benedictine Nuns from Cullman, Alabama. The majority of the pupils are not of the Catholic Faith, a condition that is the rule rather than the exception in the deep South. The school enjoys a very good reputation throughout the town and has done much to break down prejudice against the Catholics. Non-Catholic pupils while not compelled to study Catechism, are present in the rooms when this all-important subject is being taught.

The Reverend Pastor is also a professor of Religion in the University of Alabama. A course in Apologetics is now being given to a class of 75, three quarters of whom are non-Catholics. Most cordial relations exist between the pastor and the University authorities. Just off the campus stands the chapel of Saint Francis which was built especially for the convenience of the University students. Our religion is the only one which has a church erected upon the campus. The number of Catholics at the University has risen from three hundred to over six hundred. Two Masses are said for them each Sunday and a week's Mission is given each

year. A Newman Club, with an average enrollment of 100, meets twice a month to formulate a plan of religious, social and educational aims. It is a very potent factor in the development of Catholic thought upon the campus. The students are very regular in their attendance at Mass and at the Sacraments and it has always been a cause of great edification to visitors to see the number of young people who receive Holy Communion every Sunday. During Lent and the month of May daily Mass is said for the students and, despite many difficulties, a comparatively large crowd is present. Instructions are given to several converts each year, and the success of the Fathers among the students has time and time again merited the approval of our Most Reverend Bishop. At the Bryce Hospital for the Insane, Mass is said monthly for the patients. Our work at the Veterans' Facility is restricted to the answering of sick-calls, for the number of patients is too small to warrant a special Mass. The number of souls in the parish of Saint John's may seem small, but this fact is directly attributable to the constant shift of the population. Many of our parishioners belong to the families of professors in the University and of doctors attached to the hospital and these are constantly transferred. Then, too, there is not much opportunity for our youth to obtain a living in this town, and so, an increase in the number of parishioners is quite unlikely.

The month of February, 1940, saw the departure of Father Anthony Hackett, who, during his ten years in Tuscaloosa, was much admired by the townspeople and the University authorities. This universal regard for him was indicated by many expressions of sincere regret on the occasion of his departure. From New York came Father Michael Mulvoy and in this short time he has managed to win the hearts of both parishioners and students. On Sundays we are now obliged to have four Masses, two of which are in the parish church and two in the chapel. The last Mass in the chapel is a High Mass sung by the Student's Choir. Every Christmas Eve Midnight Mass is sung in the chapel and it is attended by a large crowd of non-Catholics. In our church we have an Altar Society, a Junior and Senior Holy Name Society, the Children of Mary, the Holy Angels and the Saint Aloysius Societies for the smaller children, and a C. Y. O. Moreover, we have a large auditorium in which the parishioners have dances, suppers and shows: social life in the deep South is of great importance. In the last five years repairs have been made in the church and a new room has been added to the rectory. Over a score of converts have been brought into the church each year. The work here has been most successful despite numerous handicaps.

LETTERS

Oklahoma City, Oklahoma

March 27, 1942.

. . . We had confirmation on Sunday; 53 in the class, half of them converts . . . The Bishop was pleased, the chapel packed. 80 are in school now. I am still teaching. Weather fine but still a bit cold.

VICARIATE OF KROONSTAD
Orange Free State,
South Africa

Most Rev. Bishop L. Klerlein, C.S.Sp.,
P. O. Box 129,
Kroonstad, O.F.S., South Africa.

January 30, 1942.

Dear Reverend Father:

Many thanks for your kind Air Mail letter of December 22nd, which I received yesterday evening. The last letter I wrote to Rev. Father Gay is dated from September 12, but I received no answer; now I shall try again. Our Fathers and Brothers are relatively free again, except Rev. Father Provincial. The Mission work is much hampered—we try to maintain what we have. The financial position is discouraging. The health of the missionaries is generally good—we have not to suffer until now. In the course of last year I had two apoplectic attacks; I am better again and can fulfill my duties, but a third stroke will be fatal.

Yes, we are much in need of Mass stipends! Send us, please, as many as possible, for we get no more Intentions from Europe—and we are 30 Priests here. We accept Masses at any stipend, for it is better to have a small stipend than none at all.

I am thankful to you for your prayers, we don't forget our Confreres either. May the present war not become harmful for you.

With kindest regards and my blessing,

(signed) ✠ LEO KLERLEIN, C.S.Sp.

P. O. Box 98, Freetown,
Sierra Leone, B. W. A.

March 2, 1942.

My dear Father Collins:

Many thanks for you letter of December 22nd. It took a long time to reach here, even though sent by Air Mail.

We still need Mass intentions and will be very grateful to you for them. Msgr. Biechey has asked us to send him some and we have obliged him.

I'm writing to Father Gay.

We are not suffering any notable hardships, thank God, and mission work continues, but not quite as usual. Our chief troubles come from large movements of population, high cost of living and scarcity of building materials.

I take this chance to thank you for "The Register," which you so kindly got sent to me and which arrives regularly. Very glad also to see from "Our Province" that God is blessing your work.

With every good wish,

Yours very sincerely,

(signed) ✠ A. KELLY, V.A.

P. S.—Could you please send me Bouscaren's Canon Law, part III (supplement)? Take cost from stipends. Msgr. Biechy writes that the civil authorities are aiding the missionary work.

OUR LADY OF PERPETUAL HELP RECTORY
526 Fifty-Ninth Street
Brooklyn, N. Y.

March 29, 1942.

Very Rev. George J. Collins, C.S.Sp.
Dear Father Provincial:

Allow me to offer to you and your esteemed community my sincere sympathy for the death of your beloved confrere, Father Duffy. I just happened to read of it in this week's "Tablet." Rest assured I shall pray for the repose of his soul. He was a good friend of mine, a priest whose zeal, fervor and simplicity I admired. Among his many titles to a rich reward in Heaven will be his labors in Puerto Rico and among the Colored here in the States. May he rest in peace. Kindly extend sympathy to his bereaved relatives. Though they must keenly feel the loss, they have every reason to feel consoled. All of us priests who knew Father were edified by his truly priestly life and feel the better for having known him.

Kind greetings to Father Guthrie and the other Fathers with whom I am acquainted. I presume my other friend, Father Boyd, is still in Puerto Rico.

With cordial Easter greetings to all, I remain,

Devotedly yours in Xto.,
(signed) JOSEPH E. MURPHY, C.SS.R.

Copy of a Letter Sent Out From Ferndale to Convents and Schools

HOLY GHOST MISSION SEMINARY
Ferndale, Norwalk, Conn.

April 4, 1942.

Dear Sister:

The missionary burden that must fall with increasing weight upon the Church in America prompts us to seek the never failing assistance of our teaching Sisters.

The missionary field of the HOLY GHOST FATHERS is a difficult one and challenges the best that is in the American boy. But the blessing of God has been plainly manifest upon our apostolate. Our work among the poor and abandoned is, we feel, so close to the Heart of Christ that it cannot but elicit admiration and response from generous and noble minded young men to whose attention it will be brought.

Perhaps there are among your classes boys whose ambition is to walk literally in the footsteps of the Divine Master. We shall deeply appreciate it if you will invite them to write to us about their vocation.

Soliciting your earnest prayers, and begging God's blessing in turn upon your work, we are, with every kind wish for the Easter Season,

Very gratefully yours in Christ,
HOLY GHOST FATHERS,
Anthony F. Lechner, Superior.

Copy of a Letter Sent to All the Ordinaries of the United States

April 10, 1942.

Your Excellency:

For the purpose of arousing interest in the Pentecost Novena to the Holy Ghost, the devotion which Christ Himself taught and which Pope Leo XIII made of obligation in every parish church in the world, we are presuming to write to all the Ordinaries in the United States to elicit an announcement in their individual dioceses, if they see fit, of the public celebration of this novena.

Our people seem to be running here and there, hoping to force God, through the Saints, to do THEIR will. The world needs a devotion of light to know, and a devotion of strength to do, GOD'S WILL. We feel that Christ gave the world devotion to the Holy Spirit as a means to that end. For that reason we solicit Your Excellency's interest in it as we approach the great feast of Pentecost.

With sentiments of profound respect and esteem, I have the honor to be

Your Excellency's humble servant,
FREDERICK T. HOEGER, C.S.Sp.,
National Director,
Archconfraternity of the Holy Ghost.

THE SEVEN GIFTS OF THE HOLY GHOST
Bernard Kelly, C.S.Sp.

The book is a treasure of theological spirituality, clear and simple, replete with familiar examples taken from daily life, made redolent by apt Scriptural quotations.

The author leads us into his subject with beautiful homiletic explanation of natural and earthly adoption; leads us on imperceptibly until he has built up an irrefutable "case" for man's position of adopted son of God. This, effected by an especial love on God's part, opens up the vast vista that follows of the operations of the Holy Ghost in the souls of the adopted children, making us more keenly responsive, more docile to His inspirations until the Divine Gifts have wrought the soul's final divinization.

Imbued with the knowledge and teachings of the great Doctors of the Church, the author then proceeds in true Thomistic fashion to treat of the Gifts individually: Understanding, making us penetrate the sense of Scripture, particularly the hidden meaning of the word of God: Knowledge and Wisdom by which we can judge the world in terms of divine values as opposed to the knowledge and wisdom of the world; Fortitude, to buoy us up, so that we can bear the greatest spiritual calamities with undaunted courage; Counsel is that prudence which a soul needs to face and solve promptly and unerringly the problems and situations that call for decisive action; Piety is a power given us of submitting ourselves to the Holy Ghost, breathing into our souls a spirit of childlike reverence for our Heavenly Father; Fear, that trepidation, concentrating on the possibility of failing to attain the Beatific Vision, a fear of losing God and of being separated from our Father.

Since all these Gifts are gifts of love, they are rightly attributed to Him Who is the mutual love of Father and Son: and since they are means of bringing us to the goal of love, our eternal beatitude a foretaste of which can be had on earth; whilst, here, too, from time to time our ears of clay hear echoes of the music that rings and swells through heaven's halls. The author succinctly links up the Beatitudes with the Gifts of the Holy Ghost, referring to our Lord as the Peacemaker and the peacemaker of this warring world "today will be called the child of God, for being a second Christ, his life is devoted to bringing his fellows to Him Who is their elder Brother."

(Introduction cont'd) Apologetics

G. F. Knight C.S.Sp.

To establish any one of these points (that there is no God, or that He does not care what we do, or that the reward He has in store for us is neither worthwhile nor are His punishments to be feared) will require the most serious consideration of all the arguments which go to show that the Catholic version of religion is actually the true version. For there are arguments, which go to prove that there is a God and that it makes a very great difference to us whether or not we keep His law. There are arguments which go to prove, that what the Catholic Church teaches to be the law of God, is actually His law. The man, who wishes to live as if these things were not so, had better be pretty sure of his ground. He can have no more urgent business than that of making sure he is not making a mistake.

A little story may serve to make this point clear. If a party were in the wilds during a heavy rainstorm, there is no member of the party who would rush to take shelter in a nearby cave if there were the tracks of some large animal leading into it. It is possible, of course, that the cave might be empty. The bear, or whatever it was, might have left, or might have died, or might be too feeble to do anybody any harm. No member of the party, however, would feel that he had not sufficient leisure to make sure no harm would come to him before entering. He would not feel that he had any other business so urgent that he would have to enter the cave without first making sure it was safe to do so. So it is with God. There are things that look very much like the footprints of God in this world. Before we plunge ahead and disregard Him or His law, we had better make very sure either that He never was, or has since died, or is too feeble to do us any harm. You cannot make sure of these things without at least examining the argument which proves that God exists and is perfectly capable of enforcing His law.

But where a man has started to examine the arguments in favor of the Catholic Church and then has refused to continue the examination on seeing that he has nothing to say in his own defense, the case is, humanly speaking, hopeless. For the more clearly we cause such a man to see that he is in the wrong, the more apparent we make the folly of his position, the more his injured pride will revolt. Pride is, indeed, the utmost folly of which intellectual nature is capable. The proud man will sacrifice everything, even eternal happiness, rather than admit that he is wrong. And he will do this, not even for the transitory happiness which the things of this world afford, but for the utterly barren and empty satisfaction of refusing to admit his error. But even here the case is not utterly desperate. As long as life remains with such a person, he is capable of coming to a better frame of mind. We cannot change his dispositions by arguments for his is a sin against the light, against his own intellect. But all things are possible to God and it may be that our prayers may obtain from God that special intervention in behalf of such a man, which is required to change these dispositions. It is not impossible that God might intervene in favor even of one who has shown himself so signally unworthy of such intervention.

In every case, the Catholic apologist will make use of prayer to obtain his end. The Scriptures remind us that "Unless the Lord build the house, they labor in vain who build it." Therefore, we will make every effort to induce the prospective convert to pray that he may receive light to know the will of God and strength and courage to follow it manfully. They say that God only helps those who help themselves. This may not be entirely true, but at least it is true that only those avail themselves of His help, who desire to be helped. Get your prospect to desire the help of God.

Part 1—The Existence of God

Some people have the idea that an apologist has to prove that God is an infinite, omnipotent Being, who is all good. There is no particular reason why we should have to prove this in order to prove that we must do what God expects of us. We find ourselves perfectly willing to do what a policeman commands, even though a policeman is neither infinite, nor omnipotent, nor all good. The reason why we obey the command of the officer is because we realize that he is able to enforce his commands. So, it should be sufficient to prove that God is able to enforce His law, and it does not take infinite power to do so. As far as being all good is concerned, it has always seemed to me that if God were inclined to be cruel or spiteful, we should take all the more care not to cross Him. So, for apologetic purposes it will be sufficient to demonstrate that we have a Maker to whom we are responsible for our conduct, who is able to hold us to account for the way we act. It will be necessary to show that He is an intelligent being, of sufficient intelligence, at least, to know what is going on. It will be necessary to show that He has a certain amount of power, sufficient at least, to be able to hold us to account. If we demonstrate the existence of such a being, we will have demonstrated that there is a God to whom we are responsible for our conduct. A more complete and detailed study of God does not belong to Apologetics. That study belongs to Theology; for Theology is the science that studies all that can be known about God, both by reason alone and by the help of what He has revealed about Himself; but Apologetics is not Theology.

Objections Raised Against the Existence of God

The points most commonly made by those who deny the existence of God may be summarized as follows:

1. There surely cannot be a really valid demonstration of the existence of God, for in that case there would not be so many Atheists and Agnostics among men of high scientific standing.

2. It is unscientific to believe that matter was created out of nothing by some magical act of a Creator.

3. It is mere self-deception anyhow, to think that we are explaining the existence of matter by postulating an eternal, immaterial Being to create material beings.

4. Moreover, modern Philosophy has definitely rejected the idea of causality, so we cannot argue to a "first cause."

5. Furthermore, both eternal matter and an eternal God are inconceivable, and thus incapable of being demonstrated. Wherefore, if we accept either of these ideas, we do so at our pleasure and not under logical compulsion.

6. That reasoning which would argue from the dissipation of energy now going on, to show that the universe has not even been in existence long enough for it to have completely dissipated all its available energy is inconclusive, for we do not know enough about the nature of energy, nor, for that matter, do we know enough about the laws of nature or the constitution of the universe, to be completely sure that the dissipation of energy now going on may not be merely a phase of a cyclic and therefore possible eternal process.

7. Moreover, it is impossible that there could be a God, who is both omnipotent and good, for such a Being could not permit the evil which exists, the injustice and the suffering which even the innocent undergo.

8. Furthermore, the various "gods" proposed for adoration by the propounders of the various religions are, on the whole, most unlovely beings. They possess to a high degree, the worse traits of human beings. They are jealous, cruel and revengeful. They all display a marked tendency to visit with harm all but their chosen followers. And it may be remarked that these chosen followers conduct themselves no whit better than the rest of men. And in particular as regards the God whom Catholics propose, it is impossible that such a Being, at least, exist; for a Being so utterly malevolent as to create a hell wherein to torture his creatures for all eternity can only be a figment of designing priestly minds, desirous of gaining control over the actions of their fellow men. Our very self-respect would forbid us to pay homage to such a monster even if such did exist.

The Catholic apologist may well expect, in the course of his work, to have to deal with these or with similar objections. But let him remember that of all the objections he may meet with against the various points he desires to make, those against the existence or knowability of God are the ones most likely to mask a settled purpose to do as one pleases whether or not there be a God.

People who are merely looking for an excuse for continuing in their present course of conduct, seem to realize instinctively that if once the existence of God is conceded, they are logically done for. No other course of conduct is logically possible for them than that which God expects them to pursue. It may sometimes happen that the difficulties offered may appear to the prospective convert as real difficulties. There will be little trouble in these cases, for there will be a ready and intelligent acceptance of the truth when once the difficulty has been satisfactorily explained. (It must not be forgotten that most of these difficulties are simply due to the incautious acceptance of the statements of others.) But when you find your prospect clinging tenaciously to the most untenable position, when you find him prepared to deny anything and everything: the evidence of his senses, the capability of the intellect to arrive at the truth, etc., you may be fairly sure then that the main difficulty lies not in his intellect, but in his will. It is not that he cannot see the truth, but that he does not want to see it. The thing to do in these cases is to get at the cause of this aversion and remove it, otherwise you will soon be told that your prospect has no more time to spend in unprofitable discussion.

(*To be continued*)

DUQUESNE DOINGS

The historian slipped up last month. But there was not much to record; and it is nice to feel that we are missed in OUR PROVINCE.

Now that the main stairway has been painted, the Community side is being improved. Work, too, is under way for making rooms out of the spacious fifth floor. We are looking forward to having many more in our unexcelled Community.

But as we open our arms in welcome, we are forced to close them in farewell. Father Edward Quinn, who had been here for twenty-six years—man and boy—was called to other scenes and labors.

The Community bade him a fond adieu at a dinner, during which several confreres in well-chosen words spoke briefly on the qualities by which Father Quinn had endeared himself to all. We wish him well in his new labors at St. Peter Claver's in Philadelphia.

After a brief stay in our midst as sacristan, Brother Edward was called back to Ferndale on March 17th.

A visit from Rev. Father Provincial in February helped our winter morale not a little.

Father Michael O'Connor has completely recovered from an emergency appendectomy during the Christmas holidays and is back in the classroom again.

Father William O'Donnell celebrated his Silver Jubilee on the Feast of St. Joseph amid scenes of grandeur both in the Chapel and the dining room.

The altar was tastily decorated, beautiful Gothic vestments were loaned by a neighboring convent. The Fathers' Choir and the Music School students rendered the Jubliee Mass superbly. The Chapel was filled with friends—priests, students and faculties of the University. Fifty priests sat down to a breakfast in the dining room. The climax of the celebration—from a material standpoint, of course—was the Community dinner in the evening. We cannot wish for bigger and better Jubilee celebrations, but as we can say, and say it sincerely to the latest Jubilarian, "Ad multos annos."

Continued from front Cover

Secunda Maria:

Agnus redemit oves:
Christus innocens Patri
Reconciliavit peccatores.

The Lamb hath redeemed his sheep:
Christ the innocent hath reconciled
Sinners to his Father.

Tercia Maria dicat:

Mors et vita duello
Conflixere mirando:
Dux vite mortuus
Regnat vivus.

Death and life have striven
In an awful duel:
The Lord of life, tho' dead,
Now reigns alive once more.

Tunc obviantes eis in medio chori predicti discipuli, interrogantes simul dicant:

Dic nobis Maria
Quid vidisti in via?

Tell us Mary,
What saw you in the way?

Tunc prima Maria respondeat quasi monstrando:

Sepulchrum Christi viventis
Et gloriam vidi resurgentis

I saw the tomb of the living Christ,
And I saw his risen glory.

Tunc secunda Maria respondeat quasi monstrando:

Angelicos testes,
Sudarium et vestes.

I saw angelic witnesses
And linens that had bound him.

Tercia Maria respondeat:

Surrexit Christus spes nostra,
Precedet vos in Galileam.

Christ our hope is risen,
He precedes you into Galilee.

Et sic procedant simul ad ostium chori; et interim currant duo ad monumentum; verumptamen ille discipulus quem diligebat Ihesus venit prior ad monumentum, iuxta evangelium: "Currebant autem duo simul et ille alius discipulus precucurrit cicius Petro et venit prior ad monumentum, nom tamen introivit." Videntes discipuli sepulchrum vacuum et verbis Marie credentes revertant se ad chorum dicentes hoc modo:

Credendum est magis
Soli Marie veraci
Quam Judeorum turbe fallaci!

True-speaking Mary alone
Is more to be believed
Than a deceitful mob of Jews.

HE IS RISEN AS HE SAID

Tunc audito Christi resurrectione, chorus prosequatur alta voce quasi gaudentes et exultantes sic dicant:

Scimus Christum surrexisse
A mortuis vere.
Tu nobis, victor Rex, miserere!

We know that Christ has risen
Truly from the dead.
On us, victorious King, have mercy!

Qua finita, executor officii incipiat:

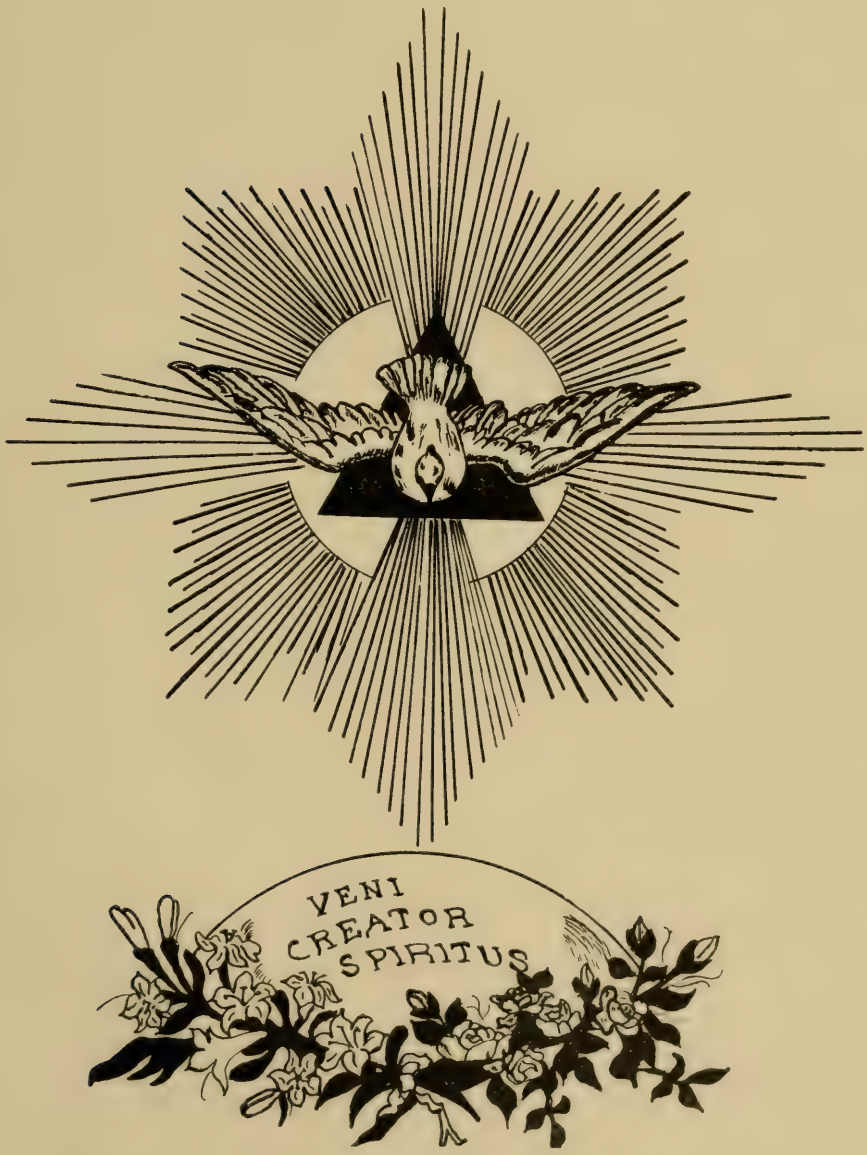
TE DEUM LAUDAMUS.

OUR PROVINCE

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OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 10 MAY, 1942 NUMBER 7

269

OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 10 MAY, 1942 NO. 7

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Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

THOUGHT FOR THE MONTH

"In danger, in perplexities, in doubtful cases, think of Mary, call on Mary; let her not leave thy lips; let her not depart from thy heart. In every danger of forfeiting divine grace, we should think of Mary, and invoke her name together with that of Jesus; for these two names always go together. O, then, never let us permit these two most sweet names to leave our hearts, or be off our lips; for they will give us strength not only not to yield, but to conquer all our temptations."

—St. Bernard.

OUR DEAD

DURING THE MONTH OF JUNE WE PRAY FOR:

Father Francis Retka, who died on June 6, 1938, aged 61 years.

Father John Schroeffel, who died on June 6, 1925, aged 48 years.

Father Martin Hehir, who died on June 10, 1935, aged 80 years.

Father Francis Gres, who died on June 10, 1940, aged 87 years.

Father Paul Kwapulinski, who died on June 22, 1927, aged 52 years.

Mr. Michael Kenny, who died on June 25, 1916, aged 25 years.

Father Theophile Meyer, who died on June 30, 1938, aged 81 years.

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OFFICIAL

Father Michael J. Sonnefeld, Little Compton, Rhode Island.
Father Aloysius J. Roth, Bay City, Michigan, Chaplain, Mercy Hospital.
Father Daniel J. Killeen, Portsmouth, Rhode Island.
Father James T. Kilbride, Chaplain, U. S. Army, 1st Lieutenant, Fort Belvoir, Va. (May 2, 1942).
Father James A. Murnaghan, Tuscaloosa, Alabama, St. Mary's, Pastor.
Father Charles L. Diamond, Chaplain, U. S. Army, 1st Lieutenant, 2nd Replacement Depot, Camp Edwards, Mass. (April 24, 1942).
Father Joseph B. Hackett, Sanford, North Carolina, St. Patrick's, first pastor. (April 25, 1942).
Father George P. Rengers, Opelousas, Louisiana.
Father Paul J. Lippert, Chaplain, U. S. Army, 1st Lieutenant, Chaplains' School, Fort Benjamin Harrison, Indianapolis, Indiana. (May 2, 1942).

* * *

ANNUAL RETREATS

The first retreat will be held at Duquesne University, from June 14 to 20.
The second retreat will be held at Ferndale, from June 21 to 26.
The third retreat will be held at Grand Coteau, La., from October 19 to 23.
The fourth retreat will be held at Grand Coteau, La., from October 26 to 30.
Father Thomas J. McCarty will give the conferences at all the retreats.

Please notify two weeks in advance, the Superior of the place where you intend to make your retreat. Do not forget your copy of the Rules and Constitutions, the retreat fee and the provincial Chapter.

By order of the Provincial.

Charles P. Connors, C.S.Sp.,
Secretary.

* * *

The Retreats for the Brothers:
Duquesne University, June 14-20.
Cornwells, July 12-17.
Father Gordon F. Knight will give the conferences.

* * *

By decisions of the provincial council dated April 16, 1942, Brother Michael Yaksic was admitted to three year vows (May 7), and Brother Regis Smith, to perpetual vows and apostolic consecration (May 27), Const. 10, par. 73, b;

Messrs. John Kanda, Gerald Walsh, John Gilligan, John McHugh, James McNamara, John Burns, Roland Cookson, James O'Reilly, Francis Stocker, Francis Curtin and Jean Deckmyn, to the priesthood (June 19), —Const. 10, par. 73, d;

Messrs. Daniel Dougherty, Hilary Kline, Emmanuel Pinard, Philip Haggerty, Dayton Kirby, Joseph Paga, Joseph Rengers, Henry Haley, John Friel, Augustus Reitan, Eugene Kirkwood, Eugene Moroney, Francis Duffy, William Holmes, Edward Clifford and Paul O'Donnell, to Apostolic Consecration (June 19). Const. 10, par. 73, b.

(Signed) GEORGE J. COLLINS, C.S.Sp.
Provincial Superior
Delegate of the Superior General

Ordinations to the priesthood will take place at Ferndale, June 19, 1942.

* * *

In the case of death official word is immediately sent by cable from Washington, D. C., the provincial residence, to the Mother House, Kilimanjaro and Puerto Rico, and by telegraph to key points in far away or isolated sections of the province whence the Fathers in those distant or widely separated localities are notified from these key places by local telephone, telegraph or the speediest means available. (Const. 36, par. 304).

Following the practice in the province word is officially sent from Washington, D. C., to the places listed below, the Superiors of which are in duty bound to notify the Fathers in the areas designated:

1. Ferndale (Ridgefield, New York)
2. Cornwells (Philadelphia area)
3. Duquesne University (Pittsburgh district)
4. Charleston (South Carolina)
5. Chippewa Falls, Notre Dame (Wisconsin)
6. Conway (Arkansas)
7. Detroit, St. Mary (Michigan)
8. Dayton (Ohio)
9. Mt. Carmel, Our Mother of Consolation, (Mt. Carmel, Pa.)
10. Salisbury (North Carolina)
11. Shreveport (Louisiana)
12. Tiverton (Rhode Island)
13. Tulsa (Oklahoma)
14. Tuscaloosa, St. John (Alabama)

* * *

NEW ADDRESSES:

1111 N. E. 7th Street,
Oklahoma City, Okla.

510 Summit Drive,
Sanford, N. C.

* * *

University of Pennsylvania
Philadelphia
THE GRADUATE SCHOOL
OF ARTS AND SCIENCES

English Language
and Literature

May 11, 1942.

Revs. Vernon F. Gallagher, C.S.Sp.
Joseph A. Lauritis, C.S.Sp.
St. Joseph's House,
16th & Allegheny Avenue,
Philadelphia, Pa.
Dear Sirs:

It gives me great pleasure to inform you that you have passed the examination for the degree of Master of Arts. Please accept my congratulations.

Yours sincerely,
(signed) Matthew W. Black,
Graduate Chairman.

MWB:DH

* * *

The annual meeting of the provincial council took place April 16, 1942, in Washington, D. C.

F. C. S.

Holy Ghost Fathers

Office of the Provincial

1615 MANCHESTER LANE, N.W. WASHINGTON, D. C.

May 3, 1942.

Dear Father:

Last year's Pentecost appeal netted the generous sum of $5,233.79. You will be pleased to see in the report for 1941 the tidy sum of $19,606.86 recorded as extraordinary donations from outside sources.

It is good to notice the efforts made to reduce the diocesan debts on works entrusted to our care. In 1941 the sum of $12,292.15 was paid off by our Colored parishes leaving a debt of $178,991.32. In fairness it must be stated that the sum of $75,430.33 included in this debt burden, was inherited. In the same period on all other diocesan properties in our charge $74,029.13 was paid off leaving $534,802.97. $58,238.30 of this sum represents internal loans. Included, of course, are all unpaid diocesan assessments.

It is necessary to stress the importance of paying off as much as possible on all these debts now when money is freer. Lean days are sure to follow when the gigantic war production stops.

In this connection we are not unmindful of our obligations to the province and to the general welfare of our entire religious family throughout the mission world. In understanding with the Mother House we have been helping to the best of our ability the harassed provinces of Europe and the missions of Africa as well as those on this side of the Atlantic by procuring Mass stipends and donations by every means ingenuity and resourcefulness might suggest.

* * *

This year the water situation at Ferndale must be remedied. City water is the only practical solution. It will entail considerable extra expense on the province but I am sure everyone will concede its necessity and bend every effort to help meet the cost. For this purpose therefore we intend to use the sum contributed in this year's Pentecost appeal. Your interest guarantees your generosity.

* * *

In the January, February, March and April issues of OUR PROVINCE for the current year appeared for the first time in English the circular letter of our beloved Father General, Archbishop Le Roy. It is dated from the Mother House, December 27, 1904, and addressed to the province of the United States. It can be brought up to date by the simple device of substituting 1942 for 1904 and noting the growth of the province from 22 houses, 70 Fathers and 31 Brothers then to 62 houses, 237 Fathers and 24 Brothers today.

I feel certain all have read it. It passes in review the works of the province and its administration, the houses of training and education, parochial enterprises and missionary undertakings, our religious, community, priestly and apostolic life. It is pertinent in every way.

November 19, 1942, will mark the seventieth anniversary of the arrival of the first Fathers in the United States.

The July, 1941, issue of OUR PROVINCE gave an account of the blessing of the provincial residence in Washington, D. C., by His Excellency, the Apostolic Delegate to the United States. This year it was considered necessary to add one acre and a half to our Washington property for future contingencies. In the general interest the office of the Mission procurator will be transferred to the new headquarters this fall.

On May 31, 1942, His Excellency, the Most Rev. Amleto Giovanni Cicognani, D.D., Archbishop of Laodicea, our Apostolic Delegate, will give the Commencement address at Duquesne University and receive an honorary degree.

* * *

Two new mission parishes for the Colored have been accepted recently in North Carolina in the diocese of Raleigh. An anonymous couple have set aside ten thousand dollars for the first parish church in Salisbury, N. C., dedicated to Our Lady of Victories. The Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., of Washington, D. C., is responsible for the new foundation at Sanford, N. C., in Lee County, under the patronage of St. Patrick to which he promises a substantial donation.

* * *

Every effort should be made this year to emphasize the importance of the Novena to the Holy Ghost in preparation for our patronal feast. Appropriate exercises should be held in every parish church as prescribed by our Holy Father, Pope Leo XIII. Men are desperate in their desire to find a proper and permanent peace plan to prevent war in the world. They seek wisdom and guidance and peace. They are really in quest of the Holy Spirit of God but they know Him not. It is our duty to lead them to Him Who is the source of all light and life and love and peace perennial.

It is also our duty to pray earnestly and specially for our Common Father, Pope Pius XII, in this his year of jubilee, for the welfare of the whole Church, for our own Father General and all the members of our religious family in the various provinces and mission fields of the world, for our own province and its particular needs, especially for vocations, and for one another. "What sanctity would be ours if we let the Holy Ghost alone reign within us!" (Ven. Libermann).

With these sentiments I wish you all an abundance of the joy and the peace the feast of Pentecost should bring.

Gratefully yours,

George J. Collins, C.S.Sp.,
Provincial.

SACRA CONGREGATIO CONCILII
No. 3165/41

Reservatum

DECRETUM DE MISSARUM REDUCTIONE ET SATISFACTIONE

Cum haec Sacra Congregatio concilii aliquid deprehendisset minus rectum vel congruum passim irrepsisse tum in reductionem Missarum, sive fundatarum sive ad instar manualium sive etiam manualium, de quibus in canone 826 Codicis iuris canonici, tum in earumdem satisfactionem, re ad Ssmum Dominum Nostrum PIUM Pp. XII relata, Sanctitas Sua eidem Sacrae Congregationi peculiaro munus commisit ut rem totam diligenter, quemadmodum eius gravitas postulat, examinaret, atque opportuna ad quodvis incommodum vel abusum removendum et praecavendum remedia promulgaret.

Haec Summi Pontificis iussa exsequens, eadem Sacra Congregatio ea quae sequuntur universis totius Orbis Ordinariis sive locorum sive religiosorum etiam exemptorum adamussim observanda mandat, quaeque Summus Pontifex ipse plene approbare et confirmare dignatus est:

I. Accurate serventur praescripta canonum 1517 et 1551 Codicis iuris canonici, quibus reductio, moderatio et commutatio onerum praesertim Missarum, nisi fundator hanc potestatem Ordinariis expresse concesserit, semper Sedi Apostolicae unice competit.

II. Cum ex praescripto canonis 832 "ius et officium advigilandi ut onera Missarum adimpleantur, in ecclesiis saecularium pertinet ad loci Ordinarium, in religiosorum ecclesiis ad eorum Superiores," iidem accurate huic officio incumbant. Quapropter a rectoribus ecclesiarum, a moderatoribus religionum etiam exemptarum, atque ab iis omnibus, sive personis physicis sive moralibus, quorum interest librum omnium Missarum tum fundatarum, tum ad instar manualium, tum manualium requirant, animadvertentes praecipue in unamquamque fundationem, in numerum Missarum a fundatoribus vel ab oblatoribus statutum, in earum eleemosynam et intentionem, et tandem in earumdem celebrationem, ad norman canonum 841, 843 et 844.

III. Quodsi reductio huiusmodi fundationum ob imminutos reditus aliamve causam legitime obtenta fuerit, iidem Ordinarii invigilent num appositae his rescriptis de reductione Missarum clausulae serventur, vi quarum nempe indultarii singulis annis proprios Ordinarios edocendi obligatione tenentur de onerum reductorum satisfactione, eum in finem ut Ordinarii ipsi certiores fiant et de diligenter impletis Missarum oneribus et de causis, si adhuc permaneant, obtentae reductionis.

IV. Item memorati Ordinarii quam maxime advigilent ut observentur praescripta canonum 828 et 840 No. 1, quorum vi "tot celebrandae et applicandae sunt Missae, quot stipendia etiam exigua data et accepta fuerint," eaedemque, si ad alios celebrandae tradantur, integre, ut acceptae sunt, transmittantur.

V. Haec, ut facilius observentur, valde opportunum erit si, ad mentem canonis 832, Ordinarii locorum sacerdotibus utriusque cleri minorem eleemosyna dioecesana vel in dioecesi vigente stipem pro Missarum applicatione accipere prohibeant.

VI. Et, ne hac de causa, qui tenuioris sunt conditionis prohibeantur Missas applicandas tradere, locorum Ordinarii praescribere curent ut in unaquaque ecclesia, etiam religiosa seu regulari, collocetur capsa aliqua ad oblationes, cuiusvis sint valoris, colligendas pro Missis applicandis, et ex pecunia ita collecta tot applicentur Missae ad mentem oblatorum, quot satis sint ad rationem eleemosynae in dioecesi vigentis.

VII. Quo vero aptius tota haec res ordinetur ad norman Codicis iuris canonici, et ratione quam maxime habita voluntatum oblatorum, haec Sacra Congregatio, de speciali mandato Ssmi Domini Nostri, praescribit ut, infra annum a die editi huius Decreti, singuli Ordinarii sive locorum sive religiosorum etiam exemptorum, qui iure vel privilegio reducendi Missas aut earum eleemosynam fruuntur, Sanctae Sedi, idest Sacrae Congregationi a qua quisque hac in re dependet, facultates omnes denunciare tenetur, quae quinquennium excedant, vel quae datae sint nullo praefinito tempore vel etiam vivae vocis oraculo, non obstantibus quibusvis etiam speciali mentione dignis, addicta comminatione qua, eodem anno elapso, huiusmodi facultates, quae non fuerint ita denuntiatae, eo ipso uti abrogatae et nullius momenti habendae sint.

VIII. Idipsum praestandi obligatione tenentur per proprium Ordinarium, atque sub iisdem conditionibus ac sanctionibus, aliae personae omnes sive physicae sive morales quae indultis, de quibus in superiore numero VII, forte gaudeant.

Datum Romae, die I mensis augusti, anno 1941.

F. Card. MARMAGGI, Praefectus.

I. BRUNNO, Secretarius.

Le Decret ci-dessus est a mettre en pratique des reception. Les Superieurs Provinciaux et Principaux sont charges par le Superieur General de faire les verifications demandees aux Nos. 2, 3 et 4 et de lui en rendre compte le plus rapidement possible. C'est la Maison-Mere en effet qui doit fournir a la S.C. des Religieux, avant le ler Aout 1942, les "informations precises" demandees par le Decret.

Paris, le 15 novembre 1941.

(signed) ✠ LOUIS LE HUNSEC,
Sup. Gen. C.S.Sp.

* * *

APOSTOLIC DELEGATION
UNITED STATES OF AMERICA
3339 Massachusetts Ave.,
Washington, D. C.

April 9, 1942

The Very Reverend George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend and dear Father:

I am in receipt of your esteemed letter of April 8th, with the meagre information which it has been possible for you to gather relative to the sad plight of your religious who are interned in Jamaica. With you I regret very deeply the seeming impossibility of finding

some mission field into which they might be admitted for the duration. I fear, however, that the possibilities of such a step are very slight.

Permit me to reiterate the assurance contained in my letter of February 27th, that I shall be most happy to cooperate with you in realizing any concrete plans which may present themselves.

With sentiments of esteem, and with every best wish, I remain

Sincerely yours in Christ,
(signed) ✠ A. G. CICOGNANI,,
Archbishop of Laodicea.
Apostolic Delegate.

RESIDENCE OF THE BISHOP
15 N. McDowell Street
Raleigh, N. C.

March 31, 1942.

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

Following our conversation in Wilson, I herewith offer your Congregation, Lee County in North Carolina, for work among the Colored, with residence at Sanford. I feel that it would be a good idea to have the first Colored parish named for Saint Patrick, and I feel confident that no real Irishman is going to object, and if they do it will be just too bad, because I like the idea.

I am today writing Monsignor Sheen, notifying him that your zealous priests will take over the work, and by the time of his arrival in June they will have a place selected for his mission. The sooner the man in charge arrives, I think, the better it will be for the success of Monsignor's efforts. He will have the hospitality of the church-house in Sanford until such time as he shall have a place of his own.

I am profoundly grateful to you for your interest in the work of this lowly diocese, and am confident that the Lord will bless you and your confreres for your zeal.

Taking this occasion to extend greetings for Easter, I beg to remain

Sincerely yours in Christ,
(signed) ✠ EUGENE J. McGUINNESS,
Bishop of Raleigh.

RESIDENCE OF THE BISHOP
15 N. McDowell St.,
Raleigh, N. C.

April 20, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

I am deeply grateful for your letter of April 13th, and I am delighted to learn of, and most highly approve your selection of Father Hackett as first pastor of the church of the Colored in Sanford, N. C. I am confident that Bishop Toolen's loss will be our gain.

It is good to observe that you are getting the Sisters of the Blessed Sacrament interested in the school in Salisbury, for I have long wanted that Community in North Carolina.

I have made arrangements for the stay of Father Hackett with Father Watkins, and, as you may expect, there will be no charge for his keep.

With every good wish, I beg to remain

Sincerely yours in Christ,
(signed) ✠ EUGENE J. McGUINNESS,
Bishop of Raleigh.

BISHOP'S RESIDENCE
400 Government Street,
Mobile, Ala.

April 15, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

I received your letter of April 13, and of course I am satisfied with whatever you do, but we hate to lose Father Hackett. He has done a very good job at Tuscaloosa, and when you find a man doing a good job, you hate to give him up.

I have met Father Pixley on a number of occasions around Montgomery.

I am sure that Father Murnaghan will do a good job.

Hoping you are well, and with all good wishes and prayers, I remain,

Sincerely in Christ,
(signed) ✠ T. J. TOOLEN,
Bishop of Mobile.

Holy Ghost Missionary College
Cornwells Heights, Pa.

April 15, 1942.

Your Excellency:

For the purpose of fostering a greater devotion to the Holy Spirit we respectfully request Your Excellency to ask your priests to arrange for a fitting public observance of the Novena in honor of the Holy Spirit, May 15, as prescribed by Pope Leo XIII.

In these chaotic times we need the guidance of the Spirit of Truth. We need, too, to exercise more than heretofore the Seven Gifts of the Holy Spirit imparted to us in Confirmation.

Our people seem to be running here and there, hoping to force God through the Saints to do their will. They need devotion to the Holy Spirit, the God of Light and Power, to know and to do the will of God.

Whatever cooperation Your Excellency will give us to foster devotion to the Holy Spirit will be deeply appreciated.

May He fructify with the riches of His graces the works of your episcopal ministry.

With sentiments of profound respect and esteem, I have the honor to be

Your Excellency's humble servant,
Frederick T. Hoeger, C.S.Sp.,
National Director,
Archconfraternity of the Holy Ghost.

LETTERS

XAVIER UNIVERSITY
New Orleans, Louisiana
April 24, 1942.

Very Reverend dear Father:

I take this opportunity, Very Reverend dear Father, to express my heartfelt sympathy in the very sudden and unlooked-for death of good Father Dodwell. Although sudden, it was beautiful in that the very last act of his life was the fulfillment of a duty of his ministry,—his instructions to the children who were to receive Our Lord for the first time. I know it is a loss to the Society. I feel too that Father will obtain many blessings for the work which was so dear to his heart.

Sincerely yours in the Blessed Sacrament,
(signed) M.M. of the Visitation.

VICARIAT DU KATANGA
SEPTENTRIONAL
Congo-Belge
Kongolo,
Feb. 17, 1942.
(Rec'd April 14, 1942)

Very Rev. Father Provincial:

Now that you also are dragged into the war, I do not know if you can any more help us in sending Mass stipends, like you did so very generously last year.

More than ever we are cut off from our home province, it is also the only reason I have to take the liberty, Very Rev. Father Provincial, of asking for help. I am sure that you will excuse me.

With many thanks in anticipation, I am, Very. Rev. Father Provincial,

Yours respectfully in Christo,
(signed) ✠ G. HAEZAERT, C.S.Sp.,
Vic. Ap.

CATHOLIC MISSION
Bathurst, Gambia,
West Africa
February 19, 1942
(Rec'd April 13, 1942)

Dear Father Collins:

Thanks for your letter and good wishes of December 22, 1941. Your letter got here on the 15th of February, 1942. I have sent on our annual statistics of 1939-1940 and 1940-1941 with a covering letter to Mombasa with a copy for Rome; but I was afraid to send them on to the Mother House because of the war and a doubt as to where they should be sent. We were sent only three papers for statistics, these last two years; and we require four, i. e., one for here, one for the Mother House and two for Rome and Mombasa. I will write then to Father John Gay and send him the covering letter for 1940-1941 and if I can get forms I shall also send him the statistics for these last two years. The war makes things abnormal and hard for us. We have plenty of soldiers and sailors here with all the contraptions of war. We are completely in the hands of Divine Providence in regard to the future development of the war. It may reach us here or it may not, but God is there and in Him and through Him we hope for the best.

We would be most grateful if you can cable us some Mass stipends of $1 and it is sure kind of you to think of us in this way. I have two brothers still in Alabama —Eugene who was two years older than me, died in Oct. last year. He was postmaster in Pratt City for about thirty years. I would like to go to the United States again but I'm afraid I am a bit old—69 on 9th of January this year. I remember very well meeting you in Charleston, S. C., with Father Long and an Alsacian priest, Father Schmodry. By the way, I have an Alsacian priest here—we were ordained together in 1904. He, Father Haegy, spent 5 years in Trinidad and 11 years in Haiti and he is here since 1922.

I have just done 36 years of the Gambia, so pensionable, if there was distributive justice in this world; but this world is not the be-all and end-all. There are neat wee pensions and savings at the other side of the Jordan.

I am afraid the U. S. will have to rough it a bit in the Pacific for a year or so. The Japs have spread their butter on much bread.

Best regards and wishes to you and yours, I remain, dear Rev. Father Collins,

Yours gratefully in Christo,
(signed) J. MEEHAN.

"Thy name, O Mother of God, is filled with all graces and divine blessings."—St. Methodius.

"Draw me, O Mary, for I am held back by the weight of my sins and by the malice of my enemies."
—Blessed Raymond Jourdain.

INEXPENSIVE

Though not one of the masters, one artist will go down in history as the acme of meticulousness. Having touched up the interior of a church, he presented the following bill to the pastor:

Corrected the Ten Commandments	$2.00
Embellished Pontius Pilate and put a ribbon on his bonnet	2.50
Put a new tail on the rooster of St. Peter and mended his comb	2.50
Replumbed and guilded the left wing of the Guardian Angel	1.50
Washed a servant of the High Priest	.50
Re-animated the flames of Hell, put a new tail on the Devil and mended his left hoof. Did several jobs for the damned	3.00
Renewed the flames of Purgatory and restored souls	3.00
Renewed Heaven, adjusted two stars and cleaned the moon	2.50
Put a new stone in the sling, enlarged the head of Goliath and extended his legs	3.00
Put new spotted dashes on robe of Tobias	.75
Mended the shirt of the Prodigal Son and cleaned his ears	1.50
Total	$22.75

OFFICIAL -- Circular Letter Number 7

Congregation of the Holy Ghost,
30, Rue Lhomond,
Paris (Ve).

Paris, December 8, 1941.

My dear Confreres:

In previous letters I spoke to you about our Venerable Father, on the centenary of his Ordination. The welcome given to these simple recollections prompts me now to offer you a practical lesson, especially appropriate in these times of separation from one another. Many years ago Father Liagre, of blessed memory, gave us an inspiring conference on the spirit of fidelity of our Venerable Father, and this is the subject to which I should now like to return.

Fidelity is a disposition of soul which keeps up midway between the extremes of natural over-activity and slothful inertia. It prevents our being carried away to exercise an activity that is independent of the higher impulses of the Holy Ghost. It makes us ready to cooperate with that divine impulse, always prompt and eager to put into God's service all our powers and energies without any exception.

We do indeed believe that the Holy Spirit abides and acts in us, but this truth remains in the purely theoretical order. Practically we act as if we had to labor alone in the work of our perfection. And thus, at one time we manifest an activity that is anxious, disorderly and exuberant, at another, realizing the poor results of so much effort, we yield to discouragement and even disgust.

In the Venerable Father we witness just the opposite of such an attitude. We find in him peace and calm humility throughout his varied activities. Here is a force constantly, invincibly striving for perfection. And the reason is plain. He rests and counts, in a practical way, upon the principal and Almighty Agent, Who alone is capable of working in him what is supernatural. "To live in Jesus," to "allow Jesus to live in us," to "live the life of grace," to "live by the Holy Ghost," or "by the Spirit of Jesus," are expressions found on every page of the writings of the Servant of God. Now, "to live the life of Jesus," "with the life of grace," is to live by the action of the Holy Spirit who dwells in us as He abides in Jesus, and produces in us graces similar to those of Jesus. And this vivifying action is impossible unless we yield ourselves to the Breath divine, which wants to enlighten and enliven our souls. We shall have a share in this divine life only in the measure of our fidelity in receiving and following the impulses of the Holy Spirit.

The Venerable Father has practised this fidelity and abandon in all the vicissitudes of his life, at Issy, during his illness, at Rennes, in Rome, at the time of his Ordination, at La Neuville, etc. Everywhere we find this fidelity the keynote of all his conduct.

His fidelity is practical, that is, it is always a fidelity of the present moment. He is not looking beyond the things which Divine Providence is pleased to make known to him. He is not concerned with the hidden future. He is not promising fidelity for imaginary and hypothetical circumstances to come. He applies himself with all his might to making good us of the present moment, to gather the graces which God pours out drop by drop, and to do the best he can with the graces received.

His fidelity is interior. He is not satisfied with doing with mere exactitude the task which God imposes for the moment. He puts into every action all the intensity of love which the Holy Ghost deigns to impart to his soul. That is genuine fidelity, which makes use of the gift of God and renders it constantly and divinely fruitful. Hence, whatever function he may be engaged in, whether he acts as director of souls, or as Founder of a Congregation, or as administrator of enterprises, we find always an activity that is calm, strong, full of grace, of life and merits, and whose fecundity redoubles before our eyes.

A Bishop in a conference to Seminarians once asked them to be "accumulators of supernatural 'energy'." This expression would have pleased our Venerable Father, for such words are an apt definition of what a priest, and especially a missionary priest, ought to be. For the supernatural is assuredly like a current which encircles the world and carries a vital energy which must vivify souls. This energy is grace, the current is the Holy Spirit communicating Himself to souls and pouring in them His divine life. Now where is the source and what are the earthly transmitting cables of that divine current?

In Christian countries it is the parish church which through sacraments, public prayers, instructions, regularly produces this divine energy for the faithful. Around the Church, the works, the associations, etc., spread and propagate the supernatural current. But in this mission countries, it is the priest alone who accumulates and sums up in himself all the means of supernatural action, for throughout immense territories nothing is yet organized to transmit the supernatural life-force. The missionary is himself the spiritual powerhouse.

It follows that the priest in Christian countries and, especially the missionary priest, needs to be saturated with the supernatural, he must be an accumulator of the supernatural, he must be the carrier of the accumulated reserve of supernatural energy of the greatest possible intensity.

And how will he accumulate so much power? To continue the comparison, an "accumulator" is charged through a continued active and prolonged contact with electrical energy. So also in order to accumulate the supernatural in oneself, there is but one means; namely, to remain for a long time and perseveringly in contact with the generating forces of the supernatural. In one word, the solitary means is fidelity to the action of the Holy Spirit in our souls. We become filled with God only by losing not a single part of the precious gift of grace which is God living within us.

Fidelity to grace, and on the other hand the power of communicating grace, these are correlative terms as are those of cause and effect. Is not this the first and last word in the entire life of our Venerable Father? He has accumulated the supernatural and he has com-

municated it, or rather he has communicated it precisely because he had first accumulated it in himself.

And that is the reason why he, who never worked in the missions, is the most suggestive example and the most fitting model for the missionaries who call him their Father. He offers in his own self the profound essential element, without which no man can be a missionary, but with which a man's missionary character and success are assured.

For each one of us, as for the Venerable Father, God has destined a definite intensity of supernatural life, a particular degree of holiness. That degree, though different for each individual, is certainly very high for all of us, since, by our very vocation, we must be "accumulators of the supernatural."

We need not be informed by God of what constitutes that particular degree. It is sufficient for us to realize that in order to reach the holiness God designed for us, we have at our disposal a necessary and infallible means, namely, fidelity at every instant in receiving and following the impulses of the Holy Spirit.

Let us consider our Venerable Father in the proper way. It is clear that we are not asked to imitate his individual deeds. What we need to do is to imitate in our actions the manner of acting of Father Libermann. We must look and penetrate into the depths of his soul and see there the divine principle which has wholly and completely divinized a life whose external conditions were for many years most humble, obscure and commonplace. "INSPICE ET FAC SIMILITER."

Let us learn from him to make good use of the present moment, as regards what we have presently to do or to endure, so that we may accumulate in ourselves, without losing the least part, a store of supernatural energy. Whatever the circumstances in which we are placed, let us adjust our souls to the actual guidance of the Holy Ghost Who dwells in us. Let us live, every minute, as men of God, intent on receiving the entire charge of supernatural electricity, which the Holy Spirit desires to infuse in us, aiming at one solitary goal: to fill ourselves with God.

The "Yes, Father," spoken each instant by this nothingness which we call man, to a God Who guides and enlightens him, is, in the last analysis, the one condition on which depends the fruitfulness of a missionary life, the salvation of numerous souls, the glory of God here and in the great beyond.

"Be faithful," wrote the Venerable Father on the eleventh of June, 1847, to our Confreres at Dakar. "Make us partakers of the graces which are given to you with wisdom and fervor. Your fidelity will produce your own sanctification, and above all, the salvation of souls will depend on it. What a joy for everyone of us to be able to say that we have never neglected to be faithful to God. What gladness when, appearing before God, you will see yourselves surrounded by all these souls which your fidelity has caused to save!"

To all I now repeat this very admonition: "Be faithful!" On this the 8th of December, let us honor the Immaculate Conception of the Virgin! As the preacher recalled it to us during the last Retreat at the Mother House, Mary was placed on a summit from the very first moment of her Immaculate Conception. To the immense graces which she then received, she corresponded with perfect fidelity, and thus her capital of graces increased ceaselessly in a measure of which we cannot form an idea. Here again, therefore, it is because of fidelity to graces received . . . Virgo fidelis . . . Always faithful!

On the occasion of Christmas and the New Year, the Superior General expresses the wish to all the members of the Congregation, wherever located, or whatever their present occupation, that each day, with the help of the Holy Heart of Mary, they may become more and more truly those "accumulators" of a great supernatural energy of which we find so perfect an example in the person of the Venerable Father.

To these wishes, I add, my dear confreres, my affectionate blessing and the expression of my entire and fatherly devotion for you all, in Our Lord Jesus Christ.

✠ LOUIS LE HUNSEC,
Sup. Gen., C.S.Sp.

P. S. I wish also to express to all my sincere gratitude for the spiritual union which is manifested by the confreres of the various Provinces and Missions, and for their attachment to the Mother House. This charity among the members of the Congregation is indeed the characteristic of the Children of the Venerable Libermann. May this spirit continue to live for our mutual comfort.

L. L. H.

GENERAL NEWS SINCE LETTER NO. 5

DEPARTURES: A few of our missionaries have been able to embark for the French Colonies. We are hoping that others will be able to do the same. We should like to send some young Fathers to our Missions to lighten the burden of the older men, but the fulfillment of the formalities required by the authorities takes a long time. Up to the present we have only been able to send some to Senegal and to Guinea. We are now trying to send some to the Antilles, to Guyana and Madagascar, and perhaps even for the A.E.F. (French Equatorial Africa).

RADIO: Vichy and the Vatican have agreed to transmit news to our missions by means of the radio. We have begun to make use of this means for ourselves and for the families who were without news. The Missions can make replies by the same way. The Stations of the Vatican and of Vichy have promised to transmit the answers to Father Gay.

NEW BISHOPS: Mgr. Jean Wolff, of Diego-Suarez, named Bishop of Phatanus and Vicar Apostolic of Majunga, has been consecrated at Majunga, on October 26, by Bishop Fortineau. Mgr. Henri Varin De La Bruneliere has been named Bishop of Martinique. We congratulate both Bishops.

MOTHER HOUSE: No incidents. Food, though difficult to obtain, is sufficient. Fuel is had in restricted quantities. As last year, the community occupies one wing of the building, which alone is being heated; exercises in the Seminary Chapel, where we have a stove. Father Janin is at St. Joseph Hospital since October, to be treated for rheumatism. Father Stercky died near Tours. He had been suffering from a heart ailment. Brother Jules, long a tailor at the Mother House, died at Pire. The Abbe Despons, devoted chaplain of the Orphan-Apprentices, died suddenly at Auteuil.

FRANCE: Houses of formation in full activity. Chevilly began its school year with 81 Scholastics. As last year the priests form a section apart. There are besides, 60 Senior Scholastics at Cellule and 72 at Langonnet. The two novitiates of Pire and Cellule have a total of 90 Novices. The Junior Scholastics at Langonnet, Allex,

St. Ilan and Le Bouveret number 250. Alsace, de facto separated from France, has 35 Senior Scholastics and 85 Junior Scholastics. Several young Fathers are doing ministry in the dioceses, while waiting for the opportunity to embark for the Missions.

IRELAND: The Province has this year 20 young priests and 45 Novices. As regards food the country has sufficient cereals, potatoes, etc., but there is a rationing as regards coal, tea, gasoline, etc. There is however no lack of the necessities. Everything is complete in the colleges. Construction of buildings continues. Father Provincial hopes to be able to send his young Fathers to the Missions "before December." Five Fathers of the Province are military chaplains.

PORTUGAL: Life is normal. The Province and Procure of Lisbon render valuable service to the Missions. Three Fathers have accompanied Bishop Moreira to Cabo Verde, where they will form a temporary residence for the Province.

UNITED STATES: Five young Fathers were about to leave for Kilimanjaro in December, and Father Provincial was to accompany them. Four Fathers are military Chaplains. Three more Fathers have left for Puerto Rico where 10,000 more souls have been confided to our care. The Very Rev. Father Collins has had the kindness of sending to the English-speaking Missions the text of the letters of the Most Rev. Superior General, for which the Mother House and the Missions are very grateful. He has also helped, in understanding with the Mother House, several of our Missions which we were not able to assist, as well as Mgr. Kirsten and his confreres who are interned in Jamaica.

BELGIUM: The Province has 28 Scholastics of whom 8 are priests, 20 philosophers. There are 5 Novices. The Novitiate has been transferred from Hotgne to Louvain. The Junior Scholastics of Gentinnes and Lier total 88. "The work goes on . . . we do the best we can, we shall be able to continue one more year, please God."

HOLLAND: At Gemert, reconstruction of the building that was burned in May, 1940. "Things go well up to now. We are not suffering cold or lack of food, but the winter is long . . ."

ENGLAND: Father Parkinson has been able to rent a house for the Novitiate. The Junior Scholastics remain at Castlehead. There are 20 Senior Scholastics, 20 Novices and 30 Junior Scholastics.

ROME: The year began with 35 students. The Seminary work goes on.

FRIBOURG: Eight Scholastics, of whom 5 are priests, continue their studies.

ST. ALEXANDRE: This year, eleven made profession. On November 1, the Novitiate was opened in the new buildings at Lac au Saumon. A farm has been rented. The cost of living increases. On November 19 the Most Rev. Superior General was able to send a radio message to his confreres in Canada by means of the Paris Station.

HAITI: Health good. Members in fine spirits. Our community comprises 30 religious, 750 pupils of whom 25 are boarders.

GUADELOUPE: Health still enjoyed. Monthly meetings. Retreat was preached by Father Arosteguy of Martinique.

MARTINIQUE: The year began with 300 students in the Seminary College. Food is had from the United States, but the cost is high. The Colonial Inspectors have asked Father Baumann to establish an agriculture institution in connection with the Orphanage of L'Esperance.

TRINIDAD: Life normal in the college. This year 90 students more than usual.

FRENCH GUYANA; Bishop Gourtay has received the decoration of the Legion of Honor from Vichy, for his zeal, "his personal influence both on clergy and people, for his firmness, and for his assistance rendered to the local government." The school for "Hansenian" children was opened on November 5. The retreat was preached by Father Delawarde of Martinique. "Life goes on as before the war. Health good. We are truly well protected."

TEFFE: Personnel in good health. The recent decree governing strangers in Brazil is applicable to our confreres who are stationed at Upper Jurua.

DAKAR: Bishop Grimault is once more in the hospital. The other Fathers are getting better. Service is normal, but lack of personnel to satisfy the demands of the Government as regards chaplains, etc.

ZIGUINCHOR: Father Salomon has reached Ziguinchor on October 6, for a religious visitation. He was accompanied by Father Fevrier. The retreat was preached by the Rev. Father Visitor.

ONITSHA-OWERRI: Work normal and all in good health. Good news from the members interned in Jamaica. Six Fathers, under the direction of Fr. Murray, occupy the Prefecture of Benoue and are doing good work. "All pray for the Superior General."

DOUALA: By radio (Vatican and Red Cross): Father Krummenacker announces that "all the missionaries of Douala are in good health. Missions in full activity."

BRAZZAVILLE: Several telegrams from Bishop Biechy tell us that all is normal. The health of all is good. The missionaries are demobilized, except the commissioned and non-commissioned officers. The last to be mobilized went to Tchad in the north. We have learned indirectly that some of our Confreres went as far as Syria.

BAGAMOYO: All is well. At the seminary there are 4 Theologians, 3 Philosophers and 67 Junior Scholastics. Several Fathers of the Vicariate are in the Prefecture of Meru, others replace the Benedictines at Lindi and Aanda.

DIEGO-SUAREZ: Father Besnard has been able to visit his Residences and gives us information concerning the new station of Andapa, opened in August, 1940, between Antalaha and Sambava (Altitude 450 meters) in a region thickly populated and fertile. Much hope for the future in this station which already numbers 1,000 Christians and numerous Catechumens. A native priest was ordained on June 29. The missionaries of the District celebrated a Thanksgiving Mass on September 18, in honor of the anniversary of the ordination of our Venerable Father. On November 13, Bishop Fortineau cabled that he consecrated Bishop Wolff.

MAJUNGA: Consecration of Bishop Wolff on October 26.

REUNION: Bishop de Langavant tells us that all is well. The Governor and the entire Administration assisted at a great celebration in honor of Joan of Arc.

MAURICE: Father Streicher was very happy upon reception of the first Circular Letter of October, 1940. All is well. A recent cable: "Received circulars. Let us all together solemnly celebrate the centenary of Laval. All is well. Leen-Streicher."

OUR PRISONERS: Father Marnas, a Scholastic and a Brother, have returned from captivity. There are 86 more in prison. Good news from them. They are all doing, as far as possible, apostolic work which meets with success. We are still without news from Mr. Pedurand, a scholastic.

Our Deceased Since Circular Letter No. 5

June 19, at Kimmage, Mr. William Hickey (age not given), of the Province of Eire.
June 30, at Nairobi, Brother Caetano Castellino (66 years), of the Province of Portugal.
July 22, Brother Anastasius Homberg (32 years), of the Province of Germany.
July 27, Brother Frederick Schlosser (28 years), of the Province of Germany.
July 30, Mr. Otto Stuggen (26 years), of the Province of Germany.
August 1, at Langonnet, Father Rene Bodo (75 years), of the Province of France.
August 26, Brother John Protasius (28 years), of the Province of Germany.
August 27, at Misserghin, Father Joseph Tanguy (70 years), of the Province of France.
August 27, at Bouveret, Brother Straessle Othmar (56 years), of the Province of France.
September 2, at Gabon, Father Maurice Grosse (31 years), of the Province of France.
September 10, at Dakar, Brother Terence Witte (37 years), of the Province of France.
September 21, at Pittsburgh, Father Joseph Danner (68 years), of the Province of the United States.
September 23, at Saverne, Father Theophile Schneider (73 years), of the Province of France.
November 4, at Boarle, Brother John Kuipert (age not given), of the Province of Holland.
November 15, at Tours, Father Louis Stercky (75 years), of the Province of France.
November 16, at Pire, Brother Daniel Jules (49 years), of the Province of France.
September 7, at Peramiho, Father Richard Gillet (50 years), of the Vice Province of England.
Sometime in November, at Knechtsteden, Brother Isaias Pesch (60 years), of the Province of Germany.
Sometime in November, in a military hospital, Mr. Francis Bergot (22 years), of the Province of France.

Father Stercky

Father Stercky was profoundly attached to the Congregation. He received his formation at the hands of Father Gerrer, and was influenced by him throughout his life. He had great faith in traditional methods, though he was not opposed to progress. As Professor of Moral Theology he gave courses which, although not deserving the title of brilliant, were solid and based on sound principles. His decisions were clear-cut and safe. He loved his students and constantly aimed at their scholarly advancement. As Subdirector of the Scholastics he gave valuable assistance to Father Fraisse in whom he had great confidence and for whom he had an esteem similar to that which he always showed for Father Gerrer. Being charged with the causes of Beatification of Father Libermann and Father Laval, he worked for them with untiring zeal, and stimulated confidence in their intercessory powers. Because of his undoubted competence in these difficult matters he was also asked to advance the causes of Mother Javouhey, Mother Destouches and others. Adviser for several religious Congregations he reformed their Constitutions with much wisdom. Learned liturgist, experienced Master of Ceremonies he revised the liturgical manuals of the Congregation with a view to giving them more clarity and precision. Finally as director of souls in religious communities and in the world he is gratefully remembered by all for his devotion, for his supernatural outlook and for his consummate prudence.

HOLY GHOST FATHERS — PROVINCE OF THE UNITED STATES

STATUS ANIMARUM
1941

	Colored	Puerto Rican	Others	Total
Families	8,563*	7,072*	8,498*	24,133*
Souls	38,527†	57,001†	37,942*	133,470†
Baptisms (children)	1,620*	2,389†	945*	4,954†
Baptisms (adults)	835†	———	114†	949†
Easter Communions	22,231*	5,865*	31,314*	59,410*
Communions in 1941	384,846†	42,486*	558,323*	985,655*
First Communions	3,080*	608*	1,096†	4,784*
Confirmations	1,072†	———	841†	1,913†
Catholic Marriages	315*	154†	449*	918†
Mixed Marriages	245*	———	108*	353*
Sick Calls	5,541*	696*	5,249*	11,486*
Burials	431†	30†	440†	901†
Children in Parochial Schools	6,805†	256*	6,004*	13,065†

* Indicates increase over 1940 figures
† Indicates decrease in 1940 figures

1941 STATUS ANIMARUM

COLORED

	Number of Families	Number of Souls	Baptism of Children	Baptism of Adults	Easter Communions	Communions During Year	First Communions	Confirmations	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children at Parochial Schools
Abbeville, La.	115	800	32	—	400	2,500	39	47	4	9	40	8	116
Alexandria, La	160	705	39	14	387	10,213	68	—	7	13	29	6	519
Carencro, La.	500	2,500	107	—	1,300	8,000	104	—	41	1	39	37	—
Prairie Basse, La. Mission	49	251	3	—	—	1,100	13	—	2	—	11	1	—
Charleston, S. C.	—	750	21	9	460	10,500	27	73	1	8	127	5	631
Dayton, Ohio	55	390	14	2	294	2,972	12	—	1	7	24	7	197
Detroit, Mich., Sacred Heart	368	1,860	66	85	1,200	16,500	282	124	28	18	765	29	390
Holy Ghost Mission	25	97	2	12	65	620	26	5	—	2	3	—	3
Detroit, Mich., St. Benedict	140	542	15	26	476	9,482	71	58	11	7	90	7	2
Fort Smith, Ark.	12	170	7	1	120	5,000	6	—	—	—	5	—	110
Helena, Ark.	8	58	2	—	30	389	—	—	—	—	3	1	8
Hot Springs, Ark.	5	19	—	4	14	500	4	6	—	—	2	1	46
Isle Brevelle, La.	250	1,500	37	2	1,100	7,751	30	—	8	1	95	21	232
Bayou Derbonne, La. Mission	39	156	7	—	100	240	—	—	—	—	—	1	—
Bermuda, La. Mission	13	60	3	—	56	460	—	—	1	—	10	3	12
Old River, La. Mission	42	168	5	—	90	200	—	—	3	—	4	2	—
Spring Hill, La. Mission	5	24	—	—	18	98	—	—	—	—	—	—	—
Lafayette, La.	610	3,050	85	8	—	40,100	83	—	27	6	208	37	403
Lake Charles, La.	500	2,500	136	14	1,400	20,420	248	151	24	8	77	29	496
Higgins, Holmwood & Manchester, La. Missions	47	222	3	1	120	232	112	—	—	—	—	—	—
Marksville, La.	—	—	39	4	—	—	—	—	9	—	—	7	—
Mansura, Hickory Hill, La. Missions	—	—	24	1	—	—	—	—	8	—	—	9	—
Muskogee, Okla.	2	20	—	7	20	120	6	4	—	1	40	—	—
Natchitoches, La.	89	457	21	4	—	14,324	23	63	3	3	91	—	121
Spanish Lake, La. Mission	73	365	5	—	—	1,186	4	25	1	—	10	—	—
Powhatan, La. Mission	56	260	12	—	—	890	11	35	2	—	8	—	—
New Iberia, La.	650	2,375	107	7	1,600	27,500	94	59	16	11	175	39	285
New Orleans, La., Holy Ghost	1,215	4,752	126	68	3,876	33,420	171	—	31	40	450	46	500
New Orleans, La., St. Monica	420	1,135	64	14	970	8,250	72	—	8	12	30	17	360
New York, N. Y.	700	1,200	139	124	1,300	30,000	386	—	11	22	1,620	—	320
Okmulgee, Okla.	128	456	22	26	384	15,000	54	—	2	3	26	4	220
Grayson, Okla. Mission	46	155	5	1	112	1,200	35	—	—	2	6	—	46
Beggs, Okla. Mission	31	92	2	1	64	750	15	—	—	2	8	—	—
Oklahoma City, Okla.	35	132	2	11	122	2,754	11	—	—	1	27	—	69
Luther, Okla. Mission	9	27	—	1	22	222	1	—	1	—	2	1	—
Langston, Okla. Mission	18	42	—	—	—	—	—	—	—	—	—	—	—
Opelousas, La.	1,208	5,680	267	31	3,150	32,300	296	—	50	29	167	55	507
Phila., Pa., St. Peter Claver	348	1,581	60	108	955	14,000	202	—	1	15	135	20	325
Phila., Pa., Our Lady Blessed Sacrament	275	1,005	83	35	—	26,750	97	397	1	3	135	9	220
Pittsburgh, Pa., St. Benedict	91	1,000	17	36	326	2,000	74	—	4	7	100	10	40
Shreveport, La.	151	480	29	25	367	6,730	33	—	2	9	18	4	222
Tulsa, Okla.	73	1,421	8	152	1,273	29,673	357	—	7	5	961	15	386

1941 STATUS ANIMARUM OTHER PARISHES	Number of Families	Number of Souls	Baptism of Children	Baptism of Adults	Easter Communions	Communions During Year	First Communions	Confirmations	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children at Parochial Schools
Bay City, Mich.	685	2,285	115	9	1,750	41,500	66	11	34	24	185	40	512
Chippewa Falls, Wis., Notre Dame	455	2,108	57	27	1,560	47,800	73	—	16	11	325	32	608
Chippewa Falls, Wis., Holy Ghost	225	810	28	7	442	19,725	40	—	17	3	223	13	168
Elk Mound, Wis. Mission	53	162	7	6	123	2,279	8	—	2	—	2	1	—
Springfield, Wis. Mission	67	275	6	1	209	2,338	3	—	5	3	10	1	—
Wilson, Wis. Mission	47	180	5	1	125	1,659	11	—	—	—	10	4	—
Conway, Ark.	148	746	30	3	580	33,070	27	83	7	4	55	9	255
Detroit, Mich., St. Joachim	260	1,250	33	3	800	10,000	37	—	17	2	60	24	335
Detroit, Mich., St. Mary	5	370	29	12	—	32,300	31	3	32	5	2,285	31	200
Eddington, Pa.	—	290	—	—	290	30,000	—	—	—	—	—	—	250
Emsworth, Pa., Sacred Heart	229	934	26	2	464	9,500	23	—	6	3	103	4	160
Glenfield, Pa. Mission	95	425	13	1	270	4,100	7	—	4	2	56	5	38
Emsworth, Pa., Holy Family Institute	156	347	6	—	322	21,710	24	110	1	—	3	—	231
Little Compton, R. I.	126	573	11	5	400	4,500	18	2	9	2	41	1	—
Sakonnet Point, R. I. Mission	—	40	—	—	—	150	—	—	—	—	—	—	—
Millvale, Pa., St. Anthony	800	4,000	67	4	3,000	47,900	84	—	40	11	320	39	444
Millvale, Pa., St. Ann	417	1,711	82	3	5,011	24,117	60	—	17	8	64	14	361
Morrilton, Ark.	73	493	14	—	440	24,000	14	—	3	2	12	3	150
Mt. Carmel, Pa., Our Mother Consolation	647	2,947	31	2	2,726	43,527	42	—	31	—	294	34	370
Mt. Carmel, Pa., St. Joseph	390	1,755	24	—	1,350	19,208	37	—	13	—	75	22	188
North Tiverton, R. I.	388	1,861	39	—	1,200	7,100	37	—	26	2	80	10	41
Okemah, Okla. Mission	15	46	1	—	40	300	3	—	—	—	4	—	—
Pittsburgh, Pa., St. Stanislaus	214	1,105	37	2	1,050	10,000	17	—	29	—	71	27	107
Pittsburgh, Pa., Immaculate Heart	1,350	6,166	112	2	4,050	42,000	197	366	62	4	215	60	785
Portsmouth, R. I.	435	2,029	30	3	1,300	14,000	33	147	20	3	134	12	26
Sharpsburg, Pa.	625	2,536	81	9	1,875	40,000	113	—	33	7	345	34	538
Tarentum, Pa.	230	834	20	—	754	6,000	13	—	5	5	100	7	109
Tiverton, R. I., St. Christopher	179	540	17	1	500	5,050	13	35	7	1	53	4	—
Tiverton, R. I., St. M. Sophie	104	495	9	1	350	1,890	46	62	7	—	49	5	—
Tuscaloosa, Ala., University	—	487	—	—	—	—	—	—	—	—	—	—	—
Tuscaloosa, Ala., St. John	75	324	13	9	315	12,500	15	21	5	6	75	4	128
Tuscaloosa, Ala., Reform, Mission	5	19	2	1	18	100	4	1	1	—	—	—	—
PUERTO RICO													
Arecibo	7,072	57,001	2,389	—	5,865	42,486	608	—	154	—	696	30	256
Hato Rey	—	10,000	99	—	500	5,700	67	—	33	1	46	3	—

(Part 1 cont'd)

Apologetics

G. F. Knight, C.S.Sp.

The Existence of God

In the last installment we were considering the main objections against the existence of God. The first objection was answered under the question: Should we be Agnostics because others are? Now some more answers to these objections:

2. Is it unscientific to believe in creation?

We might hear our prospect say, that as a man of science, he cannot believe in creation, that it is equivalent to believing in magic. Here we are no longer dealing with a timid soul profoundly distrustful of his reasoning powers, but with a confident and, at least, a budding scientist. The only thing he lacks is a knowledge of what science is. It is not necessary to close one's eyes to facts in order to be a scientist. The true scientist is guided by what he sees. The physicist, for instance, studies the behavior of a sample of matter in his laboratory. His assertions about what that kind of matter will do elsewhere are based on what he has seen it do in his laboratory. In other words, he assumes what we call the constancy of the laws of nature. He examines how matter does act and assumes that what occurred in his laboratory will also occur outside his laboratory, and will occur every time the same conditions are fulfilled. This assumption is well founded in experience. He can repeat his experiments. He gets the same results. His predictions are verified. We, therefore, regard his assertions about that kind of matter as scientific, because they are based on actual observation and on the constancy of the laws of nature.

But the scientist is not confined to predicting the behavior of matter. That same constancy of the laws of nature, which allows him to predict the behavior of matter, also makes it possible for him to say, with the same scientific basis, that it has behaved in the same way in the past. It is not only true that water will freeze at 32° F., it is also true that it has frozen at 32° F. in the past. But in all his reconstructions of the past, his assertions, if they are to be scientific, must be based on what he has actually seen and also on the constancy of the laws of nature. Any other basis makes his reconstructions purely fanciful. It is true, for instance, that water under a certain pressure now freezes at 32° F.; it is scientific to say it will continue to do so; it is scientific to say that it has always done so. It would be purely fanciful to imagine that under the same pressure it ever had frozen at any other point. As another instance of this, a scientist might say that all forms of energy tend to be converted into radiant heat and that thus energy tends to dissipate itself uniformly throughout space. This would be an assertion based on what has actually been observed in the laboratory, for all forms of energy can be converted into heat, in fact it is one of the greatest problems that confronts an engineer, to reduce the amount of heat generated during a transformation of energy. Heat losses are what we seek to avoid in many of our operations, but we find it impossible to completely eliminate them. There is some loss in every operation. The scientist might, therefore, go on to say, that the universe has not been in existence long enough to dissipate all its available energy in the form of radiant heat, for there still exist vast concentrations of energy, which remain to be dissipated. This assertion would be founded on the assumption that the laws of nature are constant in their operation. It would be founded on the way we see matter acting. It might conceivably be untrue, but it would be scientific. But if we were to say that the dissipation of energy, which is now taking place, is merely a phase of a vast cycle, too vast to be detected by observation, in which energy alternately dissipates and concentrates itself, and that, therefore, the cycle of changes might have been going on for all eternity in the past, this would be an assertion without any foundation whatever in observation. It would be unscientific—purely fanciful. Thus a scientist, as a scientist, has no alternative. He must accept the fact that the universe has not always been in existence, and as it has not always been in existence, it certainly began to be.

Is it not folly to postulate an eternal, immaterial creator to explain the existence of matter?

The ancients were satisfied to think that matter was eternal, but we cannot be satisfied to think so, because we know more about it than they did. They actually thought that heat was a sort of fluid substance that permeated other things. We know it to be one of the forms in which the energy of matter manifests itself. We know, too, that all forms of energy are convertible into heat. The ancients did not know this. We know that heat is constantly being dissipated throughout space in the form of radiant energy. The ancients did not know anything about radiant energy. We know that a process of this sort can only go on as long as energy still remains to be dissipated. In other words, we know that a process of this sort can only go on for a certain length of time, therefore, we are satisfied to think that it has already gone on for an endless length of time.

It is necessary to recognize the fact, that we continually learn things that were previously unknown. We have learned a good deal about matter since the days when men thought it might be eternal. We have learned, by studying the way it acts, that it has not been in existence even long enough to dissipate all its energy.

Thus to pretend to believe that matter is eternal, when you really know better, is something like pretending to believe the earth is flat, when you know it to be round. The ancients could believe the earth was flat with a good conscience, because they did not know very much about it, and it does look fairly flat to the eye. But the steady curvature in all directions of its surface tells us that it really is a huge sphere and that the flat appearing part we see before us is really only a tiny area on the surface of that sphere. So it is with the duration of matter. The ancients may have been satisfied to think it was eternal, but we know

more about it than they did. Thus, so far from it being unscientific to believe in creation, the scientist has no other alternative than to admit it.

3. Is it not mere self-deception to think that we are explaining the existence of matter by postulating an eternal, immaterial creator?

Those who ask this question seem to think that the reason we say the creator of matter is an immaterial, eternal being is because we wish to get away from the difficulty presented by the eternal duration of something. This is not so. Eternal duration is a difficult thing to visualize, but something has always existed. It may be difficult for us to imagine eternal duration, but we must, nevertheless, face it as a fact for it is a fact, otherwise there would be nothing in existence now. If ever there had been absolutely nothing in existence, there would still be nothing in existence. We hear talk about creation being like an act of magic. Be that as it may, it would surely be far more magical for something to begin beginning to be, out of nothing, without there being anybody capable of performing this "magical" feat. The reason that we say there is a Creator of matter is because we know that matter has not always been in existence and we do not believe in that second kind of magic, the kind that gets things done without anybody being able to do it. The reason that we say that the Creator of matter is not a material being is because we are speaking of the very beginning-to-be of matter, and that which caused matter to be is surely not any part of it. In other words, you might say that the reason why material things exist at all cannot be one of those same material things.

People sometimes talk about postulating a cause of the world, or postulating the existence of God, as if this were not an objective fact, but merely a matter of words; a something to be assumed for the sake of further argument. Remember this, if there is any postulating a cause for the existence of matter, it is not we who do the postulating, but matter itself. We do not postulate the existence of a pot maker when we see a pot. The pot itself does. All that we do is to point out that a pot requires a pot maker. And so it is with matter. Just as the maker of a pot is not a pot, nor any art of it; so the maker of matter is not matter, nor any part of it.

Another thing that is well to keep in mind is the fact that as far as Apologetics goes, it does not make any particular difference whether the being to whom we are responsible for our conduct created matter or not. Apologetics is a strictly practical subject. It deals with what God expects of us. It is sufficient for Apologetic purposes to show that there is an intelligent, immaterial being who is OUR maker, to whom WE are responsible for our conduct. Some would-be Atheists do not seem to appreciate this fact sufficiently. They seem to be under the impression that they must first be convinced that God created matter before it becomes necessary for them to pay any attention to what He expects them to do. A strange position surely for people to adopt. These same people pay a good deal of attention to what human laws require them to do, and human law makers are not even their parents, to say nothing of their creator.

But just the same there is no use trying to fool ourselves about whether or not matter has a cause. Those whose heads pain them when they try to think would do well to skip this paragraph. But, let them not imagine that their inability to reason allows them to think that matter had no cause. The reason why we say there is something which caused matter to exist is because matter is the kind of thing that has to have a cause. The only things which need no cause are those for which there is no other alternative possible. Such things must be as they are. They need no cause to bring them into being, but there is a reason for their being, that reason lies precisely in the fact that there is no other alternative. For instance, we need not ask why it is that one of two contradictory statements must be true. We see the reason why. It is because if one of them is false, the other must be true. There is no other possible alternative. If, therefore, there be anything whose non-existence is a self-contradiction, an impossible hypothesis, such a thing needs no cause, it will exist because there is no alternative to its existence, because its non-existence is impossible. But matter is not that kind of thing. Far from it. There is no use trying to pretend that there is no other alternative to the quantity of matter that exists. If we are honest with ourselves (and what is there to gain by trying to fool ourselves?), we will admit that there is practically an infinite number of possibilities as regards the quantity of matter that might have been in existence. There might just as well have been another planet than there is, another star, a million others, and so on up to infinity. Or there might have been a star less than there is, a million less, and so on down to zero. The actual world of matter is merely one of countless possibilities that might have been realized, but we must remember that a possibility does not become real just because it is possible. A possibility is something that can be done, something that CAN BE REALIZED, but it will not be done unless someone does it.

It might be well to put in a word here about those foggy thinkers, who speak of force as the creator of matter. They seem to pick on this word, "force," as if somehow it allowed them to disbelieve in God. The force that we are familiar with, that which one thing exerts upon another, is not itself a thing; it is a property of a thing. When one thing acts upon another, force is exerted, but it is not the force which exerts the force, it is a thing which exerts force upon another. It is not the force which acts, but the thing which exerts the force. There could be no force if there were nothing able to exert it. Exerting force is one of things that matter does, but it is the matter which exists, not the force. It is the matter which does what is done, not the force. Force is not a thing at all. Thus to call the creator of matter by the name, force, is to speak of Him as if He were not a thing at all. It is manifestly not the right word to use. If it took force to create matter, the creator was the one who exerted it. The creator was the one who did whatever was done in creating matter. The creator was the one who was able to create matter. The mere fact that the creator of matter is not a material thing is no excuse for speaking of Him as if He were a property of a material thing. You must get used to the fact that there are other things than those we see. There is, at least one thing that is not material, and that is the creator of material things; miscalled "force," better called God.

(To be continued)

NEWS

ANOTHER NEW MISSION IN NORTH CAROLINA

It is just three months since Father Joseph A. Griffin, C.S.Sp., took up residence in Salisbury, N. C., to organize a Colored Mission. Now Father Joseph B. Hackett, C.S.Sp., has been transferred from his very active mission of St. Mary Magdalene in Tuscaloosa, Alabama to establish St. Patrick's Mission in Sanford, N. C., the first Colored mission to be dedicated to that great missionary saint of Ireland.

The new mission at Sanford pays further tribute to the apostolic energy of His Excellency, the Most Rev. Eugene J. McGuinness, D.D., Bishop of Raleigh; to the persuasive eloquence of the Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., and to the effectiveness of the Catholic Hour radio series. A high school teacher in Broadway, N. C., wrote to Monsignor Sheen seeking advice on how to become a Catholic and how best to go about establishing a Catholic parish for her people. The Monsignor's appeal to His Excellency was answered with the foundation of St. Patrick's Mission with a resident priest.

Like his religious brother in Salisbury, Father Hackett will start from "scratch." As soon as funds can be procured a lot will be purchased and a church built. Meanwhile instruction classes will be conducted in rented quarters. We bespeak for Father Hackett your prayers and assistance, and we hope that the Sanford mailman will become very familiar with this address:

Rev. Joseph B. Hackett, C.S.Sp.,
510 Summit Drive,
Sanford, N. C.

OKMULGEE, OKLAHOMA

As far as building in Okmulgee the government says no, and I don't know any possible means to get around it. What I intend to do is dismantle the church in Grayson the first of next month and build a new one. I would start now if the men were not in the fields planting cotton. The only reason I can build in Grayson is I am going to use the material from the old building.

Next Tuesday the lots I obtained in Okmulgee last year come up for sale in order to satisfy the paying notes against them. I figure it will cost about a hundred dollars to buy them in again but it is the only means of obtaining a clear title.

Last Thursday our school children won five cups and nine blue ribbons beside the County Championship in a 4H Club contest. They had to compete against all the schools in the county, and in July they go to Langston University to compete for State Championship.

"Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy."—Ps. 63, 2.

"The Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted."—Ps. 32, 20.

BRITISH HONOURS AT FUNERAL OF DUKE OF AOSTA

Wreaths from British officers were placed on the grave of the Duke of Aosta, Italian Viceroy of Abyssinia, at his funeral with military honours in the army cemetery near Nairobi, Kenya, on Saturday, March 7th, 1942.

Lt.-General Sir William Platt, to whom the Duke surrendered at the head of the last Italian forces in Abyssinia, stood at the head of the grave with General Nasi, an Italian, and saluted.

Italian prisoners sent a wreath in the form of the Italian flag with the words: "To a heroic condottiere beloved and unforgettable."

Requiem Mass had previously been offered in the Holy Family Church, Nairobi, by the senior Catholic Chaplain, assisted by the Duke's personal chaplain, Fr. Boratte. Bishop Heffernan, C.S.Sp., Vicar Apostolic of Zanzibar, presided.—R.I.P.

—Reprinted in the English Catholic Newsletter from "The Universe" March 14, 1942.

OUR LEVITES

FERNDALE HERALD

"Often a retrospect delights the mind," and the past weeks witnessed many and diverse events worth recording. The important feast days of March were welcomed for the spiritual significance and strength which accompany them. On St. Patrick's Day we enjoyed the motion picture of an ordination ceremony. The pictures were made one evening when Bishop O'Brien graciously consented to don his episcopal robes and pose for our camera men. On March 19, the big day for the Brothers, there was added to the usual free day the novelty of seeing all the "Joes" in the Sanctuary as minor ministers.

The event which made us feel quite proud was the fine rendition of Gregorian by our Schola on the "Angelus Hour," broadcast by the local Stamford Station WSRR. The selections were the Gradual of the Requiem Mass at the beginning of the program and the Kyrie "Rector Cosmi Pie" at its conclusion. We had every reason to be proud of the interpretation given to these selections. We feel confident that "our boys" upheld before a public audience the reputation already won and zealously maintained here at Ferndale. During the program there was a commentary not only on each of the two selections but also on Chant as the official music of the Church.

Ferndale has not been found wanting in the present national crisis. It has cooperated to the best of its ability in offering all its facilities to the authorities. Situated on the high point in the district it has been assigned the task of giving the air raid warning for the area. Six scholastics have just finished their primary course in First Aid and will soon take an advanced course. Another group is undergoing air raid warden instructions. Many are enrolled as volunteer firemen. We have had a number of black-outs and one fire drill, the latter when we underwent a mythical bombing (flares being lighted to produce the effect) in order to ascertain how speedily the nearest fire

fighting apparatus would be able to be brought to our aid should an emergency arise requiring its use here. There is the possibility of our being given a fire truck to be manned by our own volunteer corps.

During March we were forced to take the bitter with the sweet. It was with great sorrow that we received the news of the death of Fr. Stephen Zarko, Father William Duffy and Fr. Dodwell. May they who were so indefatigable in the labors of the Apostolate find well earned eternal rest and peace.

Unfortunately for so many of the laity, the majority of parish churches are unable to have the ceremonies of Holy Week in their entirety. It is unfortunate for these are ceremonies which once witnessed are not soon forgotten. It is with the ceremonies, music and the points of the daily rule as constant reminders that we live the Liturgy of Holy Week. On Easter morn we found no difficulty whatsoever in introducing the joyful note to the "Resurrexit" and "Alleluia." The singing for the week, according to some, reached a new high. The Passion on Palm Sunday and the one on Good Friday were admirably done as well as the Lamentations, Lessons, Prophecies, the Exsultet.

In keeping with that which Holy Week commemorates the Theatre of the Dale presented the Passion Play "The Upper Room" by R. H. Benson. Our thespians performed as if to the stage born. Congratulations to the director, the cast, the costumers and to the sound technician.

The annual recurrence of intermittent rains during the fourth month of each year has given rise to the reference to the proverbial April showers but a certain amount of discrepancy has crept into Mother Nature's handling of the elements in the past few months leaving us in that frame of mind where we expect almost anything to happen next. The climax was reached the Wednesday after Easter when quite a few scholastics who had acquired sunburns while working, playing, walking or cycling the previous beautiful day were sporting them beneath coats, caps and mufflers which they were forced to don if they wished to leave the building. For overnight the property had lost its pleasant "spring in the air" atmosphere and became a winter-wonderland of snow and ice.

RIDGEFIELD

How very far beyond the fetters of words were the joys of the Easter Season here! "Old-timers" can probably recollect with ease that thrilling transformation of spirit that steals over the Novitiate in the early hours of Easter Saturday morning. A retreat-like Lent, fairly bristling with perhaps little, but ever-present and ever-varying difficulties, is over and gone without serious mishap. Easter Sunday and the Paschal Season, with all the joy and peace they bring, are about to become a present reality. The worst part of the year is completed; the best is but around the corner. Winter is gone; spring is here! Everything looks bright and rosy! One has to feel that thrill to appreciate it. Of all experiences it is perhaps the happiest and most exhilarating. Alas for us! It has come and gone.

Speedily, indeed, we are drawing near to what on August 1, 1941, seemed a never-to-be-reached horizon.

To garble a famous phrase, "In the spring a young man's fancy turns to the great outdoors." Ears are quick these days to catch each new bird-song—and just as eager to hear again the familiar ones. The budding landscape is a feast for starved eyes. Only a persistent north wind stands between us and spring fever. Should it shift—well, who knows what might happen?

The month brought us a whole host of visitors, though scarcely too many to satisfy our desire for the sight of new faces. On Easter Monday we enjoyed, throughout the afternoon, the company of a number of Scholastics from Ferndale. No sooner had they departed than a new and equally welcome group of old friends arrived—this time from Cornwells. It was decidedly a pleasure to see them and converse with them. Many a humorous anecdote of Novitiate and Apostolic life was exchanged, all of which were taken with a grain of salt and due allowance for the enthusiasm of the moment. That visit certainly was an enjoyable one. It was sincerely appreciated. Alas! all too soon it came to a close. When comes such another?

KERNELS FROM CORNWELLS

Cornwells has answered the country's call to service and sacrifice by supplying a chaplain to the army. Father Paul Lippert had long contemplated the offering of his service, but the circumstances were not favorable until about two months ago. On Saturday, April 18, he received orders to report at Fort Madison, Ind. On the day he appeared in the college in his uniform, he was the most photographed man in the U. S. Army. About 266 snaps were taken.

Father Dodwell's funeral was a Cornwells event in more than one sense. As every past student knows, Father Dodwell was as much a part of Cornwells as the building itself. His funeral brought many confreres to the College; including Fathers Provincial, Kirk, Ackermann, Lechner, Murray, F. Smith, Griffin, Brannigan.

The fathers have been engaged in quite a few ministerial activities. Father Baney is scheduled to give a Novena in honor of the Holy Ghost in St. Gabriel's; Father Stanton is now engaged in conducting one in St. Theresa's parish; while Father Hoeger's retreats, novenas, triduums, etc., are almost too numerous to be counted. A retreat for the men of St. Bartholomew's parish was held on April 12. It consisted of Vespers, Holy Hour, 4 conferences, dinner.

Father Michael Sonnefeld's removal marks the fourth change in the community this semester. Despite his reticence, Father Sonnefeld had ingratiated himself into the affections of everyone.

All the students have been enrolled in the First Aid Classes of the American Red Cross, conducted by a teacher from Bensalem High School. The results are marvelous: if a body is completely demolished by a bomb, shell, torpedo, or flying baseball bat, it can be reassembled and set swinging on its proper hinges. The pupils can break a fellow's leg and have him walking in half an hour; they did it several times to Father John Stanton, who heroically offered his body for the test.

"Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day."—Ps. 11, 2.

THE REV. WILLIAM F. P. DUFFY, C.S.Sp.

Arecibo, Puerto Rico—1931-1936

It was January 8, 1931, and a cold day, a very cold day. Perhaps we, there were four of us, felt the coldness more than the rest of mankind because of the fact that we were leaving it behind to make our home in the tropical sun of the West Indies. That very afternoon we were to sail on the San Lorenzo for San Juan, Puerto Rico. The party consisted of the Very Reverend Father Plunkett who with the second member of the party are both enjoying the heavenly reward of a well spent Priesthood. The other two members were Father Regis Guthrie and myself. We had been graciously appointed to open a new mission in the town of Arecibo, Puerto Rico, by the then Father Provincial, the Very Reverend Father Phelan.

I can still remember that afternoon and how we tried amidst all the confusion to make our way on to the boat. We had lots of help and suggestions from the many confreres that came to see us off. Amongst them were Fathers Phelan, Kirk, Manning, Mulvoy, Brannigan, Murnaghan and our present Father Provincial. Anyhow luck was with us otherwise they might have put us on a boat sailing for some other part of the world. The last partings were said and the San Lorenzo took us out to sea and with us the most precious thing in the world, dear Father Plunkett's canary.

Eleven years and some months have past since that memorable boat ride and during that time things have changed as things do and always will change. The history of our mission is well known to all through the pages of OUR PROVINCE. In the recording of the facts we know more or less just how the Mission of San Felipe has progressed. We are as it were "in the know" as regards its members activities in the work of the Master. Not all, however, is recorded and not all is known of what is done in the life of any one person. Generally speaking, such recordings would hold little interest for us. Nevertheless, when it is one of our own, we want to know the facts, we long to hear them. Consequently, I need no excuse, rather I feel obliged to recall Father Duffy's years in Arecibo.

Although almost six years have passed since Padre Guillermo left this mission the sad news of his untimely death was keenly felt by all. And by all, I wish that you could realize what I mean. This is a big parish with its 72,000 souls and it is not too much to say that most of them have in some way or another expressed their sorrow. Nor was this expression of sympathy one of our own parish, it came from many parts of the island, priests and people alike telling of their sorrow for the loss of a friend. The sincerity of this sorrow sought reality in the requests for Masses to be offered up for the soul of Padre Guillermo. Many, many people, poor and rich came with their offerings of Masses and many more assisted at the Communion Masses arranged by the Children of Mary, The Catholic Daughters of America, the League of the Eucharistic Thursdays, the Confraternity of the Sacred Heart and the children of the school. And even as I write these line there are good people here and there telling the beads for the Padre who was good to them, kind to them and a friend to them.

I cannot attempt to recall all the many works accomplished by Padre Guillermo during his years here, both as assistant and pastor. They were so many and varied that time and space do not permit me to outline them in detail. It was he who started our Catholic high school that today is so capably directed by the Sisters of Divine Providence. At the same time he managed, and nobody knows how, to get enough money to enlarge and modernize our Catholic grade school. It was during Padre Guillermo's pastorship that a beautiful chapel was built and dedicated to Saint Cecilia in one of our country missions. The fact that he so successfully organized Doctrine classes in many of the outlying districts of the parish was due to his excellent mastery of Spanish and also to his zeal as a missionary. He was busy every day and at all hours of the day. He was always doing something to enlarge the activities of the parish, training the church choir, teaching in the school, taking part in sports and, frequently too, doing his share of manual labor. And yet the work dearest to his heart was the one that brought him close to God in the Blessed Sacrament, the work of organizing and directing the Society of the Eucharist Thursdays. This was the one work that brought forth the best that was in the heart of Padre Guillermo. No effort was too great, no sacrifice was too demanding and no amount of time was too much in bringing the members of this society together every Thursday to receive their Sacramental Lord. It seems as if I can still hear his voice as he leads them in singing the Sacramental hymns and instructing them in the doctrine of the Holy Eucharist.

Beyond a doubt, the best test of a religious' worth is his daily life in the community. In this regard, Padre Guillermo came through with flying colors as we who were with him can testify. In the work of the parish he was always willing to do his share and more than his share. In passing, I may add that during his years here Padre Guillermo administered the Sacraments of Baptism to almost five thousand children. Many of those children received the cleansing waters after a long and tedious ride on horseback. I remember very well one of those journeys when I accompanied him to a place called "Los Muertos"—The Dead. It was late in the afternoon and we had finished our work of instructing, baptising and marrying when a group from another hill begged us to go to their house as they wanted to go to confession. A few canters brought us to their house and we began our work. After an hour's time I went outside and sat down in the grass to wait for Padre Guillermo. Immediately I heard a voice singing "Molly Brannigan" and there was Padre Guillermo atop a cocoanut tree eating an orange. The work of the day and the heat of the sun had in no way dulled his wit nor tired his spirit.

Shortly before he left Arecibo for the States, Padre Guillermo had the pleasure of accompany the Most Reverend Edwin V. Byrne, Bishop of San Juan, to the International Eucharistic Congress in Manila, Philippine Islands. His description of this trip was very interesting and became more enjoyable with repetition.

Months afterwards Padre Guillermo left Arecibo to work in the States. And now these same people of this parish who sorrowed because of his departure in 1936 now mourn his death. And as they pray for his soul's rest they say with Christian hope, "Hasta la vista"—dear Padre Guillermo.

—J. D. B.

A LETTER OF THANKS

May 7, 1942.

Dear Confreres:

The Cornwells Community is very thankful for the generous response received as a result of the appeal on the occasion of the Annual Benefit. We would not have dared to address such an appeal to you, if it had not had the sanction of an approved custom.

There is an appeal, however, which we do not hesitate to address to you. It is an appeal, it is a plea for your help in getting vocations. A recent survey shows that an overwhelming majority of our Fathers, Scholastics, Brothers and Junior Students came from the environs of Philadelphia. Is it not possible to draw more subjects from other sections of this vast country so that our Province will be more cosmopolitan? Our enrollment here is pitifully small, and our activities for vocations very much restricted in this vicinity in recent years. Therefore we appeal to you, our confreres, to find worthy subjects for Holy Ghost Missionary College, that your good work in the field may be perpetuated when you must retire. Can we count on many applications coming in through your kind efforts? That would put us under great obligation to you and we would be very grateful.

Yours sincerely in Sp. Sancto,

THE CORNWELLS COMMUNITY.

It is, perhaps, true that the people who understand one another are very few. All of us can remember some period of our early training when, for the first time, we met real sympathy and understanding from one who read beneath the exterior, who penetrated beneath a veil of apparent indifference, shyness or even obstinacy, and discovered there the germ of something fine and great.

There are many arts and sciences of which we read and hear much. Of one great and necessary art we hear little: this is the art of sympathy.

It is much to be able to invent some wonderful instrument which shall enable the world to make more rapid progress and shall be a benefit to the multitude. But it is more, very much more, to have helped a soul in its upward struggle for higher things.

TAKE THEM AS YOU FIND THEM

Some folks fret themselves about
  Fair or stormy weather,
Squalls will sometimes blow around,
  When people live together;
Some will smile, and some will frown,
  We don't have to mind them,
But go on the best we can,
  Take them as we find them.

If you're peacefully inclined,
  You will sometimes wonder
Why some restless ones delight
  In stirring up thunder;
Headstrong, they're rushing along,
  Discord and dust behind them,
Do not follow in their track—
  Take them as you find them.

Some are of a different stamp,
  Quiet and deep and clever,
If they were as much sincere,
  Saints they would be ever;
But nature and habit both
  Crookedly inclined them,
Don't investigate them much—
  Take them as you find them.

Pass a little trouble by,
  Do not seem to heed it,
Always helpful be each day,
  Kind also—folks need it;
Never flatter, never try,
  Artfully, to wind them
To your way, and to your view—
  Take them as you find them.

They may think you very wrong,
  You call them queer and wonder,
Charity will whisper then,
  "Better not to ponder;"
Actions will different look
  As we motives assign them;
Keep your eyes upon yourself,
  Take others as you find them.

Uniform Understanding of Fundamental Bookkeeping Principles

In most instances the check book is the original book of entry. Hence, this book should be kept completely and accurately. Herewith is a copy of a recommended procedure to be followed in operating the check book, which will help very much and which will simplify the entries in the ledger.

A basic requirement is that all receipts from any source, whether in cash or check, be deposited in the bank as received, without variation.

All payments should be made by check. Where cash payments are necessary a "Petty Cash" account should be used. The cash for this account should be drawn by check and kept in a separate cash box. As payments in cash are made, the items should be recorded in a memorandum book kept in the cash box. Thus, the cash can be always balanced. At the end of the month the cash payments should be posted into the ledger as expenditures under respective headings and a check drawn for this amount, thus restoring the money in the "Petty Cash" box.

Procedure Recommended for Keeping the Check Book

The check book is not only a medium of drawing checks against funds on deposit. It is **also** a means of recording the history of the transactions between the depositor and the bank. Therefore, these transactions should be **recorded** in the check book **at the time and in the order in which they occur.**

In order that this history may be **reflected accurately** the following points **should be observed:**

1. **Complete information** should be entered on the stub of each check, namely, the date check is made out, the amount for which drawn, the name of the person or company to whom it is made payable and a **clear statement,** or **explanation,** of the purpose for which drawn.

2. The reverse side of the check stub should be used for recording the balance in the bank, to which, **deposits as made** should be added, and as **each page** in the check book is used the total of the checks drawn should be deducted from the current balance. The resulting balance should then be carried forward to the reverse side of the **following page.**

3. When recording deposits, detailed information should be given. If a deposit be in cash, it should be so indicated. If a deposit be a check, the name of the maker of the check should be given. Also a description of the source from which the check or cash received, or the purpose of its use, should be indicated.

4. When the bank statement is received each month it should be **reconciled immediately** with the balance shown in the check book, and any differences should be traced at once. This reconciliation can be made in most cases, on the reverse side of the check stubs. The total of **outstanding checks** should be recorded. The total of outstanding checks added to the balance shown by the check book should agree with the balance shown on the bank statement.

When the above points have been followed, it will be possible to determine exactly, at any time during the month, the amount of funds against which checks may be drawn and the monthly balance shown by the check should reconcile with the balance as shown by the account book.

NATIONAL COUNCIL OF CATHOLIC MEN
Washington, D. C.

May 7, 1942.

The Editor,
Time,
Time & Life Bldg.,
New York City.

Dear Sir:

Your story, "No Spik Swahili" ("Time", May 4, 1942), bears the statement, "to the best of the government's knowledge, the U. S. has no one at all who can teach such essential tools of war as Burmese, Swahili, Malagasy." This the reporter should have qualified still further. For at least the State Department must know of the passage to and from "Swahililand" (East Africa) of scores of missionaries who have mastered the tongue of this section, a language spoken also by the seafaring people of the ports of Egypt and the near East.

Of the Holy Ghost Fathers for example, 26 young priests are at their mission posts in Tanganyika Territory today and 11 more, who worked in this section earlier, are in the United States. Many of the latter could qualify as teachers of Swahili (more commonly called Kiswahili) for they learned the tongue not only through years of actual practice, but also in the Mission Seminary of the Congregation of the Holy Ghost in Norwalk, Connecticut. Classes in Kiswahili are conducted there by Rev. Francis J. Fitzgerald, C.S.Sp., who spent 12 years (1927-1939) in Bagamoya, East Africa.

In fact, one of these priests, Rev. Joseph A. Griffin, C.S.Sp., presently shepherd of souls of a small group of Colored People in Salisbury, N. C., has already offered his services to the University of North Carolina, to inaugurate a class in Kiswahili. Father Griffin is qualified not only by his training but by 11 years of apostolic work among the Swahili people.

Sincerely yours,
Assistant Executive Secretary.
Henry P. Lefebure,

"Direct my wandering feet aright,
Mother: and be thyself my light."—Father Faber.

"If time for penance still be mine,
Mother, the Precious gift is thine."—Father Faber.

Contemplating the unusual success of the Apostle, St. Chrysostom exclaims: "If all of us were like that, how many worlds we could draw after us!"

"They (the first Christians) took their meat with gladness and simplicity of heart, praising God and having favor with all the people."—Acts 2, 46.

"He that doth not believe, is already judged."—John 3, 18.

"If you abide in Me, and My words abide in you, whatever you shall ask it shall be done unto you."—John 15, 7.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



VOLUME 10 JUNE - JULY, 1942 NUMBER 8

OUR PROVINCE

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THOUGHT FOR THE MONTH

Holy Mass is a renewal of the Sacrifice of the Cross, and it follows that Holy Mass is the most sublime means of honoring God and the richest fountain of grace and blessings for the Church and for the faithful. St. Francis de Sales calls Holy Mass "The sun of all spiritual exercises and the abyss of Divine love." Another spiritual writer says: "Just as the sun surpasses all other planets in brightness and strength, and brings more benefit to the earth than all the stars combined, so the sacrifice of the Mass surpasses all other works of devotion."

OUR DEAD

DURING THE MONTH OF JULY WE PRAY FOR:

Father Patrick McDermott, who died on July 3, 1918, aged 59 years.

Brother Rudolph Goeckler, who died July 5, 1902, aged 74 years.

Father Basic Kuhn, who died July 11, 1897, aged 43 years.

Father Anthony Thome, who died July 12, 1936, aged 65 years.

Brother Placidus Nohr, who died July 22, 1905, aged 34 years.

Brother Adolphus Wolfe, who died July 22, 1909, aged 64 years.

Brother Wenceslas Senger, who died July 28, 1882, aged 45 years.

REQUIESCANT IN PACE!

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OFFICIAL

Summer Assignments

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Cornwells: Fathers Daniel P. Dougherty, Francis R. Duffy, Eugene E. Moroney.

St. Mark's, New York: Father Dayton D. Kirby.

Our Lady of Victories, Washington, D. C.: Father William J. Holmes.

Father John P. Gallagher, Tiverton, R. I., for the summer.

* * *

Father Joseph M. Lang, Summer School, Catholic University, Washington, D. C., Preachers' Institute.

* * *

Father Thomas A. Wrenn, Bay City, Mich., Chaplain: Mercy Hospital. (July 18, 1942).

Father Henry J. Montambeau, Notre Dame, Chippewa Falls, Wis. (July 18, 1942).

* * *

Father Edward A. Malloy, diocese of Marquette, Michigan, June 7, 1942.

* * *

On May 29, 1942, the Graduate School of the Catholic University of America, Washington, D. C., conferred the degree of Bachelor of Science in Library Science (B.S. in L.S.) on the Rev. John P. Gallagher, C.S.Sp., of Duquesne University, and the degree of Doctor of Sacred Theology (S.T.D.) on the Rev. Henry J. Koren, C.S.Sp., now of St. Mary's College, Trinidad, B.W.I.

* * *

64 Fathers attended the retreat at Duquesne University and 55 the retreatants at Ferndale.

* * *

The Rev. Aloysius J. Roth died at St. Joseph's Rectory, Bay City, Mich., the forenoon of May 31, 1942 R.I.P

Father Albert B. Mehler died at the Mayo Clinic, Rochester, Minn., at seven-fifteen in the morning on June 20, 1942. R.I.P.

MILITARY ORDINARIATE

United States of America

33 East 51st Street

New York, N. Y.

May 19, 1942.

To the Right Rev. Abbots, the Very Rev. Provincials and Other Higher Superiors of the Religious Orders of Priests in the United States.

The approach of Pentecost reminds us of our obligation to keep ever before us the vast mission flock that exists today in the armed forces of the United States. The approach of ordinations suggests that we share with this mission flock the priests God gives us.

Archbishop Spellman and I join in an expression of deep gratitude for the generous support the Hierarchy and the Religious Orders have given the Military Ordinariate. At the same time, we are mindful of our duty to keep ever before the bishops and religious superiors the constant increase of the armed forces.

I enclose the current list of chaplains and applicants, according to origin. How many more chaplains will be needed this year no one can say with any degree of accuracy, but there are indications that at least 600 additional priests will be needed before the First of January. The tabulation enclosed included 106 auxiliary chaplains and 223 applicants. Of the latter a considerable number are on a reserve list, made up of priests over forty-five, ineligible for the present; experience indicates that some twenty per cent of the others will be rejected on physical examination.

We deeply appreciate the kindness of the religious Superiors in giving us notice of needs which have not otherwise come to our attention. All over the country new camps and bases are in process of activation. Military secretiveness often prevents our securing notice of these places through War Department channels, so we are particularly happy to have information of this sort from local sources.

Our reports from chaplains indicate that there is no lag in the spiritual fervor of the troops in the field. The reports for March and April, which are still coming in, show an ever increasing attendance at Mass and Holy Communion. In remote places troops are often widely scattered, and this makes the ministry more difficult than ever. The assistance of local bishops and religious communities in meeting unexpected situations of this sort has been a noble inspiration to the military personnel and to us.

We beg a continued remembrance in prayer and at the altar, and a continued interest in our problems.

Devotedly yours in Dno.,

John F. O'Hara, C.S.C.

125 East 105th Street

New York City

May 25, 1942.

To the Right Rev. Abbots, the Very Rev. Provincials and Other Higher Superiors of the Religious Orders of Priests in the United States.

A few years ago I addressed a query to the higher Superiors of teaching orders of men in the United States, with a view to ascertaining whether any religious teachers could be secured for Catholic schools in Central and South America.

I have now been asked by ranking ecclesiastics, both in the United States and abroad, to survey the possibility of **American missionaries** for Central American countries.

In the present instance no specific missionary territories are pointed out, but it is indicated that the work contemplated is largely among Indians and poor people of Spanish extraction who are absolutely destitute of spiritual ministration because of lack of priests.

In one particular country there is a mission district the population of which is estimated at two millions. It is inhabited entirely by Indians who will allow no white man but a priest to enter the territory.

I wish to make an early report on the possibility of American missionaries for such work, and will deeply appreciate your kind cooperation.

After robbing the religious orders, as well as bishops, of priests for the armed forces, it may seem strange that I am begging more for the foreign mission field. However, we are dedicated to the salvation of souls wherever they may be, and in my work as Military Delegate I have every reason to know how kind-hearted and zealous are the Higher Superiors of religious communities in the United States.

With cordial good wishes, I am,

Devotedly yours in Dno.,

John F. O'Hara, C.S.C.

NEWS

ST. MONICA'S CHURCH

2327 South Galvez Street

New Orleans, La.

February twenty-fourth was an historical day for the parish of St. Monica's, New Orleans, La. On that day the priests of the parish took up residence in their new rectory. The hope and dream of our predecessors and ourselves was finally realized. For many years efforts were made to accumulate the necessary funds. Bit by bit during those years the sum was increased by hard work and patience. Finally in March of 1941 plans were drawn up and work was begun. Progress was slow due to peculiar circumstances and difficulties of the times. In February of 1942, the building was completed much to the joy of the parishioners and ourselves.

The plan is simple yet suited to the needs of a rectory. The building is 37x34. The basement is constructed of brick, the rest of wood covered with asbestos gray shingles. The basement contains a meeting room, garage and bathroom. One enters the first floor through a vestibule which can serve as a waiting room as well. To the left is the main office and proceeding towards the rear is a sub-office, bathroom and kitchen. On the right to the front of the house is the community room and towards the rear the dining room. The second floor consists of four bedrooms, each of the two bedrooms on either side connected by a tiled bathroom. The windows are numerous, assuring us of plenty of ventilation in the hot summer months, which is an important item to consider here in the South. Should this prove to be insufficient, provision has been made for a ventilating system to be installed. The attic is also well ventilated, providing an escape of the hot air in the heat of the day. The roof is covered with tar paper, Dutch lap asbestos shingles and the ridges crowned with red tile. The interior of the first and second floors is plastered throughout and painted in buff color excepting the dining room which boasts of the color of the Irish.

All in all we believe that we have a comfortable little home. It is already proving in many ways a help to the parish, although the full benefits will not be realized for some time to come. To give an example. In a peculiar way and strange as it may seem, the construction of the rectory brought about the paving of Galvez Street. Gone is the old street with its deep pits, nails, tins cans, refuse and dust with which former pastors and ourselves had to contend. It is now one of the widest and best streets of the city, richly deserving the name, "boulevard." It has helped to increase Sunday attendance.

The rectory was accomplished only through hard work on the part of our predecessors and ourselves. Nevertheless, we feel that it was worth the time, the effort, the worries and the hardships that were entailed over a period of so many years.

* * *

On Wednesday, April eighth, many of the Fathers from Louisiana gathered at St. Monica's new rectory for the housewarming. Most came from great distances to rejoice with us and their presence was sincerely appreciated. Those present were the following: Fathers Anthony Hackett, McGlade, Long, Cassidy, Lonergan, Cooney, Marley, Hanichek, McGoldrick and Weigand.

* * *

"I ask thee, O Mary, for the glory of thy name, to come and meet my soul when it is departing from this world, and to take it in thine arms."—St. Bonaventure.

"Open, O Mother of mercy, the ears of thy heart to our sighs and prayers."—St. Bernard.

"I salute thee, O Mary; thou art the hope of Christians."—St. John Damascene

"Holy Virgin, Mother of God, succour those who implore thy aid."—St. Peter Damian.

MISSIONARY APOSTOLATE OF THE HOLY GHOST FATHERS IN 1941

In the United States, the past year, the Holy Ghost Fathers counted 24,133 families numbering 133,470 souls under their care. Of this number 38,527 were Colored and 57,001 Puerto Rican. Baptisms totalled 5,903 including 949 adults. Other figures were: 4,784 first Communions, 985,655 Communions distributed during the year, 1,913 confirmations, 918 Catholic marriages, 353 mixed marriages, 11,486 sick calls and 901 burials, 13,065 children in parochial schools. The missionary field of the Fathers extends through 6 archdioceses and 14 dioceses in the United States.

FR. DUFFY, ARMY CHAPLAIN, DEAD

Philadelphia, Mar. 22—Rev. William F. Duffy, C.S.Sp., rector of the Church of Our Lady of the Most Blessed Sacrament until last week and former Army chaplain, died Friday night in St. Mary's Hospital. His age was 40.

Father Duffy, who was relieved of his duties last Fall as chaplain at Fort Jackson, S. C., because of ill health, was a son of former Police Inspector John J. Duffy and Mrs. Duffy. Before coming to the church here in 1937 he had served as missionary and superior of the Holy Ghost Fathers Mission in Puerto Rico.

He received his early education in the parochial schools here, was graduated from Holy Ghost College, Cornwells Heights, Pa., and received his seminary training at St. Mary's College, Norwalk, Conn.

Ordained in 1927, Father Duffy was first stationed in New Orleans and afterwards served as assistant at the Church of Our Lady of the Most Blessed Sacrament before going to Puerto Rico.

Surviving, besides his parents, are five brothers, Rev. Joseph L. Duffy, C.S.Sp., and Rev. Edward L. Duffy, C.S.Sp., of Holy Ghost College; Rev. Francis Duffy, C.S.Sp., of Norwalk; James J. and Charles B. Duffy, and a sister, Anna P. Duffy.

—The Tablet, Brooklyn, N. Y.

LETTERS

ST. CATHERINE'S CATHOLIC MISSION
Rombo, Tang. Ter. B.E.A.

(Seal) Congregation of the Holy Ghost
District of Kilimanjaro

Feb. 2, 1942

Rec'd April 24, 1942
Very Rev. George J. Collins, C.S.Sp.,
Provincial,
Washington, D. C., U.S.A.
Dear Father Provincial:

During our second Retreat in Kilema one of our Brothers died of heart failure. We have tried a cable to Father Gay via Portugal in the hope that the relatives of Brother Agoulin may be informed.

I give you our file record of him thus: Brother Agoulin—Leo Guntzburger.

Birth: 10 January, 1879. Place: Elsenheim, Bas-Rhin.

Nearest Relative: Mr. T. B. Guntzburger, Elsenheim par Gessenheim, Bas-Rhin, France.

Nationality: French. Military Status: World War I. German.

Primary studies: Elementary schools, Elsenheim.

Profession: 25 Dec. 1898, Chevilly. Perpetual Vows: 8 Oct., 1907, Bagamoyo.

Appointments: 1, Knechtsteden, 1898-1907; 2, Bagamoyo, 1907-14; 3, War and captivity, India, 1914-20; 4, Neufgrange, 1920-23; 5, Kibosho, Kilimanjaro, 1923.

Died while on Retreat at Kilema, Jan. 28, 1942. Cause, heart attack to which he was subject for about three years. Suffering an acute chest pain from 8.30 a. m., he passed away suddenly as the noon Angelus was ringing. As we cannot get news to his home Province I think we might give him mention in O. P. Father Noppinger or Father Wilhelm could make up a short account.

Father Richard Gillett died in Peramiho, on Sept. 7, 1941. I was able to inform the Provincial about him. They would try to inform Father Gay. Perhaps you may be able to do likewise in this case.

James Marron.

ST. MARY'S COLLEGE
Castlehead, Grange-over-Sands,
April 19, 1942

Received May 7

Dear Father Collins:

I must thank you most sincerely for the copies of the Constitutions which have just arrived. I need not tell you how welcome they are, and I am most grateful to you.

I am pleased to say that everything here is going on well. The novices have settled down splendidly. Our main difficulty is the question of finding accommodation. If we can take possession of our house near Nottingham all will be well, otherwise we will find it very hard to make suitable arrangements for next year.

I hope all is progressing well with you. No doubt the war will make a big difference. Please God we will soon be able to see signs of the end.

With every best wish, renewed thanks and an assurance of our prayers,

Yours sincerely in Christo,
(signed) H. Parkinson, C.S.Sp.

Opelousas, Louisiana

May 26, 1942.

We had 331 for Confirmation, the largest group the Bishop had for the Sacrament so far this year. However, two days later we attended the ceremonies up the street at the white Church and saw 351 confirmed but they weren't following the statutes, for they were running in seven year olders. We stuck to the Statutes. The week previous we had 220 for Private and 168 for Solemn Communions, including those at the Missions.

CONVENT OF THE BLESSED SACRAMENT
St. Elizabeth's

June 2, 1942.

Reverend dear Father:

I was profoundly grieved upon my arrival this morning to learn of the new sorrow with which Our Lord has again visited your Congregation in the death of good Father Roth. I extend to the Fathers the heartfelt sympathy of all our Sisters as many remember Father for his kindness to them on many occasions.

The Community here will offer Mass and Holy Communion tomorrow morning for the repose of Father's soul which I hope has already been admitted to the Eternal Presence of the God Whom he served so well.

With the promise of our continued prayers for the dear departed and in deep sympathy with the Congregation for its loss, I am, Reverend dear Father,

Sincerely in the Blessed Sacrament,

Sr. Mary of the Visitation.

ARECIBO, PUERTO RICO

May 16, 1942.

Let me know if the enclosed table of the different missions is what you want. If not I will supply the missing information.

And now for some news. Diego Ramos is working in San Juan. He is secretary to Mr. Boyd, a Federal man who has charge of the Hours and Salaries law in Puerto Rico.

The picture squatter has gone and recently he said some very nice things about the Mayor and me. He wasn't at all pleased with the way we treated him.

Several days ago I received a letter from Bishop Byrne advising to build a chapel in San Luis. That there is a need of such a chapel is evident to anyone who has seen the growth of this section. The Protestants have already built a very beautiful one and they are preparing to build another. We, too, will have to build and all I need is your word to look around for a suitable place and then get the land free and the donations to build.

These last few days have been very busy and for that reason I was not able to get this letter off. Sunday was one day that we didn't get a minute's rest until five o'clock in the afternoon. We had at least one hundred and twenty baptisms; we had them in Quebrada, San Francisco, Bayaney, Hato Abajo, Dominguito and in the city.

The colegio raffled a ten dollar rosary and made $341.00. At present we are having the May devotions and Friday we will start the novena to the Holy Ghost. By the way, I am having a new screen made for the front of the church and it has the coat of arms of the congregation. It is very beautiful. I will send you a picture of it within the next two weeks.

We had to put our clocks ahead one hour last week and it has caused a lot of confusion. The people in the country are still trying to figure out the correct time.

The chapel of Factor and also Santa Cecilia are going to have zinc roofs. Mr. Crowe of Detroit sent the money for Santa Cecilia and the people of Factor are raising the money for theirs.

The rules call for a day of retreat before or after the Feast of Pentecost; we will comply with them individually.

There is nothing more to report at present. I will send the combined check and picture of the screen before the month ends.

MISSIONS ATTENDED FROM ARECIBO, PUERTO RICO

Place	Distance	In Charge	Day and Time of Mass	
Aibonito	10	Fr. Ford	4th Sunday	9:00
Arizona	La Playa	Fr. Sweeney	Sundays	9:00
Arrozal	16	Fr. Kingston	1st Sunday	9:30
Bajadero	4	Fr. Wolfe	1st Sunday	9:30
Bayaney	9	Fr. Reardon	2nd Sunday	9:30
Cercadillo	6	Fr. Ford	5th Sunday	9:00
Cibao	21	Fr. Kingston	4th Sunday	9:30
Dominguito	6	Fr. Donohue	2nd Sunday	9:30
Esperanza	11	Frs. Donohue and Reardon	4th Sunday	11:00
Factor	8	Fr. Ford	1st & 3rd Sundays	9:45
Garrochales	9	Fr. Reardon	3rd Sunday	9:30
Hato Abajo	5	Fr. Rondeau	2nd Sunday	9:30
Hato Viejo	6	Fr. Rondeau	4th Sunday	9:30
Hospital	San Luis	Fr. Sweeney	Sundays	6:30
Islote	5	Fr. Donohue	1st Sunday	9:00
Jail	City	Fr. Kingston	Saturdays	8:00
Military Camp	3	Fr. Wolfe	Sundays	7:00
Miraflores	10	Fr. Kingston	3rd Sunday	9:30
Palo Blanco	6	Fr. Kingston	June 24 and Jan. 6	10:00
Quebrada	14	Fr. Wolfe	2nd Sunday	9:30
Sabana Hoyos	13	Fr. Kingston	5th Sunday	9:30
San Daniel	3	Fr. Rondeau	5th Sunday	9:30
San Rafael	12	Frs. Donohue and Reardon	5th Sunday	10:00
Santana	3	Fr. Wolfe	3rd Sunday	9:30

Arecibo, Puerto Rico

May 29, 1942.

Father Eberhardt is with us, he came last night and will assist at the Diocesan Convention of the Children of Mary which will take place here tomorrow. The Bishop, with about twenty Padres or more, will be here and the Marques family is giving them a dinner in the Rotary Club.

We had a very beautiful fiesta Pentecost Sunday and the collection amounted to $105.00. The eight o'clock Mass was a solemn one and the church was packed to the doors. Seventy-one children made their First Communion. The choir of the San Felipe High School sang the Mass and it was a treat to hear them sing. We had a guard of honor in the sanctuary composed of fourteen American soldiers and they, too, received Holy Communion. The preacher was Father Hilary, an Augustinian from Adjuntas. Sunday afternoon we have another beautiful ceremony, the May crowning, at which Padre Sanchez of Ponce will preach. Then come the graduation exercises, June 15, and the Bishop will be with us again.

When I made out the report for this parish I stated that we were caring for 57,000 souls and I also stated that the population of Arecibo numbers 72,000 people. The difference in these two sums are the people living in barrios where we do not celebrate Mass. Although we do care for them as far as baptisms, marriages and sick calls, nevertheless we have not given them Mass so far and for that reason I did not include them with the 57,000. Besides this last number we also have under our care the new barrios of Bayaney, Quebrada, Cibao and Aibonito. I do not know the population of these barrios; however, I will include them when I forward you the populations of Camuy and Hatillo.

The enclosed check for $355.00 represents the collection of last Sunday plus $250.00 for to cover our quota for the first five months of the year. This is fifty dollars a month and possibly we will be able to up this sum later on in the year when we see how we stand.

Father Ford, with the help of Fathers Wolfe, Reardon and Sweeney, has done a splendid job of repairing his chapel in Factor. The chapel in Hato Viejo is next on the list. I am sending you under separate cover pictures of the new screen—MAMPARA—in the front of the church. It is a very nice piece of handwork, especially the Coat of Arms of the Congregation. And yesterday we received an excellent pulpit from the good pastor of St. Mary's, Sharpsburg, along with three other boxes that we have not had time to open. A carpenter is coming Monday to put the pulpit in order and then we will present it to the parishioners.

I expect to talk to the Most Rev. Bishop tomorrow about the chapel in San Luis. Naturally I expect him to contribute some little help and he will.

This is enough for the present as I have to see about buying large helpings of bread, ham and other things for the hungry girls who will come to the Muy Leal Villa del Capitan Correa tomorrow.

HOLY GHOST FATHERS
St. Philip's Church
P. O. Box, 577
Arecibo, Puerto Rico

MISSIONS WITH CHAPELS:

1. Dominguito, Sacred Heart (1912).
2. Esperanza, Our Lady of Hope (1929).
3. Factor, Our Lady of Mt. Carmel.
4. Hato Abajo, The Little Flower (1935).
5. Hato Viejo, St. Cecilia (1936).
6. Miraflores, Immaculate Conception (1935).
7. Sabana Hoyos, St. Isidore (1928).

OTHER MISSIONS ATTENDED:

1. Arrozal.
2. Bajadero.
3. Cercadillo.
4. Garrochales.
5. Islote.
6. San Daniel.
7. Santana.
8. San Rafael.
9. Palo Blanco.
10. Aibonito—2,675 souls, Hatillo.
11. Bayaney—3,077 souls, Hatillo.
12. Cibao—1,427 souls, Camuy.
13. Quebrada—2,320 souls, Camuy.

OTHER WORKS:

1. District Hospital—Weekly Mass and sick calls.
2. Municipal Hospital—sick calls.
   Clinic of Susoni—sick calls.
   Clinic of Buen Pastor—sick calls.
3. District Jail—Weekly Mass.
4. Orphanage of Our Lady of the Miraculous Medal —Daily Mass.
5. Old Peoples Home of St. Raphael—Daily Mass.
6. Convent of the Sisters of Divine Providence—Daily Mass.
7. Santana Air Base—Weekly Mass.
8. Arizona.

HOLY GHOST RECTORY
Chippewa Falls, Wisconsin

May 27, 1942.

Our decorating at Holy Ghost has been completed and we now have a lovely, inviting and devotional house of prayer. Bishop Griffin came out of his way to see it, and, of course, seemed well pleased with it. Bishop McGavick had the Vicar General write us congratulations over the fact that we did it and paid for it—cash. Two weeks ago the Diocesan edition of the Register published a picture of the new interior.

Enclosed you have a picture that was taken just before paintings of the Blessed Mother and the Angel Gabriel were added under the Descent of the Holy Ghost. The rays were changed, too, and the Holy Ghost is even more prominent now. This seems to have made a great improvement in the spirit of a section of the people.

Just now the trustees are on a collecting tour to cut down the debt. In a few days they got $400.00, and

expect about $200.00 more. On account of this and other Diocesan collections we only announced our Pentecost collection last Sunday, and I am now writing out the envelopes to be sent to the homes, and so we expect to do fairly well. Your letter was called to the attention of the parish as we gave out the Holy Ghost News that we saved since March for this occasion.

I expect to make the retreat at Duquesne and speak to you about care of the Northern Colony with Mass once a month that Bishop Griffin asked us to take recently for the time being.

Hot Springs, Arkansas

Last Sunday I baptized nine of the school children and two adults and they will make their First Holy Communion next Sunday. Some of the parents of the children have promised to take instructions now.

* * *

St. Monica—New Orleans, Louisiana

Enclosed find some pictures and articles which I promised you as soon as the shrubbery was planted. I believe you will find the first two large photographs satisfactory. At present we are negotiating to get the church fixed up a bit and painted with our limited means. The future will tell how well we will succeed as it doesn't look very hopeful. The usual difficulties and snags are again putting in their appearance. Say a prayer for us that we will be able to bowl them over because if we don't, I'm afraid the work cannot be done.

My condition is no better than before I went to the hospital. It is nothing serious, more of a nuisance than anything else. I'm back to normal weight and feel O. K. As soon as things quiet down, however, I'm going to the doctor again.

On Passion Sunday, sixty children made their First Holy Communion. Nine were converts. On the 19th of this month, the Archbishop was here for Confirmation. Ninety-five were confirmed. He seemed pleased with the rectory from what he saw of it as he was too tired to inspect it thoroughly. About a month after we moved in, I reported the fact to him and he gave me $300.00. I invited him to dinner and he said he would let me know later when he wouldn't be so busy.

School closes a week earlier this year, May 29th, because summer school for the Sisters begins soon after.

STATE OF LOUISIANA
Department of Highways
Baton Rouge

May 12, 1942.

George J. Collins, C.S.Sp.,
Office of the Provincial,
Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

I have your letter with reference to the Isle Brevelle road, together with copy of letter from Senator Overton. I am asking the Maintenance Department to check up and see if this is one of our roads or a parish road.

Yours very truly,
W. Prescott Foster.

STATE OF LOUISIANA
Department of Highways
Baton Rouge

May 19, 1942.

NATCHITOCHES PARISH
George J. Collins, C.S.Sp.,
Office of the Provincial,
Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.
Father Collins:

From correspondence forwarded to this office by Mr. Foster, Director of Highways, I am of the opinion that the road in question is not a part of the State Maintenance System. If not, the Department will be unable to assist in its improvement or maintenance.

In order to determine definitely whether it is in the State Maintenance System, I would suggest that you have someone contact Mr. E. J. James, District Engineer at Alexandria, furnishing him definite information concerning the road in question from which he can determine the status of the road insofar as the Department of Highways is concerned. As stated above, if the road is not a part of the State Maintenance System, it will be necessary that you direct your request for assistance to the Police Jury of the Parish in which the road is located.

Yours very truly,
R. B. Richardson,
Construction & Maintenance Engineer.

THE PONTIFICAL SOCIETY
OF ST. PETER, THE APOSTLE
National Office, 109 E. 38th Street
New York City

May 18, 1942.

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

We are anxious to have information on the work of our native clergy throughout the mission fields, Since the work of St. Peter the Apostle for Native Clergy is becoming so important in the mission life of the Church and because the future will bring an increased demand for the services of the native clergy in the administration of the affairs of the Church in her mission fields, we think that it is necessary to bring out the fruits of the labors of our native clergy.

Therefore, I am respectfully writing to ask if in the mission fields under the supervision of the Holy Ghost Fathers you have any outstanding accounts of the reliability and efficiency of the native clergy who may become members of your order. We would appreciate having such information. This data would be used in our publicity and propaganda to arouse a deeper interest in the support of the native clergy and the need for the erection of native seminaries. Your help in this matter will be very sincerely appreciated.

With all best wishes to you, I am
Sincerely in Christ,
Thomas McDonnell,
National Director.

THE PONTIFICAL SOCIETY
OF ST. PETER, THE APOSTLE
National Office, 109 E. 38th Street
New York City

May 27, 1942.

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

Many thanks for forwarding to us the information on the "ordination of a native priest in Diego-Suarez on June 29, 1941." Your efforts to obtain the latest data on native priests is very sincerely appreciated as it is very helpful in building up interest in the native clergy among our people.

The quotation from Bishop Byrne's letter is also interesting. We were glad to have the picture of the three priests. It is remarkable to think that in 50 years Kilimanjaro has formed 4 native priests.

Ever grateful to you for this cooperation and with all best wishes, I am

Sincerely in Christ,
Thomas McDonnell,
National Director.

BISHOP'S HOUSE
30 Fenner Street
Providence, R. I.

May 2, 1942.

Dear Father Collins:

May I take this opportunity to congratulate you on the fine showing of your Institute in the matter of Chaplains entering the Service of the United States Armed Forces.

Assuring you of a welcome when you have the opportunity to visit us and with every kind wish, I am,

Sincerely yours in Christ,
(signed) ✠ Francis P. Keough,
Bishop of Providence.

DUQUESNE DOINGS

In answer to many requests Father Williams, Dean of Men, introduced a near-noon Mass during Lent. The result was most gratifying. Some two hundred students attended regularly, many of them receiving Holy Communion after their morning class sessions.

* * *

Another popular religious feature is the "Victory Communion" on First Fridays and all-day Exposition of the Blessed Sacrament.

* * *

The Annual Retreat was held during Holy Week, and conducted by Duquesne's noted Alumnus, His Excellency, Most Rev. Ralph Hayes, D.D. The Bishop held his large crowds from his opening to his final sentence. Fathers from the district helped with confessions, and the General Communion was the largest in many years.

Despite the fact that many of the Fathers had preaching or ministry engagements, the Holy Week ceremonies were carried out in every detail. Sisters living on the campus attended to the decorations, which meant artistic perfection.

* * *

The Rev. Joseph Lucey, together with many other duties, has taken over that of Assistant Dean of Men of the University. His particular charge in this capacity is the welfare of the resident students.

* * *

The beautifying of the campus goes on apace under the able guidance of Father Hogan, now in charge of Maintenance.

* * *

The Senior Week Activities—the first organized by and for the graduates of 1942—were varied and very well attended. They were climaxed by the annual religious ceremony of the May Crowning. This took place on Sunday afternoon, May 17. The capacity congregation was given a treat of pulpit oratory by Father Ackerman.

* * *

And so, we are waiting for Graduation Exercises to be graced for the first time in history, by the Apostolic Delegate. "Our Province" will give you the details in its next issue.

OUR LEVITES

KERNELS FROM CORNWELLS

It is no exaggeration to say that Father Roth's untimely passing was the greatest and most saddening event experienced by Cornwells in years. His life, work, motives and interests were so inseparable from the life, work and interests of the College that even his temporary removal to Bay City failed to dissever, in the minds of all, his association with it. His departure was that of a member of the faculty and the bereavement it occasioned was distinctly and peculiarly that of the College itself. Every scholastic in Cornwells, Ridgefield and Ferndale, as well as several classes of young Fathers, have poignantly realized that a major influence in their formation has been removed.

When the news came, Sunday, May 31, we started preparing the house for the funeral on Wednesday. Long before the scheduled time for the Mass a number of diocesan priests of the district had arrived, and their feeling of personal loss was perceived rather than expressed. It was the same with our neighbors, non-Catholic as well as Catholic. Nor was the sentiment localized, as expressions of sympathy came from distant points. The Mass was celebrated by Father Francis X. Williams of Duquesne, a classmate, assisted by Fathers Joseph A. Pobleschek and Martin S. Luczkiewicz as deacon and subdeacon. Among the diocesan priests present were: Fathers Coonahan, of St. Dominic's, Rice, of St. Matthew's, Phelan and Murphy, of Langhorne, Diamond, of St. Thomas, Glass and Baird, of St. Mark's, Bristol. Among our own were Fathers Provincial, Lechner, F. J. Smith, van de Putte, T. McCarty, Keane, Nolan, Curran, Leech, F. Walsh, A.

Walsh, Trotter, J. Wrenn, McCaffrey, Brennan and Diamond. The Mass was sung by the Schola, conducted by Fathers Vernon Gallagher and Joseph Lauritis. The Office of the Dead was sung before the Mass. A lunch was served after the burial to the visiting priests and friends. We cannot repeat too often: Requiescat in pace.

Father Provincial made a welcome visit to the College last month, remaining for a few days. It was the first time that many of the newer students had the opportunity of making an intimate acquaintance with him, and all long for a return visit.

Among the other visitors during the course of the month were Fathers Lang, Lucey, of Duquesne, and (Lieut.) Charles Diamond. Each of them gave a talk to the students. Father Lucey's description of Africa was the first close-up which the boys got of the life of the average missionary in Africa. Father Diamond's views on an Army Chaplain's life brought closer to us that great new division of the American priest's work.

Father Edward Dooley is confined to Nazareth Hospital, recovering from an operation, and is reported to be rapidly on the way to better health.

The final examinations started on June 5th.

On June 11 the students departed for their homes, and hence that date marks the beginning of three months of comparative tranquillity around the College. The excitement usually occasioned by the exams and the departure for home was this year modified and overshadowed by the death and funeral of Father Roth, which was described in last month's issue.

The scholastic year was climaxed as usual by the ceremony attending the reading of the results of the examinations. Both the students and faculty felt that they had realized a tangible fruition of the semester's work. The Dean of Studies, Father John Baney, expressed the eminent satisfaction of both himself and the rest of the faculty at the year's work. He felt convinced that the spirit of conscientious labor was due in large measure to the example of the Sophomore students. Their good example had permeated the student body, and in turn had won the respect of the younger students. These sentiments were reiterated by Father Kettl in a brief talk. He added his thanks to the students for their cooperation in the manual labor involved in the many improvements on the College grounds. The programme of the evening was brought to a close by a selection from the Schola, both the music and words of which were composed by the students. Father Kettl says that the betterment of the spiritual life among the students has been made indubitable by their many manifestations of good will in the work of the house.

Vocations for next year are coming in; in nearly every case these vocations are the result of personal contact with Holy Ghost Fathers. This seems the only efficacious way of getting recruits for Cornwells.

The new lawn in front of the house, which has been in state of formation all spring is now complete. About a third of the fields formerly occupied by the grape arbor and vegetable garden has been cut off and converted into lawn. The shrubbery of bridal-wreath which formed the hedge facing the house has been transplanted to various parts of the property.

A lot of new shower rooms in the basement, adjoining the students' locker rooms, complete the improvements in the interior of the house.

Eleven students constitute the graduation class this year. All are anxious to begin the novitiate life.

The summer season brings the usual demands for our services on ministry. The week-ends will find every father occupied in the parish churches. Quite a few are scheduled to preach at First Masses during the month of June. On Sunday, June 14, Fathers Stanton, Baney, Kettl and Flynn departed for the retreat at Duquesne.

RIDGEFIELD

Nature is so generous with her beauties that when she begins to disclose them in earnest the impression produced is one of prodigality. Silently, imperceptibly almost, the barren landscape is engulfed in a flood of blossoms and leaves, and the colorful tide, rising higher and higher, finally engulfs the valleys and hills and—the bell breaks in on a Novice's reverie. Such pleasant nothings are so easy to pursue in imagination that it requires real effort to keep them from stealing all one's time. Indeed the thrill of just one glorious spring morning here is worth the five months' long, expectant winter wait. And, when each day dawns fairer and fresher than the last, one must reproach oneself for having lost patience with nature in her darker hours. The reward she gives is far in excess of the merit of the wait she demands.

The outstanding event of the past month was undoubtedly the visit of the Brothers from Ferndale on the Feast of the Patronage of St. Joseph. It was a real pleasure to have so cheerful and congenial a group with us. We hope they enjoyed the day as much as we did. They took home with them a prize which we should like very much to have won—victory in a softball game. The contest was a close one, hard-fought all the way, and undecided until the final inning. The score: Brothers 19, Novices 17.

News of the war may be scarce here, but some of the effects of it have not left us isolated. Sugar-rationing and first-aid class are two of the major ones. As regards the former, the consequences are not discomforting, as, fortunately, sweet teeth are a rarity among us—ahem? The first-aid course is both an advantage and a pleasure, teaching and entertaining at once. Twice a week the instructor comes in the late afternoon, and, for two hours thereafter, the room and all in it is entagled in bandages. If study and practice can unravel a polished technique the course will have been really beneficial. Meanwhile, the struggle to master the art of armslinging and bandaging and other elementary operations provides an absorbing and novel side light to the daily routine.

The arrival of the warm weather revived interest in outdoor sports. Softball is, of course, the major item on the program, but tennis and horseshoe pitching has each its rabid adherents—fortunately not yet so rabid as to destroy the cooperative spirit.

No one has as yet been heard singing the old "No more teachers, no more books," but beyond doubt the

theme is running through many a mind. Yes, shortly classes will be finished, and vacation days will be here. One hurdle remains on the track, viz., the examinations. With fingers crossed we await them, hoping earnestly for success.

During the month we received visits from Fathers Hoeger, Lechner and Kettl.

The hour-glass is rapidly running out. Only eight weeks intervene for us between Ridgefield and Ferndale. Hurrah! or alas? A little of both. As to all novitiate classes probably, so to ours, nothing is so pleasant as the prospect of soon completing the year. Yet it would be short of the truth to say there is no tinge of regret in our rejoicing. As the days of novitiate grow fewer, they grow also more enjoyable. Many of them are real jewels of happiness. Beyond doubt, they will often be recalled in the future with wistful longing for a chance to relive them. Still, strange though it be, we wish them away.

The really warm weather delayed so long in coming that it seemed for a while as though we should enjoy perpetual spring. To most of us cool weather in late May was decidedly a novelty. Though all were not as one in appreciation of the mildly chilly breezes, still hope was rather general that soon we should feel a change for the warmer. We did. Now we enjoy summer suns and summer skies; blankets and flannels are laid joyfully to rest, and erstwhile palefaces are growing daily more Sioux-like in complexion.

On Pentecost Monday we paid our last visit to Ferndale as Novices. The excursion was, to put it mildly, a happy one. This, notwithstanding the fact that again we were defeated on the baseball diamond by the Scholastics. The trip served the further purpose of whetting our appetite for Scholastic life. Said life has been discussed exhaustively since then and has set many a wild dream and fancy afoot.

During the month we had the pleasure of receiving a visit from Father Joseph B. Hackett, long a familiar through his "Southern Exposure" column in "Our Province." In a brief conference, he gave us not only a vivid "expose" of many aspects of the missionary work in the South, but advice and inspiration as well to meet and master some of the difficulties of the missionary life.

The First Aid Course was brought to its conclusion on June 2. An examination was duly conducted but to date no return of the results has been received. Needless to say, we hope that when we do learn how we fared we won't be disappointed.

"Army Flash!" in the voice of the novices is the latest development on the Ridgefield war-front. On June 15 the novices began to act as airplane spotters Two go on duty each day Monday through Friday from 5 until 6 p. m. Judging by those who have seen duty, it must be a case of one type of work that isn't objectionable.

No one is prepared to live tomorrow unless he is ready to die tonight.

ARTICLES

DEVOTION TO THE HOLY GHOST

"Oh, God the Holy Ghost, whom I have ignored, grieved and resisted since my childhood, until the present day, reveal to me Thy personality, Thy presence, Thy power." Thus humbly, in the beginning of one of his prayers, did Cardinal Manning confess to his share in the general neglect of devotion to the Holy Ghost and promise amendment.

His word, "resisted" in that confession, should be remarked. It proves that the Cardinal realized that the Holy Spirit is ignored only partly through thoughtlessness and in part through actual avoidance.

And why? Why do Catholics, so quick to catch enthusiasm for other devotions, shy away from devotion to the Holy Ghost? One hears constantly of devotions and novenas to the various saints, to our Blessed Mother, and to God the Father and the Son under various appellations, but seldom does one hear of a novena to the Holy Ghost. Yet, this was the first novena ever made: the vigil kept by Our Blessed Mother and the apostles during the nine days from Ascension Day to Pentecost, during which they waited, prayed and watched for the coming of the Holy Ghost, the fulfillment of the promise of Christ. "The chief of all novenas," St. Alphonsus calls it because of the first vigil.

Thoughtlessness alone can explain the neglect of devotion to the Holy Ghost by most children and by adults whose minds are relatively immature. The Holy Spirit is not easily imagined. A conception of the Father or the Son is easily formed, but the Holy Spirit is a vague spirit described in abstract terms. The difficulty is similar to that described by Ernest Hello in his essay on angels. Saints, he says, have lived on earth. They were real people, and we can have some semblance of understanding about them. But angels are spirits whose history is entirely celestial. They are more difficult to understand, and therefore they receive little attention. Thus, too, the Holy Ghost is difficult to understand or to envisage. One cannot feel as emotionally close to Him as is necessary for devotion among simpler souls.

But mature Catholics do not need images, either real or mental, before their eyes to prompt their devotions. To them the Holy Ghost could reveal His "personality, presence and power" sufficiently to inspire special devotion if He were invited to. Catholics know that Christ promised His Apostles the Holy Spirit as a Comforter, Counsellor and Teacher, that St. Paul spoke of Him often in his epistles, and that the Church Fathers wrote volumes about Him, and the fruits of devotion to Him. Yet, even at this late day in the history of Christianity, devotion to the Holy Ghost is regrettably rare.

Many things may contribute to this neglect. Too few prayer books contain prayers conducive to the devotion; the devotion is seldom aggressively urged from pulpits. But is not the word "resisted" in Cardinal Manning's prayer a key to at least one important explanation?

Don't many people actually resist the Holy Ghost—shy away from asking His gifts, because His gifts are the fighting equipment of real soldiers of Christ? And most people don't want to be soldiers. They want salvation, but they don't want to win it the hard way.

Devotion to the Holy Ghost is no "softie" devotion. It encourages no requests for worldly comforts, asks for no free ride to Heaven. It asks only for the spiritual tools to work and fight for salvation; for counsel, fortitude, wisdom, understanding, piety, knowledge and fear of the Lord. These are valiant virtues. To pray for fortitude is more difficult than to pray for relief from the situation which requires it. Spiritual wisdom is not as easy to follow as worldly expedience. Knowlege brings heavy responsibilities, and few people pray for it sincerely. Understanding, piety and fear of the Lord require eternal vigilance and self-discipline.

Only the valiant really want the fruits and gifts of the Holy Ghost. Only they ask for tools with which they may do the gruelling work of winning Heaven. Others want salvation practically ready made, and that after a sojourn on earth made as comfortable as possible. Their prayers reveal it.

If there is one devotion more than another that should be fostered in the young, it is devotion to the Holy Ghost. They will need it. And if, through the fostering of this devotion in the young, there ever sweeps through the Catholic world a great popular devotion to the Holy Ghost, it will mark an era of spiritual courage and character such as has not been seen since the first days of the Church.

For the encouragement of this devotion in children, perhaps their very wonder and curiosity about this vague Third Person of the Trinity can serve as an approach. A friend tells me that one of her earliest memories was curiosity about the Holy Ghost. When she was only four or five years of age, she accompanied her father to Vespers one summer Sunday afternoon. As she sat in the church, peering through the irregular avenues among the shoulders of older people, her gaze rested on the little red light before the altar, and the absorbing thought came to her, "Is this the Holy Ghost?" She may have heard references to the descent of the Holy Ghost like "tongues of fire." At any rate she decided childishly that this constant red flame was indeed the Holy Ghost.

In catechism children memorize the gifts and fruits of the Holy Ghost. In earliest childhood, they learn to bless themselves, "In the name of the Father, and of the Son, and of the Holy Ghost." They learn the Gloria, and the name of the Holy Spirit becomes familiar to them. In little ways, gently and gradually, they could be induced towards a devotion to Him. They might come to conceive the Holy Ghost as their Spirit of Love and Light dwelling within them, always near to help.

Back in her college days, a friend says, there was one professor whose classroom she never dared enter without first darting up to heaven an aspiration to the Holy Ghost. This man had such a charming and skillful way of distorting truth that, strong-minded though she was, she feared this influence. But she had been well-founded in faith for in her fear she turned to the Holy Ghost for guidance and protection.

In maturity a devotion to the Holy Ghost is a steadying spiritual influence. Fortunate indeed, and rare, is the person who reaches even middle life without twinges of remorse. As in all else, prevention is better than remedy. We can do much to guard against regrets, and what help is greater than devotion to the Holy Spirit?

How many decisions we make after frantic thinking, worrisome speculation, and perhaps, consulting of friends no wiser than ourselves, but with no spirit of recollection, no appeal to the counsel and guidance of the Holy Ghost! Yet, "a devotion to the Holy Ghost is often the explanation for greater wisdom in some uneducated persons than in others who are learned," said a Benedictine Father. The wisdom of the Holy Ghost is beyond the wisdom of the most brilliant of men.

How much the world needs devotion to the Holy Ghost! Review the fruits of such a devotion: Charity, Joy, Peace, Patience, Goodness, Benignity, Long-suffering, Mildness, Faith, Modesty, Continency and Chastity, and think how desperately the world needs those very things.

In the thoughtfulness of our own hearts, at least, Catholics should begin this month of April, dedicated to Him, to cultivate a strong devotion to the Holy Spirit and a valiant desire for His gifts in their souls.

—Helen McDonald in Columbia for April, 1942.

PRAYER TO THE HOLY GHOST COMPOSED BY POPE PIUS XII

(The following plea to the Holy Ghost, composed by the Holy Father, was delivered by His Holiness on Ascension Day, 1942).

Descend, O Holy Spirit, Creator. Thou hast already descended and art with us. Thou art near the Spouse of Christ; art Her life, Her soul, Her comfort, Her defense in every moment, and particularly in times of distress and grief.

Pour down from on high so much of the fullness of Thy gifts that all pastors and their flocks may irradiate in the world the light of their faith; be the support of their hope, the strength of their love.

Through Thee, Illuminating Spirit, Spirit of Counsel and Fortitude, Christian minds of every condition, humble or high, may understand and feel not only the extraordinary gravity but also the heavy responsibility of the present hour, wherein an old world, which sets in sorrow, is generating a new one.

Make clear to all who bear on their foreheads the Name of Christ the narrow path of virtue, which alone leads to salvation, so that they may arouse themselves from their sleep of indifference, luke-warmness and irresolution and endeavor to free themselves from the disordered upheavals of earthly things.

Through Thy consoling spirit may there return not only the relief of resignation but, above all, the vigor of trust to animate innumerable hearts that now groan and are about to be broken under the weight of anxieties and straitened circumstances, of sacrifices and injustices, of oppression and humiliation.

Be Thou our repose in labor, our calm in agitation, our warmth in coldness, our relief in lamentation. Be

Thou the Father of orphans, the defender of widows, food to the poor, support to derelicts, roof to refugees, guardian of the persecuted, protection of combatants, liberation of prisoners, balm to the wounded, medicine to the sick, refuge of sinners, help of the dying.

Console and reunite all those who with pure hearts love one another, whom present hard vicissitudes have separated. Grant that where the voice of human comforts is mute the smile and hand of Christian Charity may speak, and before the eyes of their faith may shine, as a pledge of joy that never fails, the dawn of a day wherein the superabundance of Thy ineffable reward will fulfill the word of the Apocalypse: "God will wipe out all tears from their eyes and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."

Through Thee, Master Spirit of Truth, may an intense desire of peace be diffused in the hearts and minds of men, not through fear of sacrifice but through moral reawakening. May it be a desire for a peace of justice, moderation and wisdom; a peace which, in its terms, in its depth, in its fulfillment, may not forget Thy warning word: "There is no wisdom, there is no counsel against the Lord."

And at the same time, infuse in them that deliberate will of such a peace which will not ignore its indispensable presuppositions, its fundamental lines and the developments which will follow it.

Grant that rulers of peoples may elevate and direct thought to the greatness, to the dignity, to the benefits of such a peace, and may measure the rights of the life of their nations not with the length of their sword, nor with the extension of desired advantages, but according to the holy rule of Divine Will and Law.

O Spirit Creator, visit the minds of Thy faithful and fill their hearts with Thy grace. As long as this time of trial shall last, with the omnipotence of Thy gifts, grant Us, custodian of the fold of Christ, and those who will listen to Our voice, to be able to fulfill and promote, with firm faith, joyous hope and inflamed charity, the salutary mission the Redeemer left to His disciples: "You will be My witnesses."

Until the day wherein the Church, putting off the mourning of Her unspeakable grief, will be able—grateful and jubilant before the God of Peace and Sun of Justice—to exclaim: "The right hand of the Lord hath wrought my strength; the right hand of the Lord hath exalted me: I shall not die but live and shall declare the works of the Lord."

Have we put aside our prayers for the Poor Souls until next November?

The Dean of an Episcopal cathedral in the South was received into the Church during September. The ceremony took place in Connecticut, with five priests in attendance, all of them converts.

If you should live in yourself, and through yourself, I would prefer to see you dead."

—Venerable Libermann.

PENTECOST SUNDAY, MAY 24, 1942
St. Patrick's Cathedral, New York City

Sermon preached by Father Thomas J. McCarty, C.S.Sp., superior of the Mission Band.

"I will ask the Father and He shall give you another Paraclete, that He may abide with you forever—But, the Paraclete, the Holy Ghost, Whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you."

(St. John XIV, 16-26).

Today, my dear friends, we commemorate on this Feast of Pentecost a great event. We celebrate the birthday of the Catholic Church. It is an event that began on the first Christian Pentecost over nineteen hundred years ago and continues to this very day and will continue until time is no more. It is an event of the greatest significance and importance in the life of the Church and of every Christian. It marks the beginning of the spread of Christianity among the nations of the world and brings to a close the nationalistic restrictions of the religion established by God among His Chosen people.

Pentecost was a day well known to the devout people of the Old Law because it was on that day that, on Mount Sinai, God had made a solemn covenant with the children of Israel that they should be His People and He should be their God. Then and there they became the chosen people of God. It was only fitting then, that Our Divine Lord should select such a day for the formal establishment of His Church—a Church that was to tear down the barriers of nationalism and allow the reservoirs of His Divine Grace to flow into the souls of people in every part of the world.

The Church of Christ was to be, in no sense, nationalistic—in no way cabined, cribbed or confined by the borders of any country—but open to everyone who felt drawn to eternal truth, irrespective of nationality, blood or color.

Our Divine Lord had already organized His Church before His Ascension into Heaven. He had laid the foundation and built the super-structure. He had chosen and ordained His first priests and had appointed Saint Peter the visible head of the Church. "Thou art Peter, and upon this rock I will build My Church and the gates of Hell shall not prevail against it—and I will give to thee the keys of the Kingdom of Heaven." (St. Matt. XVI, 18-19).

God as He was, Our Divine Lord understood His Apostles' weaknesses. At the Last Supper, the night before He died, He gave them their last and final instruction. He had ordained them priests and had nourished their souls with His Body and Blood in the newly instituted Sacrament of His Love.

On this occasion He heard Peter proclaim his loyalty to Him and in turn He warned Peter of his future denial. For three years He had schooled these poor fishermen for their great work, but even now, the night before His death, He found them still pitifully ignorant and woefully weak in faith. When He spoke to them of His Heavenly Father, the Apostle Saint Philip cried out, "Lord, show us the Father and it is enough for us"; like the modern world, Philip wanted evidence for the mysteries of God. Our Divine Lord in His kind, gentle

manner rebuked Philip for his lack of faith: "so long a time have I been with you and have you not known me? Philip, he that seeth Me, seeth the Father also." After telling the Apostles to pray and seek help from His Heavenly Father He made them a promise, the fulfillment of which we celebrate today.

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you forever. But, the Paraclete, the Holy Ghost, Whom the Father will send in My Name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you."

After Our Lord's Ascension into Heaven, the Apostles, along with the Blessed Mother, in whose person the Holy Ghost had years before wrought the great mystery of the Incarnation, retired to the Upper Chamber to spend the time in prayerful preparation for the coming of the Holy Ghost.

On the tenth day "suddenly there came a sound from Heaven as of a mighty wind coming and it filled the whole house where they were sitting. And there appeared to them, parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." A miracle had taken place Those ignorant, frightened, fishermen had suddenly become learned, courageous Apostles of the Faith. Their great leader who, but fifty-two days before, had denied His Saviour before the accusing finger of the maid in Pilate's Court, suddenly became a giant of strength and courage. He went forth and preached the doctrine of the crucified Christ to the very people who but a few weeks before had put his Master to death! So eloquent did he become in that instant that his inspired words moved the hearts of that great assembly and three thousand of every nation were converted to the new faith!

We celebrate today, not merely an historical fact, but an event that has continued down through the ages and will last until the end of time. Our Divine Lord's words are unmistakable and clear: "The Holy Spirit will abide with you forever." He did not say: "The Holy Spirit will stay with you until the sixteenth century or the eighteenth or the twentieth century—but—forever!"

The deposit of faith which He confided to the Apostles and their successors was a sacred and inviolable trust. It was not to be tampered with. It was to be kept secure amid the vicissitudes of time and in different ages. Our Lord knew that the lifeless pages of the Scriptures could be very easily misinterpreted and twisted to suit one's convenience and people would be groping in the dark and would have no positive assurance of the truth of their belief unless He gave the Church an infallible guide in the Third Person of the Adorable Trinity, the Spirit of Truth. It is to God the Holy Ghost that we are indebted for the infallibility of the Church's teachings in matters of faith and morals, for her unity, catholicity and sanctity.

Today she proclaims the same identical doctrine as was committed to her charge and care nineteen hundred years ago by her Divine Founder. Not one iota has she sacrificed. She had remained adamant amid the storms and persecutions under emperors, kings and dictators because of the presence of the Holy Ghost who has guided her and imparted to her the Gift of Fortitude.

It is impossible for us to understand the Church's irrepressible loyalty and unswerving fidelity to Christ's teaching unless we keep in mind her union with the Holy Ghost. We hear people say: "Why doesn't the Church become modern in her teaching, more broad-minded?" What they really mean is: "Why doesn't the Church reject the doctrine of Christ and teach only what suits a modern, pagan, pleasure-seeking world." They have no idea of the union between the Church and the Holy Ghost!

Equally difficult is it for the world to understand the work of the Holy Ghost in the hearts of the faithful: "Know you not that you are the Temple of God and the Spirit of God dwelleth in you." (1 Cor. 3-16).

We can see the effects of this indwelling of the Holy Ghost upon the Apostles, how they were completely transformed under the burning light of God's Grace A similar transformation has been going on in the souls of men and women ever since that day. Weak souls have been made strong, the ignorant have become learned in the things that pertain to God, under the influence of the Holy Spirit.

Pages of ecclesiastical history glitter with the names of many who, fortified by the Holy Spirit, have become so courageous in their profession of faith as to sacrifice their life in its defense. In the early days of Christianity, many there were made brave by the Spirit of God, who walked joyfully into the jaws of death or bowed their heads unflinchingly under the executioner's axe rather than deny their faith.

So it has been ever since in every age and clime and there always will be souls inspired and strengthened by the Holy Ghost who will be willing to make every sacrifice to preserve for themselves and posterity the priceless treasure of faith.

Even today, in a storm-tossed and war-ravaged world, we are witnesses of the indomitable courage of our Catholic Leaders and people, who, like the martyrs of old, are called upon to suffer confiscation of property, imprisonment, torture and even death because of their Catholic Faith! Such persecution, we thought, belonged to a long distant, barbaric past! In certain countries every effort has been made by the enemies of Christianity to interfere with the work of Christ's Church, to frustrate the work of the Holy Ghost in the lives of God's people. With diabolical hatred they have tried to eradicate from the hearts of Christians every vestige of religion and faith. In vain do they spend their fury and attempt to destroy the Church of Christ because established by Christ strengthened and vivified by the Holy Spirit, it will live unto the consummation of the world!

It is only fitting and proper that on this Pentecostal Day we raise our hearts and minds to God the Holy Ghost in sincerest gratitude for His Heavenly gifts for His work in the Church and in the hearts of the faithful and that we ask Him for continued blessings for our Holy Father, the visible head of the Church, and for the President of our country in these dark days of trial. May He, the God of love and peace move over the turbulent waters and bring back order and peace to a world of strife, hatred and confusion. And that we

beseech Him to give us a spark of that zeal that enkindled the hearts of the Apostles, so that we may be worthy of the faith that is in us, that we may have the courage of our convictions, that we be daily conscious of His abiding presence, that by our daily lives we might attract others to the faithful service of the Spirit of Truth! Amen.

A PRAYER TO THE HOLY GHOST

I beseech Thee, Good Lord God Holy Ghost, Who Art the Spirit and Will of the Father and of the Son, and with Them the same Self-essential God, unto Whom is appropriate and especially appointed, all bounty, all goodness, all grace and good will; that Thou wouldst vouchsafe to give the grace of good will; so that I never do, say nor think that which should be contrary unto Thy Will. And having unto Thee ever a reverent dread, I may love Thee for Thyself, and all others in Thee, Lord and for Thee; so that according to the spiritual strength and knowledge that Thou hast given me. I may apply my will wholly unto Thy Will; so that I have no will proper unto myself, but that my will be all Thy Will, and both, as much as may be possible, one will. And so I may here in this life direct my love, and come unto such perfection of fervent charity, that, by Thy grace, I may attain unto the fruition of everlasting charity in Thy joyful presence. Amen.

—Father Richard Whitford (1476-1542)

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✠ Maurice F. McAuliffe, D.D.,
Ep. Hart.

SPIRITUAL DIRECTORY
Chapter II: The Nature of Holiness

1. Holiness is the life of God in us, imparted through sanctifying grace

Holiness is the life of God in Our Lord Jesus Christ, and through Him in us. "In Him was life, and the life was the light of man." Men also possess a kind of life, but when it is divorced from the life of God in Jesus Christ, that life is darkness. "And the light shines in the darkness." When the divine life dwells in the soul, it illumines it with the light of Christ's holiness and it quickens and sanctifies the soul in God His Father.

Christ explains this in the parable of the vine. "I am the true vine." He is the true vine and He imparts the sap of the true vine, enabling us to produce good fruit in conformity with God's designs in our regard. Fallen man did not lose the purely natural life. Our first father Adam is the natural trunk from which spring all the branches of the human race and from which flows the natural life of man. But all that this life can yield is natural fruit, which is tasteless, unsavoury and spoiled. When God first planted this vine it was strong. But the human race is no more the vine planted by the Creator. It no longer has its roots in God, nor the sap to bring forth the fruits which it was originally intended to yield.

God created us for a supernatural order. He wants our life to be supernatural. Hence He infused a supernatural life-force into our first parents, capable of producing supernatural fruit for all eternity.

But sin came and destroyed the work of God. We still receive the natural life at the first moment of our existence, and together with it we also inherit from Adam the corruption resulting from his original sin.

It was never in God's designs to create us for a purely natural life even of the intellectual and moral order. If, therefore, we lead a purely natural life we miss the end for which we were made. Though good as far as it goes, this sort of life can but produce mediocre fruit, which will satisfy neither the soul nor especially the Creator, Who expects fruit possessing definite qualities.

If we live such a natural life, we dwell outside the light of God, and we yield bitter fruit.

God, however, took compassion on His perverted vine. He formed a new trunk, a new vine capable of yielding superabundant fruit. "I am the true vine." The roots of the new trunk are in the ineffable depths of His divine nature, and we have been grafted upon this divine trunk. This vine is Our Lord Jesus Christ, the new Adam come to give life to the world. Let us lovingly meditate on the admirable designs of Divine Mercy. Let us profit by His infinite goodness, and be vivified by Our Lord Jesus Christ! Let us not waste one drop of the sap of that Vine! This sap of the life of God is sanctifying grace, which we receive from Our Lord. It has the property of uniting us to Him and sanctifying us. It causes our life to resemble the life of the Incarnate Word. God becomes our beginning and our end.

2. The Operations of Sanctifying Grace in Our Souls

Sanctifying grace, by uniting us to Jesus Christ, connects us with the source of life, and enables us in proportion to our fidelity to receive a great abundance of this divine life and an ever increasing number of graces. Sanctifying grace disposes the soul to receive incessantly holy inspirations from good and supernatural objects.

Becoming the principle of our life, it gives us the life of Jesus Christ Himself, Who thus imparts to us His sentiments and His inclinations. Hence this grace tends most powerfully to destroy sinful tendencies and to inspire horror for all that is contrary to God. It preserves us from receiving bad impressions, or at least makes us immune from their influence. It makes us indifferent to the impression of the natural life, and draws us more strongly towards supernatural objects. It carries us Godwards and God becomes both the principle and the end of our life.

This grace, essentially sanctifying, together with infused virtues and the gifts of the Holy Ghost, resembles a smoldering fire. It tends to grow and to inflame all our affections, activities and inclinations. "I have come to cast fire upon the earth, and what will I but that it be kindled." We grow in holiness in proportion to the development of grace in our affections and inclinations. Our actions become holy according to the measure in which they are dominated and controlled by grace.

We receive sanctifying grace without any merit on our part, and like a mustard seed it becomes a mighty

tree. As the mustard seed does not grow without the help of the soil, so does divine grace, cast into our soul as a germ of life, depend for its growth on our fidelity and cooperation.

3. Enemies of Sanctifying Grace

There are two possible enemies of sanctifying grace in our souls. A life of sin which would tend to destroy grace, and a purely natural life which will impede its development, deaden its power to lead us Godwards, bury this sacred fire as it were with ashes.

One is placed between three sources of activity. One leads to death, another induces but a dangerous sleep. But from the third springs a life and a light wholly divine. If we are content with merely preserving this spark of divine life, we have only to reject the temptations to sin and the promptings of the flesh. But if we want grace to exercise its powers to the full and influence all our works, we must besides resist the inclinations of a purely natural life. And it is here that we encounter the gospel teaching on perfection and on the perfect renouncement of creatures and of self. Once our souls refuse to yield to all attractions of creatures we become entirely dominated by that fire cast into us by the Divine Master, and all our faculties are then quickened by the divine life.

We have other reasons for keeping in check the tendencies of a purely natural life. Because of what sin has worked in us, we are unable to maintain our life undefiled for any length of time. It is difficult to keep ourselves free from sin.

4. Sanctifying Grace Operates Through Faith, Hope and Charity

Since it is of the very nature of sanctifying grace to incline our souls Godwards, its action always tends to union with Him and it is exercised through the virtues of Faith, Hope and Charity. Moreover, it enlivens our will giving it the powers necessary for its activity.

Although these three virtues have God as their direct object, it remains true that sanctifying grace vivifies our actions and imparts to us its three-fold activity, even in our relations with creatures. Such relations (they have numerous variations) may be the occasion for vices and defects corresponding to the impressions received from these creatures. Or, on the contrary, when our actions are done under the inspiration of sanctifying grace, and in a spirit of Faith, Hope and Charity, they may offer us an opportunity for exercising supernatural virtues.

Take for an example a missionary who receives an order from a superior. He considers the task unpleasant and following the inclinations of his evil nature, he grumbles or fails to do the work prescribed. He acts independently, he disobeys. If the missionary willingly executes the command, either because he is naturally fond of the superior, or has a natural liking for order and discipline, he performs an act of natural virtue. But if, animated by faith and love of God, he sees God's will in that command, and with a good heart makes the sacrifice which is involved in the task, he has exercised to perfection the virtue of obedience.

Acts are supernaturally perfect according to the measure of the supernatural sentiments which inspire them. Whatever holiness virtues may contain is due to the principle of grace and to the inspiration of Faith, Hope and Charity. Through these the soul is exercising a virtue, is united to God, and herein lies the good which virtues may contain.

5. Ordinarily a Single Act Contains Several Good or Several Bad Elements

Our acts are usually influenced by several virtues or by several vices, depending on what principle, namely, grace or nature, animates them. Thus, in one act of obedience the missionary, moved by grace, will practice also interior self-denial in submitting to the pain involved in the task. Further, if the order affects his spirit of independence, he practices humility in overcoming his desire of grumbling. And when he accepts the command with meekness he performs an act of charity. If, on the contrary, he allows himself to be ruled by an evil principle, his act will contain elements of several vices. It is, therefore, of the utmost importance to live and act animated by supernatural sentiments. Once our souls are acting under the influence of such a principle, a variety of virtues will quite naturally come in its train, the soul will receive divine impressions and varieties of holiness will be multiplied.

6. An Act in Order to Be Perfectly Holy, Must Be Done Entirely Under the Influence of Grace

It is important to remember that, even when an act is in itself good and supernatural, it is not sufficient for us to recall some spiritual thoughts to prevent its being inspired by natural or evil tendencies. To make this clear, let us analyze what happens in our souls from the first moment of our contact with an object to the time when an act is accomplished. Let us see what is done by God to endow this act with a requisite holiness, and we shall understand what we must do to perform it in a saintly manner.

There is first a movement of our soul corresponding to the impression made on us by the object. The soul is already prepared by sanctifying grace which imparts to it a supernatural tendency and hence a facility for receiving a supernatural impression. But God also helps us by a special grace to produce that holy impression. Thus assisted, the soul, as it were, sees God in the object. The will then actualizes this thought of faith. Since we have conceived the thought of God in the sight of the object, grace which makes us tend Godwards now also inclines us toward the object. A second grace is given to strengthen this inclination against the contrary promptings of nature. This inclination having thus been fortified, sanctifying grace no doubt exercises its influence on the will, but this faculty being weakened by the inclinations of our nature, needs another grace to decide and execute the act. This shows that the mere coloring of an act by the injection of some supernatural thoughts is far from sufficient for its sanctification. Grace must be the animating principle at every stage of the exercise of an activity, and only then will it lead the act to God, its supernatural end.

An act is holy if grace alone dominates every phase of its evolution. If, on the contrary, nature has its share in it either because it mingles with its natural impressions, obscures the supernatural perception, or weak-

ens the supernatural inclination, the act, because it is done under the influence of grace, remains supernaturally good, but reaches a lower degree of perfection.

We now understand how much fidelity to grace is required to be able to perform an act that is truly perfect and holy.

(To be continued)

WHAT OUR FELLOW-CITIZENS OF COLOR WANT . . .

1. Freedom from fear. They walk in shadows.
2. Freedom from ignorance. Though their progress has been much, they still need more and better schools.
3. Reasonable freedom from want. The acknowledgment of their right to work. The policy that jobs be given on a basis of ability rather than color.
4. Freedom from injustice in the courts.
5. Adequate police-protection.
6. A share in civic improvements, without which they are condemned to sub-human standards of living.
7. A participation in American government, without which citizenship is meaningless.
8. Freedom from the charge that they wish to invade the social life of white people. A realization on the part of white people that "the higher they (the colored) rise, the more the tides of their own race life will fill and satisfy and lift them along their own way."

WHAT WHITE CATHOLICS CAN DO . . .

1. In study-clubs the American Negro should be made a theme of earnest study.
2. A change of attitude toward the colored is well begun with acts of courtesy, "the younger sister of charity," as St. Francis of Assisi called it. We hate those we harm, but tend to love those we have helped.
3. Let us know our colored employees not merely as servants but as fellow-seekers of the Kingdom. If they are Catholics, let us be interested in their mission-church and come to visit it. Let us contribute to their congregation needs.
4. We might offer ourselves to missionary-priests for the teaching of Catechism.
5. It would hearten the colored if more of us joined such worthy interracial organizations as the National Association for the Advancement of Colored People, or the Urban League; or interested ourselves in the work of the Commission on Interracial Cooperation.
6. We could withhold the tongue and extend the hand.
7. We ought not be disgusted when some colored people over-express themselves. They have been under-expressed for generations.
8. It is fitting that we protest lynchings and all other gross examples of racial injustice. The Association of Southern Women for the Prevention of Lynching, mostly Protestant, has given us a golden example in this highly Christian regard.
9. Let us refuse to be guilty of the "lumping" fallacy; blaming all the colored for the fault of some.
10. For the sake of God and Country and Christian Democracy, let us be in a word, fair.

Xavier University,
New Orleans, La. Edward F. Murphy, S.S.J.

THE FIRST FRUITS OF THE PROVINCE

From December, 1882, to January, 1890, there were ten deaths of members of the Province: Six Scholastics, Three Fathers and a Brother. John Brady died December 7, 1882, James Fieser, March 16, 1887, John Carey, October 5, 1887, John W. Danner, October 24, 1887, George Heilmann, January 11, 1888, John Barth, June 5, 1888. Father Patrick Carey returned to Ireland and died October 10, 1886. Father McEneany died at the Mercy Hospital, Pittsburgh, August 30, 1888. Brother Jacob Immekus, who came with Father Strub from Germany, died February 25, 1889, at Holy Ghost College. Finally, the head and father of all, Very Rev. Joseph Strub, provincial, died January 27, 1890.

Father Patrick Carey, most beloved and a successful professor of English, was obliged to leave us again after a brief stay on account of his health.

Father McEneany, a skillful mathematician, who knew how to make us love and respond eagerly to his efforts after a year or two, was obliged to quit his work for a better world and reward.

Brother Jacob was a great help in the early days of 1885. He was a blacksmith and harness maker by trade and kept the teams in shape as the grading of the property went on, lowering the top of the hill on the Bluff by thirty feet, whilst at the same time the clay was being converted into bricks for the construction of the present administration building, etc.

MR. GEORGE HEILMANN

At the reception of the religious habit, on February 2, 1882, he took the name of Joseph.

George Joseph Heilmann was another young confrere who was called by God to sacrifice his life for the salvation of most abandoned souls, in the beginning of our mission in the United States.

You have read the beautiful life story of James Fieser, his constant companion and friend. Together they studied, together they set out, at the end of their classical course, in the summer of 1885, for France. The Senior Scholasticate at Chevilly was their destination, where they would continue their education and religious formation for the priesthood and religious profession. God's designs, however, were different, as we shall see.

The life of Mr. Heilmann resembled that of his friend in many respects. Kindness and consideration for his younger companions were predominant marks, if I may say so, inborn virtues. Most regular, always cheerful and obliging, he was ever ready to help his confreres. Respected by all, he was looked upon as a model who was well able to assist them in the new way of life they had chosen.

He was faithful, too, to all that was ordained to instruct him and aid him in the advancement of his spiritual life. The same must be said of all his companions in those early days of fervor and zeal. After long and instructive interviews with his spiritual director he always appeared cheerful and satisfied. All looked forward to this opportunity as a duty and those who were regular in attendance profited.

After the happy death of his friend, Mr. Fieser, at Chevilly, France, Mr. Heilmann was permitted to re-

turn to America. He, too, was suffering from the same ailment with little hope of being able to continue his studies in his weakened condition. He was allowed to retire and live at home in St. Joseph's parish, Mount Oliver, South Side, Pittsburgh, Pa.

Some of the scholastics and prefects at Holy Ghost College went to see their companion and friend of a few years ago. They found him, apparently as well as ever, cheerful and resigned. They continued chatting quietly with him for a while, sitting before a comfortable grate fire in his little room. However, they were obliged to leave him again and so bade farewell, expressing a wish for his speedy recovery. No one suspected that this would be a final greeting to a dear friend and confrere. It was reported, not long after, that, being alone in his room, he got up to place a few pieces of coal on the fire in the grate and in the very act fell prostrate, breathing his last sigh, before anyone could come to his assistance. He was found dead, as one in a peaceful sleep, on January 11, 1888.

This sudden death of a beloved confrere was the occasion of a few pertinent and instructive remarks, precious indeed and worthy to be preserved and taken to heart.

"Find out as soon as you can if you are dangerously sick. Ask a Father to help you to make your General Confession; ask to make your Profession and to be anointed . . . then before death comes, close your eyes and make an act of contrition. At the moment of death, do not forget to say, if not with your lips at least with the heart: Jesus, Mary, Joseph. Make an act of love and call on Jesus and Mary to help you."

Requiescat in Pace!

MR. JOHN BARTH

Mr. Barth entered Holy Ghost College and the Scholasticate in the year 1882. He received the name of Augustine at the reception of the religious habit, April 6, 1883.

John Augustine Barth, brother of Joseph Barth, one of the first scholastics in America (as was also John Brady of happy memory, who died in December, 1882), was born August 5, 1864, at Sharpsburg, a suburb of Pittsburgh, Pa. After having completed his classical course he was assigned as prefect and professor at the College. He had special qualities and gifts as a teacher. Affable and gentle he easily gained the confidence of the pupils by his guidance and instructions and these in turn influenced others.

Up to this time, the prefects and the junior scholastics were together. However, in the fall of 1886, as the numbers were constantly increasing, the prefects were formed into a separate body with their own community hall under the immediate control of the superior and prefect of studies in the College.

Whilst he was with the rest of the scholastics he had the function of first sacristan. He was often observed and gave edification to his younger companions by the reverence he exhibited in the care and handling of the sacred vessels used in the Holy Sacrifice of the Mass. His care, too, of the altars and chapel drew the attention of his assistants and animated them with a love and fervor for the beauty of the House of God and the Tabernacle where Our Lord was dwelling in their midst, ever ready to bless and strengthen them in their trials and difficulties.

The following report from the director sums up beautifully the condition and spirit of the scholastics during this first period: "August 4, 1886. We have at present twenty scholastics, nine of them are titulars, all are animated, thanks be to God, with good dispositions. Of this number: six are Germans, one English, one French, two Poles, one Irish and the others are Americans. In spite of the diversity of nationality there is amongst them a great spirit of union and charity. The Rule is well kept and the progress in their studies is not less satisfactory. We are happy to add, that of the sixteen who have received the habit since 1884, not one, thanks be to God, has been unfaithful to his engagements."

In the Fall of 1886 Mr. Barth joined his friends and confreres at Chevilly, to begin the study of theology, in preparation for the long desired holy priesthood and profession. However, again, God's designs and good pleasure were different from our human calculations. He too was to be a victim, called to sacrifice all, at an early age, for the good of abandoned souls, the Glory of God and his own eternal reward.

After his arrival at the senior scholasticate, it was soon discovered that he was suffering and had a chronic condition which quickly developed into tuberculosis. He died June 5, 1888. Before his death he had the happiness and great grace to make his profession. All realized that they had in him another intercessor before the throne of God. He was also another one to make the great sacrifice and to complete the number of ten who gave their lives in the trying first period of the American Province. In 1890, on January 27, the first provincial in the United States, Very Rev. Joseph Strub, joined the younger members to head the list of the first fruits of the province.

KILIMANJARO LOSES FATHER GILLET AND BROTHER AGOULIN—R.I.P.

It was with the feeling of deepest regret that we heard of the death of two of our confreres in the mission field of the Vicariate of Kilimanjaro. Fr. Richard Gillet died at Peramiho on Sept. 7, 1941. Brother Agoulin passed away in Kilema on Jan. 28, 1942.

Fr. Gillet was a Holy Ghost Father in the spirit and footsteps of the Venerable Libermann; he was an example of the English priest in the best tradition of St. Thomas More; he was a missioner with a zeal and untiring energy of a St. Paul. Those of us who knew him always enjoyed his ready hospitality and warmed to his contagious hearty laugh. At the same time we respected his unassuming but nevertheless remarkable likeness to Christ. Fr. Gillet spent many years on the missions and had the stability and good sense of a seasoned veteran who had passed through many a strenuous campaign. He was an indefatigable worker. Sick calls were his piece de resistance. The natives loved him as a father and showed their attachment by flocking around him wherever he appeared. Nothing was more exhilarating than to hear Fr. Gillet at the Benediction of the Blessed Sacrament shouting

out the divine praises in a voice of thunder. And when he got up to preach the word of God his voice could be heard echoing through the trembling banana trees a good distance away. He had the gift of patience to an heroic degree which is essential to any lasting success in the mission endeavour. He could sit by the hour and listen to the difficulties of his beloved natives and his sincere sympathy and evident fairness won over many an obstinate recalcitrant. He had a knack of imparting the truths of religion in a way and in the simple language the natives understood. His gentleness and helpfulness won him the unswerving loyalty of his native teachers. Schools to further the message of Christ were his passion. His influence among the chiefs enabled him to establish schools in the most remote places. No matter to him if a school consisted only of four poles and upholding a grass roof, here was a catechetical center to spread the seed of the Gospel in a purely pagan environment; the years themselves would take care of the harvest. Fr. Gillet was essentially of the pioneer type, strong and resourceful, always blazing new trails. He was never happier than when he tramped the countryside getting in touch with the life of the people, studying their mentality, noting their strange customs. He needed no Gallup poll to fathom the minds of his people. He knew from his constant contacts with them. With a rougish twinkle in his eye he was able to finish any sentence started by one of his flock. He knew their method of approach. He was ready with his answer before they had started speaking because all this had happened to him before. He could almost tell by the gait of the man what he would have to say. Nothing suited him better than to be the center of a public audience, surrounded by his gesticulating flock, listening, questioning, deciding, reproving, and at the same time doling out on the side medals and rosaries to his beloved but persistent little children. But with all his preoccupations in the active life of the Missions, Fr. Gillet was a deeply religious man. To meet him was to feel the strength of an intensely interior life. One had the impression that here was another Apostle to the Gentiles who had gained his benediction and inner peace only after many hours of agonizing wrestling with God. What visions he had seen or what dreams he had dreamed is not for us to say, but the goal he was striving for was ever before him like a shining light. His life was a magnetic needle that always pointed to his Master. He died in a strange land among alien people. But to him he died among the sons of God whom he had recalled to see the brilliant light. And the picture we like to recall is of that diminutive figure, Fr. Gillet, with his ubiquitous safari stick twice his own size trudging along in the distance on some tortuous byway of the jungle on some mission of mercy. And now we like to think of him as still grasping that great staff and scaling the mountain of God and arriving at last at that heavenly country where God is all in all "Good Safari, Fr. Gillet."

* * *

Brother Agoulin was born Leo Guntzburger on the 10th of January, 1879, in the village of Elsenheim, Bas Rhin, of old Alsatian stock. He studied in the elementary schools at his native village and answering the call of his Master, became a brother of the Holy Ghost Order, making his profession at Chevilly on Christmas day, 1898. He spent the next nine years of his religious life at Knechtsteden perfecting himself in the trade that was to make him such a valuable man on the missions. On Oct. 8th, 1907, he arrived at Bagamoyo, East Africa, and began his long and useful career as a master builder and designer of churches and cathedrals. During the first world war he was evacuated to India, returning to France in 1920. He then spent three years at Neufgrange, but the call of Africa was too insistent and in 1923 he returned to the land of his adoption. He was appointed to Kibosho in the Vicariate of Kilimanjaro and there he labored until his death on Jan. 28th, 1942.

To appreciate Brother Agoulin, one has to know some of the almost insurmountable difficulties met with in the building of a church in Africa. The obstacles to be overcome are formidable and only the stoutest hearts are capable of persevering. One must be a master of all trades: architect, designer, builder, stonemason, blacksmith, carpenter, mechanic, bricklayer, all these and many more. Stones of the right kind must be found, transported, cut, and put in place with such makeshift tools as the inventive genius of the builder can assemble. Sand must be collected from distant places over a long period of time. Water must be channeled from the hills, or if this is impossible building is restricted to the rainy season. Clumsy native fingers must be taught the use of skilled tools. Primitive machines for transporting and hoisting must be improvised on the spot. Delays are frequent and unavoidable. Plans must be drawn suitable to the materials at hand and the money available. In all these things Brother Agoulin excelled and he was never happier than when some problem presented itself that taxed his ingenuity. He had such a reputation for building wisely and well that he was commissioned to draw up all plans for churches to be built in the Vicariate. If today one were to travel from one end of the Vicariate to the other, memorials of the brain and hand of Brother Agoulin could be found on all sides. He had the creative faculty of translating beauty into symmetrical forms of stone and wood. To Brother Agoulin, God deserved the best in His temples. He strove to the best of his ability to embody this idea in the churches he built. So solid were his churches that it was said that he built for eternity. And although he died before seeing the church in Kigosho finished, he had the happiness of seeing the sanctuary completed and the midnight Mass celebrated there on Christmas eve with an overflowing crowd peopling the roofless nave. R.I.P.

Raymond A. Wilhelm

Study but seek the light of your soul in God.

—Venerable Libermann.

"Abandon yourselves to the hands of God, and bear your miseries as long as it shall seem good to Him."

—Venerable Libermann.

THE SOCIETY FOR THE CONVERSION OF THE NEGRO RACE

Its origin and development and the necessary means and works to attain its end

Divine Providence manifestly ruled and guided all persons and events that led to the founding of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary as well as the works to be undertaken. "Disponens omnia suaviter; attingens finem fortiter."

Unknown to himself, the Venerable Francis Mary Paul Libermann was chosen by God for this great work. He was the guiding spirit of a few companions who were of one mind with him for the conversion of the Negro. After a long delay and fervent prayer, a movement for the conversion and uplifting of the despised Black race was undertaken by such weak and unworthy instruments that nothing, humanly speaking, predicted the success of the work. Nevertheless, the few promoters, guided by God, and placing all their trust in Him, began the great work for his Glory and the good of Souls, under the patronage of Our Blessed Mother, Mary.

Claude Francis Poullart des Places, founder of the Society of the Holy Ghost, was born in the year 1679. On May 20, 1703, the Feast of Pentecost, a community of twelve consecrated themselves to the Holy Ghost, under the protection of Mary Immaculate, in the Church of Notre Dame de Gres, his favorite sanctuary. This was the birthday of the Congregation and Seminary of the Holy Ghost. The founder expired on October 12, 1709, having been a priest for two years, and thus had reached the sovereign dignity for the sake of which he had sacrificed every earthly honor.

Venerable Francis Mary Paul Libermann, founder of the Congregation of the Immaculate Heart of Mary, was born in the year 1802. On February 2, 1839, the Negroes were recommended for the first time, to the prayers of the Congregation of Notre Dame des Victories. (Thirteen years after, February 2, 1852, the Venerable Founder died.)

On October 25, Francis Libermann received Holy Communion for the Negroes for the first time and again on October 28. On this occasion he received the light and a clear indication that he was to devote himself to the work for the conversion of the Negroes. On December 3, the Feast of St. Francis Xavier, he went to Rome and began his work. At the time he was only a minorite. Having been suddenly attacked by epilepsy, as he was preparing for the subdiaconate, he was prevented from advancing for ten years. On a pilgrimage to the Holy House of Loretto he was miraculously cured. On June 6, 1841, he was ordained subdeacon; August 10, deacon and priest on September 18. September 25, he said the first community Mass at Notre Dame des Victories. This, therefore, was the birthday of the Congregation of the Immaculate Heart of Mary. In 1848, Father Libermann brought about the union of the Society of the Holy Ghost and the Congregation of the Immaculate Heart of Mary for the greater efficacy of the work for abandoned souls.

* * *

On December 18, 1845, in one of his letters, Father Libermann says: "It is painful, very hard for me to be obliged to leave the millions of Negroes in America without help. There, a vast field for our labors might be obtained." About the same time, the SOCIETY OF THE HOLY GHOST received invitations to come to Cincinnati. Arrangements were made to send Father Loewenbruck to the United States, and he immediately set out for America, in November, 1847. A violent storm, however, forced the ship to return to Cherbourg and the attempt to cross the ocean, at this time, was given up. Divine Providence, no doubt, had reserved this good Father to help in the realization of the union of the two Societies, which was to take place the following year, 1848.

We read in the Bulletin of the Congregation of 1873: "After the Union, the same Bishop, Ven. Msgr. Purcell of Cincinnati, raised to the dignity of Archbishop in 1850, offered to our Venerable Founder the direction of the Senior Seminary, which he intended to make a Central Seminary for all the neighboring dioceses. In spite of the many needs of the Missions and the Colonies, the Venerable Father thought that it was his duty not to refuse a work destined to be so useful for the glory of God and the salvation of souls. He consequently appointed for the establishment of this work, our present Very Reverend Father General, the Very Reverend Ignatius Schwindenhammer, who was at the time Superior and Master of Novices at Notre Dame du Gard. Reverend Father Le Vavasseur wrote to him to come immediately to Paris. Father Schwindenhammer left La Gard at once, bidding farewell to all as though he were about to start without delay for America. This was at the end of July, 1851.

"The letter of Father Le Vavasseur is worth preserving. It is as follows: 'Paris, end of July, 1851. My dear confrere: A bolt, if I may use the expression, has fallen from heaven. Arrange your baggage. Your place has been engaged on a steamer for America. You are to be the Founder of a Seminary in Cincinnati.

" 'When you have regained your breath, read what follows. In consequence of insignificant circumstances, in appearance very indifferent, His Excellency, the Archbishop, has asked our good Father Superior to take charge of a Central Seminary for North America, in his diocese; after having reduced everything to the minimum necessary for a seminary of the diocese.

" 'You understand the importance of this work. It is useless to speak about it. Join to it North America, open it to the Congregation and to the missions, in a country where a person can live, and revive those returning from Guinea. The only difficulty is, whom to send? However, if you go, everything is settled. I will be sent to take your place. Am I able to do so? That does not matter! By your going nothing else will be deranged.

" 'Having embarked, the wind and steam will bring you to Cincinnati. There you can examine and get ready to begin. Mr. Thevaux, who will come from Mauritius and two of your young Novices of Gard, or Mr. Briot, if you so desire, will arrive in answer to your letter, to join you. The salvation of the whole diocese is entrusted to you and America will depend on your zeal.

" 'This is very serious, so serious that you must start at once and be here as soon as possible.

" 'The Council will accept the proposal; but since it

is you who must set out on the voyage, it must not be acted upon until we have heard what you have to say. His Lordship is in a hurry; he cannot wait, and you understand, this affair cannot be settled except by word of mouth. Our good Father begs you to come as soon as possible. You can think it over on the way hither.

" 'If I am able to replace you, I relish very much the idea of your departure, which comes from Fr. Lanurien, who was the first to be asked to go. You may come back in two or three years, full of experience and renewed in health which will enable you to be Master of Novices forever.

F. Le Vavasseur.'

"When all was ready, news was received that the Archbishop was obliged to make other plans. We do not know why and the whole affair was dropped.

"Since then, however, many Bishops of the United States have asked for missionaries. Obliged to decline their offers and not able to act according to their invitations, on account of the many needs in the missions the General Council nevertheless, entertained the hope and the intention of establishing missionary works in America, especially in the United States.

"In 1870, therefore, the General Council resolved to profit by the first favorable opportunity which Divine Providence would provide for beginning such works.

"On July 19, 1872, the Most Reverend Bishop of Covington, Kentucky, offered a large property at White Sulphur, with buildings and a church for a house of education, and several missions to be taken care of.

"Owing to the fact that the Scholasticate at Marienstadt had to be discontinued on account of difficulties with the German Government, several Fathers were free to go elsewhere and Father General wrote to the Bishop accordingly.

"Fathers Ott, Steurer, Schwab and Kayser set out on November 7, 1872. Great was their surprise, on arriving at Covington, to learn that the offered property would be occupied for several months still, and the other conditions offered little hope of success.

"However, Divine Providence had its own wise designs in all these trials and difficulties. The Fathers learned that in the neighboring Diocese of Cincinnati there was a French parish without priests for the last three months, and three or four English or German missions. The Provincial of the Brothers of Mary, the Rev. R. P. Reinbolt, was personally acquainted with Father Ott, and offered him hospitality in one of their houses and spoke to His Lordship about our Fathers. The Bishop agreed immediately to give the parish to our Fathers with all the missions attached. Father Ott accepted conditionally and Father General approved the project provisionally, February 2, 1873.

"It is most remarkable that unknown to anyone, Divine Providence has led us to the very place where Our Venerable Founder had projected the establishment of our first mission in America, of which our present Father General was to be the Superior, and that it is the same Archbishop, the Ven. Msgr. Purcell, who has enabled us to form our first community in the United States, under the patronage of St. Remy (St. Remigius) who has governed the dioceses since 1833.

"Thus the persecutions and temporary disruption of our works in Germany have been a blessing in disguise and a means, in the hands of God, to lead us to the vast field of America and to the establishment of most useful works for the salvation of Souls in many parts of America and in far-off Africa. All for the Glory of His Holy Name."

(To be continued)

HOLY GHOST FATHERS IN ACTION

Radio Address delivered by
Rev. Edw. J. Knaebel, C.S.Sp.
Pastor of St. Mary's Church
on the Catholic Echoes Program
April 12, 1942

Dear Friends:

This brief message comes to you from OLD SAINT MARY'S CHURCH—Downtown Detroit's Favorite Sanctuary—located on the border-line between the mid-city business section and what real estate men call the blighted area. The blight may have left in its wake deserted and vacant lots; deteriorating and tumbling homes, but St. Mary's has weathered a century of ebb and flow in the tide of time and still stands as a beacon light for all who seek the vision of God—symbol of things eternal and imperishable.

Though St. Mary's no longer functions as a regularly constituted parish, it still plays a vital and important role in the religious life of the community; for its apostolate of priestly service extends to the many thousands from all walks of life and from every quarter of the city, who find in Old Saint Mary's a haven of spiritual comfort and solace. Perhaps the least heralded, but by no means the least arduous service rendered to the Church and to the Catholics of our great City by the Holy Ghost Fathers at St. Mary's is their priestly ministration to the sick and dying within the walls of our Municipal Receiving Hospital, just one block north of the Church on St. Antoine Street. The Fathers were entrusted with this extra-parochial responsibility some five years ago. It is precisely in time of sickness and at the hour of death that our people look to their priests for the strength of the Sacraments to prepare them for the life to come, and no less, at such times do their families cherish the presence of their spiritual Father. It is therefore hoped that the following survey of what is being done for the spiritual welfare of our people at Receiving Hospital will prove of interest to our friends of the Catholic Echoes Hour.

Some idea of the magnitude of this work may be gathered from the size of the hospital itself and from the number and type of patients admitted there. As most Detroiters know the five story structure of the Receiving Hospital covers an entire city block. One routine visit to all the wards on the three floors assigned to patients entails a walk of well over a mile. Such calls are made twice daily, morning and evening, by the Father on duty to check on patients who may have taken a turn for the worse, or to pass a cheering word to patients who have already been attended.

Figures for the passed three years show that an annual average of some 20,000 IN Patients (those kept at the hospital) and 50,000 OUT Patients have been

admitted. As the name implies Detroit's Receiving Hospital is intended to give immediate medical attention to any of its citizens stricken suddenly either by acute sickness or as a result of some accident; consequently the vast majority of admissions are emergency cases. In this respect Receiving is unlike other hospitals. It isn't a place the patient choses in advance for hospitalization. In fact, he doesn't choose at all; in most cases he wakes up wondering where he is and what has happened to him.

This point is stressed because it adds greatly to the chaplain's task. It means, first of all, that one of the Fathers at St. Mary's is designated in turn to be on call the clock around, night and day. Naturally, all days are not alike, but there are times when as many as ten emergency calls to the Hospital come through during a single day, with two or three more during the wee hours of the night. Of course, it is understood that the Father is called only for Catholic patients. Should the patient be unconscious on admission, identification of his religion is made by some article found among his or her personal effects, such as a rosary or medal. In this regard the Hospital authorities act on the established policy, by which every one is entitled to have the services of the clergyman of his own particular faith. This is not a concession, but a liberty to which free men are entitled.

The full story of our work at the Hospital would not be told unless we expressed our recognition and appreciation of the courteous cooperation of both the medical and nursing staffs, by facilitating our access to patients in imminent danger of death and by promptly calling us whenever and wherever our services are required. This in itself should be a very reassuring fact for the relatives and friends of those brought to Receiving Hospital. If they have been able to ask for the priest or have otherwise been identified as Catholic and their condition is in any way critical, you can rely upon it that they will receive the immediate attention of the chaplain on duty. In many cases the priest has administered the Sacraments before the relatives of the stricken one arrive at the Hospital. In cases where death occurs, we make it a point to remain on the scene in order to console the bereaved relatives. For we know the deep faith of our people; and that transcending the tragedy of their loss, there is the greater anxiety regarding the soul that has just gone to judgment. What a world of comfort comes to a weeping mother, when we can say to her: "Your boy made his peace with God; and received the Sacrament of pardon before passing away."

Members of our Faith would be well advised to carry on their person some identification or article indicative of their religious belief. Fatal accidents do occur; and this little precaution may mean the difference of having or not having a priest help you into eternity. It is one occasion when a profession of faith becomes imperative.

Most patients respond readily to our ministry and present no other problem than that of aiding them to set their house in order and with it, the consolation of having reconciled a soul with its Maker. However, there will always be those, who like the man crucified with the Saviour, will not turn to God till they find themselves nailed to the cross. They are the Prodigals who have wandered far from their Father's Home, and at the end of a mis-directed life despair of ever retracing their steps. It is then that the words of the Master, become the priest's mandate: "Father, those whom thou has given me, I have guarded, and not one of them perished, except the son of perdition." And he anxiously prays that the victim of hopeless remorse may but understand that all the Lord wants is just that one first voluntary step toward Him, and that Grace will carry his soul the rest of the way. I have heard one such soul plead almost with her dying breath: "Please, go away, no one can save me, because not even God loves me." "How wrong you are," I replied: "God **does** love you, and there was a time when you loved Him. Don't you remember the day of your first Communion." And as she remembered, the drawn lines in her face relaxed; cold staring eyes softened with tears that began to flow; tears that were the har binger of her conversion.

Similar instances with variations are many, and they reveal two very significant facts: first, that to be suddenly stricken and brought to death's door is often a merciful expression of God's Providence in regard to the individual; secondly, that such triumphs of grace in these eleventh hour conversions are invariably an answer to the prayers of some loved one who through many long years has pleaded for the return of a lost sheep. So never lose hope, those of you who are seeking and praying for an erring soul's salvation.

Besides attending to the critically sick and dying—and we may here state that last year nearly 2,300 such patients received the Last Sacraments—every opportunity is given to those who are convalescing or who are chronic invalids to receive Holy Communion on Sundays and special occcasions.

We cannot conclude without paying a tribute of thanks to the good people who attend St. Mary's Church, for it is their support and theirs alone that makes it possible for the priests of the Parish to do so much good and to perform this great service to the Catholics of Detroit. And as we the priests look to Heaven to bless our humble labors and our dispensation of His grace to others, we also pray that the friends of St. Mary's may be included in the benediction that will one day be spoken: "For I WAS SICK AND YOU VISITED ME."

THE REV. FATHER PERCHET
Chaplain at the Convent
New Orleans, Louisiana
December 9, 1847.

Reverend Father:

My sister-in-law, widow of Mr. Libermann, at her arrival in our country, told me of your willingness to give me some information concerning the condition of the Negroes in America. You would, by so doing, render me a signal service for which I would be exceedingly grateful to you; I would naturally make prudent use of this knowledge. I know that a priest who desires to accomplish good in America has need of being very reserved in everything touching on the Negro question; but let me again assure you, Reverend Father, that you can count on my prudence in this

matter. My brother, who will probably carry this letter to you, is wholly ignorant of its contents.

Here are the principal points upon which we desire information:

Concerning the habits of the natives: how do they behave at their work? What are their feelings, thoughts and conversations concerning their masters and relative to the whites in general? What is their status, attitude and behavior in their relations with the masters and with the whites in general? What kind of home and family life do they lead? Are they attached to wife and children? Do they care for the upbringing of their offspring? Whilst unable to teach their children how to read, are they intent on giving them a moral training? Are the children very attached to their parents? What is their conduct towards their parents? In general, do those who are bound by family ties love each other? Are the Negroes faithful to the duties which the marriage bond imposes on them? Are they free to marry whom they please? Do they abandon themselves to licentiousness? Are there special causes of this moral corruption and particular reasons for its continuance? No doubt the greater number of Negroes have become brutalized under the weight of ignorance, degradation and humiliation caused by the state of slavery? Have they preserved that sensitiveness that belongs to the nature of the Negro and which is found everywhere, even among the Negro slaves of the island of Bourbon? Their intelligence, no doubt, has been weakened, crushed, as it were. It is said that in America they are thieves, liars, traitors; is this true? Is it likewise a fact that their heart is devoid of any honest or moral sentiment? If so, is this not the result of their position, of having been profoundly despised, of their ignorance, of the absolute lack of education, and of the degradation they have suffered? What, in general, is the conduct of the Negroes in their mutual relations? What, generally, is their religion in the U. S.? I suppose they follow the religion of their masters? If these are Protestant, they also are Protestant? If they are Catholic, the Negroes too are Catholic? But when they change masters, do they easily change their religion, if the new master professes a different one from that of the former? Their religion is doubtless full of superstition? Does religion, in spite of this, influence their conduct in a practical way? Does one find in the sincerely religious, generosity of soul, fervor, . . . etc.? Generous dispositions are generally found among the Negroes in the islands of Bourbon and Mauritius. Are they religiously inclined; is it easy to make them accept the maxims of the faith and the practice of piety? Is there a difference between those who are Catholic and those who are Protestant; in other words, has any of these two religions an influence on them that is stronger, more salutary and durable than that of the other; has one more practical results concerning their conduct; does it give more light to their mind, and does it better educate their heart in virtue and piety? Does it render their conduct more stable and regular? Are their traits of character in the U. S. the same as those found elsewhere: meek, weak, sensitive, inclined to attach themselves to those that do good to them; timid, lightheaded, inclined to vanity, experiencing great sadness when they have grieved those they love; angry and spiteful towards those that ill-treat them, and easily recalling their grievances when all ill will towards them has ceased and when, on the contrary, interest is shown them; possessed of a lively imagination, flexible, impressionable? I imagine that the greater number of Negroes in the U. S. are Protestant. Is there any hope that in the near future missionaries could be exclusively occupied in ministering to the Negroes? And if so, might we expect to draw them out of Protestantism? I do not suggest this because we will soon be able to undertake work in the U. S.; for the Western Coast of Africa, Bourbon and Mauritius, will, for a long time to come, use up all the men whom Divine Providence shall send us. Still it would be useful for me to have information concerning this question.

Finally, I wish you would write me about the emancipated Negroes. What are their: social position in America, their Christian life, their habits, industry, education, relations among themselves and with the whites? . . .

I dare also ask you to tell me something about the laws governing the freed Negroes and the Negro slaves . . . Please pardon my indiscretion and the advantage I am taking of your charitable offer to instruct me in matters that concern the Negro. Be certain, dear Father, that I am in no way led by curiosity to ask these questions, but that I am solely prompted by the desire of God's glory and by the remembrance that you gave me permission to question you on this subject.

If I am asking you to give me an idea of the laws governing the Negroes, it is not, be it well understood, that I might obtain a copy nor a summary of the Negro Codex, but merely in order to have a general idea about them and to know its most salient articles. For instance, what special provisions are made in the matter of marriages, possession of property . . . ?

The relations between masters and slaves, the power they possess over them; how this power is exercised, how the slaves are lodged by them and nourished, what are the conditions and the nature of their work? What are the means of coercion at hand and how are these made use of? What, generally, is the manner in which Negro slaves or emancipated ones are treated by the whites? Finally, what is the approximate number of Negro slaves and of emancipated Negroes?

These then, dear Father, are the questions I have taken the liberty of addressing to you. I am ashamed of having thus made use of your time; I hope that you will excuse me and that you will find the opportunity of answering these questions; you will be performing a true act of charity in our regard.

Accept in advance, dear Father, the expression of my gratitude and the assurance of my feelings of respect.

Your most humble and devoted servant and confrere,
F. Libermann, priest.

P. S. Were it possible to aid in the spiritual welfare of my brother, who may be the bearer of this letter, I would be extremely grateful to you. After having been a good Christian he has unfortunately been estranged from his religion; he needs to be treated with friendliness and prudence.

OUR COLORED BRETHREN

The American Negro is an integral part of this wonderful country of ours. The Catholic Negro is just as much an integral part of the Catholic Church. These two salient points must be clearly grasped by everyone who wishes to be called, and to be, an educated American Catholic. To deny either one or the other is unreasonable, let alone un-Catholic. Therefore, we would do well to give much thought to the present-day attitude of the average American Catholic towards his Colored Brethren. Democracy today stands on trial, and if it would be acquitted, it too must recognize the place of the Negro in the body politic, social and economic.

This country has crossed swords with the Nazi menace via war with Japan. The President, time and time again, has pledged America to restore to conquered nations "the four freedoms." We are locked in deadly combat with the enemies of the "four freedoms," and the issue is still in doubt. Americans, Catholics, Protestants and Jews, all races, colors and creeds, are united as one to wipe out the Totalitarian governments, to let freedom once more reign in all lands, be the peoples, white, brown, black or yellow. Yet, does not the thought strike home, what would it profit us Americans, us Catholics, if, pledged to restore to men everywhere their God-given and inalienable rights, we fail to preserve these rights here at home?

Racial discrimination is abominable to any reasonable person. If only for its theory of Racism, Nazism would earn the rightful condemnation of all right thinking peoples. To discriminate because of the race or color of a person is unreasonable. Racism of any kind is un-Christian and unscientific. The so-called brainchild of Marcel Rosenberg, number one "Nazi theologian," is unadulterated palaver, with the least foundation in reality. Yet, would it not be quite ironical to anathematize the accursed Nazi discriminators and still use their approach, even though unwittingly, here in America, here among American Catholics?

Cold reason proclaims that a man is what he is, irrespective of accidental properties, such as race or color. Human nature is human nature, be it found in the Chinaman, the German, or the American. A human person is no less human because of origin or birth. Yet to many, who call themselves educated, it is quite paradoxical to think that Negroes are just as much human beings, creatures of God, brothers of Christ, as the white man. Prejudice, environment, education, do undoubtedly influence humans. Still one is not using his God-given reason when he condemns Racism as applied to Whites, and thinks it perfectly logical if applied to Negroes. If Racism be essentially wrong, it is wrong universally. If it be unjust to discriminate against the Jew in Germany, it is just as wrong to discriminate against the Negro in the United States, be he a Northern factory worker or employed on a Southern plantation. It is, moreover, unconstitutional, unreasonable and un-Christian. And still there is Racism in America, even while America is pledged to sweep it out of Europe and Asia!

There are approximately thirteen million Negroes in these United States. Yes, our Colored Brethren comprise nearly one-tenth of the population. In this present war the Negro stepped forward, even as his father did in World War I, to fight for freedom against the Totalitarian powers. He loves America, and all that it stands for, and is ready to shed the last drop of his blood, side by side with his white compatriots, that "this nation may not perish." But, sad to relate, the American Negro is not getting his just due from his country. American industry has discriminated in favor of white workers in defense work, even as the "democratic South," or, at least sections of it, discriminates still against the Negroes. Need I recall to you the case of the Southern Senator who (from the Senate floor, no less) proposed that all our Negroes be given territory in Africa, and the necessary means to get there. Yes, that shameful incident occurred a few years back, when American officialdom was fuming and raging against German Racism abroad. Negroes are citizens just as much as the Southern Senator. Such an attitude towards one-tenth of the population is indeed saddening.

As American Catholics, certainly we must decry the attitude of some of our officials towards our Colored Brethren. Yet, do the Negroes receive any better treatment from Catholics? Negro Catholics have a right to expect as much from the Church, from her priests, from fellow-Catholics, as anyone of their white co-religionists. In the Catholic Church no color line can be made, nor can race discrimination be practiced by priests or faithful. To do so is to be guilty of gross hypocrisy. Can we honestly say we treat our Colored Brethren as brothers in Christ? Too often do we fail to distinguish between justice and charity. Too often do the Pharisaical phylacteries fall from our brows, while we bend backwards to help our "brother." There is no need for certain schools and colleges to get in line for the Laetare Medal simply because they have permitted Negroes to enter their sacred portals. If the Church is one, so is her education. To distinguish between allowing a Negro to receive the sacraments with his white brothers, and permitting the same to receive a Catholic education is sheer nonsense, unreasonable and contrary to the mind of Christ. Yet, at times it is so discomfiting to be reasonable, so inconvenient to follow Christ to the logical conclusion of His teaching. But if we call ourselves Catholics, let us be so, even though it means the sacrificing of our convenience, and ignoring conventions. There is discrimination against the Negro among educated Catholics, among Catholic educators, yes, even among some of the Catholic clergy. Charity to the Negro is fine, in its place. But if we would not be hypocrites, and practice what we condemn in others, namely Racism, let us show justice to our Colored Brethren.

The American Negro needs the Church, particularly in these trying days. What a shame it would be, if through unwitting prejudice, or sheer stupidity, we turn him from the truth which the Church alone can give him. And the Negro will turn from the Church and its Gospel, if he sees Catholics, educated or not, acting contrary to the faith they profess, treating their Colored Brethren, not as brothers but as menials. The Church has done much for the Negro and can do much

more. How much more depends on the treatment shown the Negro by the American Catholic.

Young American Catholics can do much for the Negro in the field of religion, of politics, of economics. But first let us understand well that our brother wishes justice. After he receives what is his due from Americans, from American Catholics, then perhaps there may be less need of charity. If true freedom (with justice and charity) is to be given to the globe, America should first be certain that the delicate plant is blooming right here at home. Is it? There is so much at stake. There are about thirteen million American Negroes, of whom approximately three hundred thousand are Catholics. There are, to be sure, many reasons why there are not a greater number of Catholic Negroes. To my mind the chief reason is racial discrimination, and that from Catholics, which injustice fosters a so-called "race consciousness" in the Negro.

What are we, as practical American Catholics, to do that justice may be done to our Colored Brethren? How must we go about increasing the number of Negro Catholics? Many plans have been devised and put to the test. Some have failed miserably, not because of the agent's lack of zeal, but due to the lack of plain common sense. Other schemes have fared better, and are working out. But no scheme will thoroughly solve the racial question unless justice be its foundation. No solution will be had until the Negro receives his due, until the Negro worker, the Negro soldier and sailor, the Negro American, is treated as a citizen. The Negro will not be garnered into the bark of Peter until Catholics really practice that beautiful doctrine of the Mystical Body and treat the Negro as a brother. The vicious doctrine of Racism must be stamped out, inborn prejudice must be overcome, and we, as Catholics, must carry out the principles of Christianity upon which America was founded. Otherwise the Negro will turn against the Church, perhaps against America. We cannot permit this to happen. We must not permit this to happen. Dare we be real Catholics? Dare we be real Americans? Let us show the Negro that "Brotherhood" is not simply a beautiful theory "about" to be realized, but a real, practical thing. If living the doctrine of the Mystical Body implies "revolution" of a kind, let us be revolutionists. Yes, even as Christ was a revolutionist. If being reasonable, if being democratic, if being Christian is revolutionary, then by all means be so.

Dare we call the Negro a fellow American, a brother in Christ, and yet stand by and permit race riots and race discriminations with a shrug of the shoulder? This is a challenge, not only to everyone who wishes to pass as an educated American Catholic, but more so to those who wish to be such in deed. Actions speak louder than words. Promises are empty things. We are measured not by what we would like to do, but by what we actually do. "Interracial Justice" is a lovely title for a magazine. It would be a thousand times more lovely as a virtue actually practiced by Americans and Catholics, by you and by me. —J. J. F., C.S.Sp.

"As Jesus Christ by His five wounds gave a remedy for all the evils of the world, so also does Mary, by her most holy name, which is composed of five letters, brings pardon to sinners."—Father Palbart.

THE COLLABORATION OF VENERABLE LIBERMANN AND BISHOP BARRON

I. THE MEETING

In 1808, the United States Congress passed a law forbidding the further importation of slaves. Although the final emancipation of the slaves did not occur until after the War between the States in 1865, this was the first step toward the liberation of the slaves. In fact some of the slave-owners understood this as an implicit emancipatory measure and set their slaves at liberty. All the slave-owners were not of the Simon Legree type and treated their slaves rather humanely. By the year 1817 the number of slaves liberated had so increased that Elias Caldwell was able to push forward his movement for an American Colonization society, the main object of which was to found in Africa a colony for these slaves. During the first few years several groups left for Africa and made unsuccessful attempts to establish themselves on the Island of Sherboro, just off the coast of Sierra Leone. Undaunted they moved farther south and finally settled at Cape Mesurado, naming the town Monrovia, in honor of President Monroe, then in office. The Methodists were given charge of the colony. Shortly after, due to the efforts of the pioneer Catholic settlement of the early English Colonization Period, a similar colony was established at Cape Palmas. The infant hierarchy of America now found itself facing the difficult task of supplying clergy for the colony. It was Bishop England of Charleston, South Carolina, who called the attention of the Propaganda to this situation. The Second Provincial Synod of Baltimore (1833) was entrusted with solving the problem. The Jesuits were asked to take the mission, but for reasons unknown this was impossible. So it was that the needs were increasing and yet there were no missionaries. Bishop Kenrick of Philadelphia and Bishop Hughes of New York decided to send their own men. The call for volunteers was answered by Bishop Kenrick's own Vicar General, Fr. Barron, who showed this generous spirit throughout his whole life. He was born in Waterford, Ireland, 1801. His theological studies were made at the Propaganda College, Rome. After a few years in the Irish Mission, he volunteered for the diocese of Philadelphia, in America. There he became successively, Pastor of St. Mary's Church, President of St. Charles Borromeo's Theological College and finally vicar general. The other priest was Fr. John Kelly, also born in Ireland. He came to America as a boy. After his ordination he worked in the different parishes of New York State, founding the parish of St. John in Albany, of which he was the pastor at the time he responded to the call. Another young Irishman, Denis Pindar of Fermoy Co. Cork, offered himself in the role of catechist.

On the 21st of December, 1841, these three mission-minded men left the land that at that time was becoming the haven of the European underdog, the paradise of the day dreamer, the wonderland. Thirty-four days after leaving the port of Baltimore, they touched the African coast at Monrovia where they were sure to find Americans. Finding practically no Catholics there, they sailed away two days later, without as much as having said Mass at Monrovia. At Cape Palmas they settled permanently, setting up a portable house they had brought with them from America. Perhaps two

priests and a catechist would have sufficed for Cape Palmas itself. But there was such a generous response on the part of the natives from the surrounding territory that it soon became evident that more help was necessary.

Two months after his arrival in Africa, April 8th, Fr. Barron, who was at that time Prefect Apostolic of Upper Guinea, sailed for America (according to the diary of Fr. Kelly) on his way to Europe. Whether or not Fr. Barron returned to America cannot be certainly decided. Fr. Kelly alone speaks of it, whereas all the other documents and letters mention a trip to Rome. It is quite unlikely that he did go to America, for on the 25th of July we find him in Lyons, where he is searching for "handy men" and priests. From Lyons he addresses a letter to the Cardinal-Prefect of the Propaganda (July 25, 1842) in which he gives us the purpose of his visit. "We are definitely persuaded that nothing is of greater service in drawing these people to religion and in gaining their confidence than teaching them the useful trades of civil society, which will be very useful to them. First of all the majority of them go about with nothing but a loin cloth, and they must be taught at least to wear the necessary clothes. They do not know how to mill flour or to make bread . . . and since in France there are religious societies with lay brothers who are well trained in these different crafts, I decided to contact a few of them, since the French missions of Senegal and Gores have met with such success." (Letter to the Propaganda July 25, 1842).

This letter was in anticipation of a personal report he was to make. But before he went to Rome he must have traveled the greater part of France in search of collaborators. But all in vain. At the end of September we find him in Rome. On October 3rd he was named Vicar Apostolic of the two Guineas and Sierra Leone, including the greater part of Senegambia and as far south as the Gulf of Gabon. After his elevation to the episcopacy and the arrangement of his affairs in the Eternal City we find him on the road again. On December 18th he was in Paris, where he went to consecrate his mission to the Immaculate Heart of Mary. Although the predominant thought was of a missionary congregation which could supply him with men, yet on this occasion it was relegated to the background.

We can stop the historical march for a moment and attempt to establish the fact that this meeting between the Venerable Father and Bishop Barron was entirely providential. The Venerable Libermann had received the permission of Rome to launch his new work. The novitiate had been opened and one or two had been sent to the missions. Fr. Laval was already in the Isle of Mauritius, and Fr. Tisserant was on his way to Haiti. He had five others ready to leave for the missions, but because of trouble in the French colonies they could not leave immediately. Father Libermann went to Paris to inquire about the affairs in the colonies and while there he returned to Our Lady of Victories to renew the CONSECRATION TO THE IMMACULATE HEART OF MARY. While at Notre Dame, he explained his distressing circumstances to M. Desgenettes, the Cure of Notre Dame des Victoires. In a letter to M. Desgenettes, the Venerable Libermann recalls the conversation he had with him at that time. "You attempted to console me, but that was unnecessary, for despite the fact that I had five impatient missionaries risking discouragement because of indefinite waiting, I still felt no uneasiness. I did not know how to account for my sense of security. I had no foundation for it except that attachment to the Holy Heart of Mary, and I experienced an inward calm and assurance the source of which I could not realize. I remember well having said to you that we would soon have a mission. This calm and peacefulness could be explained in no other way than by the fact that the Holy Heart of Mary was preparing a mission for us. Good Mother, while keeping me waiting, allowed me to sense this state of security. I left Paris that same day." (Letter to M. Desgenettes from La Neuville, Feb. 9, 1844). That day was the 17th of December, 1842. The very next day Bishop Barron appeared at Notre Dame des Victoires.

An extract from the "Ami de la Religion" for December 17th reads as follows: "Mgr. Douarre, Bishop of Amatha and Mgr. Barron, Vicar Apostolic of the Two Guineas, will preside, Sunday, at the evening ceremonies of the Archconfraternity of the Most Holy and Immaculate Heart of Mary at the Church of Our Lady of Victories." The same review for the 20th of December runs the following account: "Bishop Edward Barron had heard mentioned in America of the founding of a new congregation in France under the title of the Immaculate Heart of Mary, which was devoted to the conversion of the Black Race. Passing through Paris on his way to Rome he tried in vain to get information concerning it, hoping that it could supply him with the men necessary for his mission of Guinea. On his way back from Rome he was more fortunate. He had just celebrated the Holy Sacrifice of the Mass at the altar of the Holy Heart of Mary in the Church of Our Lady of Victories and he had CONSECRATED HIMSELF AND HIS MISSIONS TO THE IMMACULATE HEART OF MARY, when the information he was seeking was given to him. Thus it was that he came to an understanding with the holy Founder of the Institute, M. l'Abbe Libermann, and we are inclined to believe that several priests of this congregation will accompany Bishop Barron to his mission." This account is rather accurate for a newspaper article, but for historical data it is not exact. We are inclined to think that Bishop Barron had forgotten all about the new Congregation at that moment. The first impression one gets from reading that article is that Bishop Barron had searched in vain on his way to Rome, but on his way back, still continuing his search, he was more fortunate, for he got the information he was looking for. This is far from the truth.

Remember that only the day before the Venerable Libermann was talking to M. Desgenettes about having missionaries but no mission. Now Mgr. Barron converses with this same M. Desgenettes about having a mission but no missionaries. Let us recur to the letter quoted above from Venerable Libermann to M. Desgenettes: "Having recalled the conversation of Mgr. Barron with the Cure" the Venerable Father continues "but the surprising thing that I cannot explain NATURALLY is that you did not think of mentioning us. The evening BEFORE you had been so touched by our predicament. The very next day such an occasion presents itself, and you forget us so soon." M. Desgenettes

could not have forgotten the congregation if Bishop Barron had asked information concerning it. It was only while saying his Mass at the altar of the IMMACULATE HEART OF MARY, that he did connect these two men. It was so evident that the fact that this did not immediately occur to M. Desgenettes adds to our belief that it was the Holy Heart of Mary who sent this mission directly to the Venerable Father, and likewise She guided the steps of Bishop Barron toward this rendezvous. A religious superior speaks of having missionaries but no mission to which to send them and an ecclesiastical superior who has a mission but no missionaries to do the work. M. Desgenettes wasted no time. After Bishop Barron had completed his thanksgiving after Mass, he received the information concerning the recently established congregation for the conversion of the Blacks. The Venerable Libermann was immediately informed of this bit of astonishing news. His confidence in the Immaculate Heart of Mary was not unfounded. He must have been back in Paris on the 20th of December, for he left La Neuville immediately to confer with Bishop Barron. We have no account of their conversations, but we do know the result. The five missionaries were already destined for the Island of San Domingo, but because of the unsettled state of affairs in the French colonies (there had been a revolution on the Island of Haiti), they could not begin their apostolic labors. Neither was there hope for the immediate future. In perhaps two years time they might be able to get on the Island. This indefinite waiting would have a terrible effect on the morale of the missionaries. Two other priests were accepted so that the number increased to seven. But since these missionaries had been promised for the Mission of San Domingo, it was necessary to have the approbation of the Propaganda to make this change. That congregation fully understanding the state of affairs readily gave its consent. Three laymen were also included so that Bishop Barron had received ten co-workers.

II. THE DEPARTURE FOR THE MISSION OF GUINEA

Naturally enough, when these preliminaries had been arranged there was joy on both sides. The missionary Congregation now had a mission and the missionary Bishop had a group of missionaries. Accordingly the tentative sailing date was set for sometime during the month of March (1843). Bishop Barron then went to England and Ireland. But during this voyage, which was not a pleasure trip, he kept in close communication with the Venerable Founder. The question of preparations, the buying of the necessities, etc., required careful planning. In a letter of January 9, 1843, he recommends some things to be bought: a good medical cabinet filled with remedies against tropical diseases, a good supply of varied seeds for fruits and vegetables. He also discovers (at that time) that it will be very easy to get a boat in London which will stop at Bordeaux or Nantes to pick up the missionaries and their provisions. But he still adds another commission which he calls more difficult and rightly so: "It is in relation to the Spanish Capuchins whom I have told to go to Bordeaux with letters of recommendation to the ecclesiastical authorities of that city. I do not know my way around that city so I ask you to receive them." I mention the Spanish Capuchins here, for though it is a rather complicated affair I will devote only a few lines to it and then have done with it. Several Capuchins had been promised to Bishop Barron. He went to great pains to secure their comfort in Bordeaux, after he learned that they had spent several days in that city without any money. But when time came to sail there was no account of them. The departure was postponed because of them and still no news. Finally the seven were sent off without them.

Throughout this whole period of preparation there is a generous spirit of respect one for the other. In letters from Bishop Barron to the Venerable Father we find such expressions as these, "I tell you these things to get your advice on the matter." And this was not just a polite form, for he adds "I will do whatever you recommend." What is still more he put that in practice. He wanted to have Sisters in his mission, but the Venerable Father thought it inopportune to ask for them at that moment. Bishop Barron writes back: "In the question of the Sisters, I am of the same opinion as you."

Except for the question of the Spanish Capuchins, everything was progressing without undue opposition. But Bishop Barron was engaged one day in a distressing conversation. He met an English Doctor who had had a government charge on the West Coast of Africa. Naturally this was home for Bishop Barron, and he gave him some of the information concerning himself, by which they were commonly bound, ending up with the fact that he was sailing in March. If we are allowed to use our imagination we might see the doctor back on his heels, as though he had heard that the Bishop was about to step into a quicksand pit. "If you sail in March you will arrive in Africa at the height of the rainy season, which is the most unhealthy season." This doctor was well thought of for his devotedness, both in his own vicinity and with the government. So we can readily understand why Bishop Barron took his advice. Accordingly the idea of sailing in March was abandoned, causing a delay in the departure. For should he leave according to schedule he would arrive on the coast of Africa just before the rainy season began and it is during the rainy season that the fever is prevalent. The Bishop wrote to Rome asking for the authorization to make this postponement. Naturally enough while waiting for this response things were at a standstill. For it was not as easy as it seemed to get a boat for Africa, but until the exact date was known no negotiations could be made. (Letter, Feb. 12, 1843). The desired permission was granted in Rome and the sailing date was decided for the end of August. The rainy season would surely be over by that time (according to the doctor).

Bishop Barron decided to leave London during the month of August, 1843. During the interim he had asked for, and received, missionary apostolic letters for members of the Congregation. By this move he hoped that the Capuchins would have sufficient to get to London to leave with him. But his wait was in vain. These unfortunate circumstances forced the Bishop to change his plans again. With another indefinite delay in sight, the missionaries were becoming restless and discouraged. Finally they received word from Bishop

Barron telling them that they would have to wait just a little longer and the departure was definitely fixed for the month of September. Shortly after imparting this news he appeared in person at La Neuville and "spent some time with the missionaries and so edified them with his apostolic virtues that they regretted all the more not being able to make the journey with such a worthy prelate." This separation was decided at that time, for there still remained a slight hope that the Capuchins might yet appear, and besides there was still the question of his estate to be arranged.

Departure of the Seven Missionaries

In those days it was not a question of looking up the boat schedule to find out what boat was sailing for Africa on this or that date. But rather you inquired about the boat which would be leaving for Africa in the near future. "Les Deux Clementines" was going to sail sometime during the month, so they made their reservation, and they went to Bordeaux to be ready for sailing when the opportune moment arrived. Consequently on the last day of August the seven missionaries, Frs. Bessieux, de Regnier, Bouchet, Roussel, Audebert, Laval and Maurice left La Neuville with Bishop Barron and the Venerable Father. Passing through Paris, they stopped at Our Lady of Victories and Fr. Audebert tells us that he had the pleasure of saying Mass at the Altar of the Holy Heart of Mary. Perhaps several others also had that happiness. The Venerable Father bid them adieu in Paris, for he did not continue to Bordeaux. The seven carried with them his hopes for the evangelization of Africa. The opportune moment arrived on the morning of the 13th of September (from the results of this expedition a superstitious person might say that it was a Friday). After the departure of the missionaries Bishop Barron went back to England, and the Venerable Libermann from Paris returned to La Neuville.

Treaty with the French Government

During the long wait before the departure of the missionaries, Bishop Barron had written to Father Libermann asking him to get letters of recommendation from the French Government, for they were going to work in those regions where the French had built commercial establishments. However, the Venerable Libermann forgot to do this. Bishop Barron himself must have forgotten all about it, for it was only after the departure of the missionaries that Fr. Libermann thought of it. Now they had been together for a month or so before the departure and neither of them mentioned it.

The occasion which Fr. Libermann chose for asking for these letters proved to be rather opportune. For just previous to the arrival of M. Libermann's letter, the Minister of the Marine had received another letter from one of the provincial governors, asking that missionaries be supplied for these commercial establishments. The minister applied to Mgr. Mioland, the Bishop of Amiens, for information about this M. Libermann and his society. This request was supplied in the form of a eulogy of the society and its founder. Whereupon the minister invited M. Libermann to Paris to talk things over. Accordingly the interviews were held shortly after the 13th of October, for that is the date of the invitation.

The decisions made and the conditions of the treaty affected Bishop Barron in no way, for this was a treaty between the Congregation and the French Government. The transactions and discussions were made in his presence and with his consent. He came to France purposely for this, having been invited by Fr. Libermann. But this was after the treaty was already concluded. Bishop Barron was present at the final discussion and he gave his consent, not in writing, but orally. He himself had already received recommendations from the English Government and in them he placed all his confidence. After relating this fact he writes, "The protection of the English Governors would be always of the greatest importance."

The Conditions of the Treaty in General were:

For each missionary the government would pay 1500 fr. and for each brother 400 fr. 600 fr. would be allowed to outfit a missionary before sailing, but not brothers. Missionaries would have free voyage to the port of departure, and also free passage on the boat with meals at the Captain's table. The Brothers got the sailor's fare. Lodging and a chapel would be supplied by the Government as well as the supplies and instruments necessary for instruction of the natives in the useful crafts.

But on the other hand, missionaries, while enjoying complete freedom in the spiritual realm, were obliged to render an account of the material state of their missions, and their progress with the natives along material lines. This report was made to the Governor. In all else they depended upon their ecclesiastical superiors. The missionaries could penetrate further inland provided that they leave at the trading post at least one priest and one brother. In connection with this they were likewise to inform the government official of their whereabouts, without however being subject to his jurisdiction. (Letter, Propagation of the Faith, June 11, 1844).

Departure of Bishop Barron:

After having witnessed the successful termination of this event Bishop Barron hurried back to London to prepare for his proximate departure. Looking back a moment we might ask would this unfortunate Bishop ever be allowed to get back to his mission. At first the sailing date was set for March. The report from the English doctor caused it to be postponed until August. The non-appearance of the Spanish Capuchins put it off until September, and their disappearance left him with nothing to do but pack his provisions, meet the two new cooperators, M. Keily, a seminarist from Dungarvan (Waterford), and John Egan, a lay brother, and take passage on the boat leaving London on the 22nd of November. He had left Cape Palmas on the 8th of April, 1842, and now November 22nd, 1843, he was on his way back, having solicited for help which resulted in twelve men.

III. IN AFRICA

Let us now go back to our seven pioneers who were leaving Europe perhaps for the first time, and going to a place they knew nothing about, and which knew nothing about them. Upon leaving La Neuville the distribution of men was as follows: For Goree or Senegambie, Fr. de Regnier, Superior, with Frs. Audebert, Maurice and Laval. For Garraway, Fr. Bessieux, superior, with Frs. Roussel and Bouchet. Those destined

for Goree were to wait there for Bishop Barron and the others were to continue to Cape Palmas. In a letter from the Venerable Libermann to M. Bessieux at Bordeaux just before sailing there appears conflicting statements: "You must not then leave Goree until Bishop Barron has arrived." A few paragraphs further on, "The Bishop is of the opinion that you should all stay at Palmas to accustom yourself to the climate. Then Fr. Kelly and Fr. Bouchet will be left there for some time. I would prefer that you all stay there."

This paragraph was evidently misunderstood. The meaning that Fr. Libermann wished to convey is this: After Bishop Barron arrives in Goree, the four of you who have been waiting for him there will accompany him to Palmas and there you will acclimate yourselves, and instead of separating after this short period I would prefer that you all stay together. Fr. Bessieux understood that they were to go immediately to Cape Palmas. Stopping at Goree only while the boat was in port (15 days) they arrived at Cape Palmas on the 29th of November. While in Goree Fr. Bouchet was down with the fever. They notified Fr. Kelly immediately.

Full of zeal they immediately set to work at acquiring a knowledge of the native language GREBO. But after the fourth lesson they found that the efforts they were making were too fatiguing, the symptoms of the insidious approach of the fever. One after another they went down. Excerpts from Fr. Audebert's diary will suffice to give us an idea of the implacable attack Africa made against the invading Europeans, cutting off the hand that came to feed it. The 14th of December the first member of the group was taken sick, Brother John. The following day Brother Andre fell a victim with Brother John improving a bit. Two days later the third Brother with Fr. Maurice made it four to eleven. The next day because of the general fatigue, the observation of the common rule was dispensed with, all the exercises of the rule to be done in private for those who were able. On the 20th of December Fr. Bessieux was attacked and Brother Gregory was so ill that the last sacraments were administered to him by Fr. Roussel. At that time Fr. Roussel with Fr. Kelly was the only one in good health. The next day Fr. de Regnier was put to bed with a combination of the fever and stomach trouble. On the 22nd Fr. Audebert was too weak to say Mass and the following day he went to bed to stay there until the 18th of January. Of the seven fathers only three were able to say three Masses on Christmas Day. Fr. Maurice said one Mass in the infirmary and three of the confreres were well enough to communicate. The week following Christmas was a very sad one. It seemed as though there was just a certain amount of the fever to be distributed amongst the patients. As one improved the other became more dangerously ill. Fr. de Regnier was failing fast and on the eve of the New Year he was the first to give his life in this new endeavor. Denis Pindar received a sun stroke on the next day and died a few hours later. On the 6th of January Fr. Laval received a visit from the murderous plague. With only two sound persons to care for the sick the situation became acute. Finally on the 16th of January, only a month and a half after their arrival, the last of the newcomers got the most vicious attack. Since he held out the longest he seemed to be hit the hardest. Fr. Roussel became delirious almost immediately. Then occurred the strangest of the strange, the inexplicable. An American boat appeared in the harbor and the next day Fr. Kelly left. No explanation can be given. A letter written on the 12th of January, only eight days before his departure, gives the following description by Fr. Bessieux of Fr. Kelly: "He was our consoling angel, at the same time he was occupied with our temporal welfare for which we could do nothing and caring for our souls, which perhaps were more in need of attention." Perhaps we can attribute his departure to the extreme discouragement he experienced in seeing sickness take its toll of all those who were to be his co-workers. And finding himself alone, he said, "What's the use?" Remember, he had been in that country alone with Denis Pindar since February, 1842, a whole year with one companion, and now that re-enforcements had come they were to be of no great help. With Pindar gone and now Fr. Kelly's departure the members of the Congregation were left by themselves in the Dark Continent, with none to lend a helping hand. They were all new to the customs and the people.

Fr. Roussel's sickness was fatal. He was anointed while delirious and on the next day he experienced a few lucid moments during which he asked for and received the Holy Viaticum. On the 23rd of January he was dead, the second valiant soul sped heavenward, a victim for Guinea. Five priests and three brothers remained and all weakened considerably by the fever. During the ensuing month and a half the fever continued sometimes seriously, sometimes lightly, but it claimed no more victims for the time being.

Bishop Barron, as we have seen, left London on the 22nd of November with two more helpers. He arrived at Goree on the 7th of January, 1844. Naturally enough he was surprised to find none of his missionaries there to receive him, due to the misunderstanding as we have explained it. However, he was soon assured that they had arrived and had proceeded to Palmas. From Goree Bishop Barron sent back an account to Fr. Libermann. His plans at that moment were as follows: three priests and a brother at Assinia; two priests and a brother at Palmas and the two others and the third French brother with himself at Goree. He didn't know that at that moment Fr. de Regnier was already an interceding missionary. As a postscript to this letter he adds, "I also find that we can establish a mission at Gabon with security. We have made a great blunder in not procuring a letter of recommendation which will admit me in all the French establishments. Ask for one and send it to M. Moussa at Goree." Almost immediately he feels that he will run into difficulty with the French officials. And almost immediately his fears become realities. The Governor of St. Louis received word of the treaty that had been signed between the French Government and the Congregation, but not a word about the Bishop. The Governor is all prepared to make a visit of the French colonies but on the biggest warship maintained by the French Government on the African Coast, there was no room for the Bishop. "It seems to me that a Bishop, especially one from Great Britain, is not pleasant company for them."

However, another boat was soon to arrive which did take the Bishop to Palmas. Because of the treaty none

of the French missionaries can be stationed at Palmas. Since there are only three French establishments on the coast the missionaries will be divisioned off into three groups: for Assinia, Grand Bassam and Gabon. Thus Bishop Barron will be alone at Palmas.

After a month in Goree, he continues his voyage south, touching Sierra Leone, which also forms part of his vicariate. There he found 60 or 70 Catholics. He ministered to their needs, baptizing 8 or 10 children, administering one First Communion and one Extreme Unction. He would like to establish his headquarters there, rather than at Palmas, but he must take care of the French establishments and he cannot abandon Palmas for he has already spent 40 to 50 thousand francs in the two years and a half.

On March 1st a warship appears in the harbor of Palmas. The confreres on land see it with great joy but they are not sure. "If that is only the Bishop." Bets are made. With impatience they waited for the arrival at the dock. Sure enough it was Bishop Barron with two Irishmen.

But Bishop Barron is on land only long enough to tell them that they are sailing immediately. Fr. Bessieux and Brother John are left at Palmas to care for the mission property, and all the rest with their provisions board the "Eglantine." For distribution the Bishop has at his disposal Frs. Audebert, Bouchet, Maurice and Laval. With so few men he can man only two missions. So again the Bishop sends the new arrangement to La Neuville. "For the moment we will concentrate on the Missions of Assinia and Gabon. Fr. Maurice is very weak. Fr. Laval has a slight fever and Fr. Audebert is not in good health. These three and the two brothers Gregory and Andre are going to Gabon. When Fr. Bessieux and Brother John come to Assinia in 3 or 4 months time, I will have two priests and two brothers along with John Egan. We can take care of the Catholics of Grand Bassam if they have need of our ministry. Fr. Bessieux is not strong. Fr. Bouchet among the Fathers and Brother John among the Brothers alone are in good health." In these few words we have an account of the ill-fated expedition on March 19, 1844.

Consequently we can readily understand the events that followed. Since their arrival on African soil, Goree, Palmas, Assinia, Sierra Leone and Grand Bassam all benefited in some way by their presence. With the handicaps of language and climate, changes of plans, due to misunderstanding or to force of circumstances, it would have been miraculous if all had survived. With all of them in ill health very little could be accomplished. So rather than continue along day by day, we will jump ahead and look back in retrospect upon the ill fortune of the confreres who made Africa safe for posterity. Again we will call upon the discouraged Bishop to give his account. On August 7, 1844, he had penetrated as far as Gabon. From that place he sends the following report to La Neuville. "Besides the two priests who died at Palmas, Fr. de Regnier and Fr. Roussel, and the Irish catechist, Denis Pindar, Fr. Audebert, an excellent priest, died of the fever on or about the 7th of July at Grand Bassam. Fr. Bouchet who was to accompany me to Joal (Goree) with Fr. Audebert, died on the 28th of May aboard the 'Eglantine.' James Keily, ready to be ordained to the priesthood, died on the 11th of June. Fr. Maurice and Brothers John Egan and Andre were sent back to France because of the fever. Fr. Laval was also ordered back but was too weak to be put on board. Brother Gregory has received the last Sacraments. When they can be moved they will be sent back to Europe. Fr. Laval is at Assinia and Brother Gregory at Bassam. Fr. Bessieux and Brother John are at Palmas, but the Governor of Senegal has made arrangements whereby they shall be sent to French establishments. But when I get to Goree I am going to speak to the Governor and have them sent back to France, for Fr. Bessieux was always weak, getting one attack after another. In my opinion the easiest way and the surest way to evangelize the West Coast of Africa would be to find young men in St. Louis and Goree, educate them in Europe and then send them back to their native land." He did not have the intention of having them all study for the priesthood but only the more capable ones. So back in 1844 Bishop Barron with his short but sad experience realized the efficacy of a native clergy.

To write the last paragraph of this letter must have caused him the utmost pain. "I have written to the Propaganda asking them to allow me to return to America as a missionary. I felt bound to tell you this, but I ask you not to make it public for the present."

IV. THE RETURN TRIP

With less than he had when he first arrived in Africa there wasn't much left to do. At every attempt he walked into greater difficulty. Resignation seemed to be about the only way out. But before leaving the White Man's Grave, although outwardly defeated, he had amassed a great wealth of valuable information, which no doubt is responsible for later successes in those same regions which were so inhospitable to him. Some of the points of advice are as follows: Gabon seems to hold forth great promise. The Missionaries should not live with whites, but in the villages amongst the natives. The habits worn by the missionaries are too warm, although in the rainy season it will be more comfortable with something warm. The mass vestments are also too heavy. Fruit preserves are a necessity, but no salted foods. Missionaries should be changed from one place to another for their health. This, however, is harmful to the mission, for there is a different language every thirty or forty miles. Missionaries should be about thirty or thirty-five years old. And he again insists on the need of native vocations. In a short time all was in readiness for the retreat. From Gabon he went back to Goree, where he arranged for the sale of the house and other immovable property. Later on he gave Fr. Libermann 20,000 fr. from the proceeds of these transactions. Finally he bid adieu to Africa from the port of Goree, and if we can judge from his letters, it must have been with a heavy heart. Despite his good will and all his physical efforts he had to admit defeat. He was going back to Rome to resign. But even in Rome he offered a bit of advice culled from his bitter experiences. A religious congregation, he thought, could best effect the conversion of Africa. Accordingly the mission of Guinea was confided to the Congregation of the Holy Heart of Mary. But Bishop Barron did not lose his affection for that unfortunate country. Time and time again during

his five months stay in Rome he wrote to Fr. Libermann offering his assistance in any way possible. All the finances due to him as Vicar Apostolic he turned over to the Venerable Libermann. He knew that by his own personal physical efforts he could do no more, but he did not want Guinea to be abandoned. And neither did Fr. Libermann. The transfer of the Mission was effected by Fr. Schwindenhammer, acting in the name of Fr. Libermann. Just before Bishop Barron arrived at Marseille, Fr. Libermann addressed a letter to Fr. Schwindenhammer in Rome proposing his plans for the mission of Guinea. He writes, "The thought came to me that it might be a good idea if His Eminence, the Cardinal Prefect of the Propaganda, would confide the mission of the two Guineas to **some one.** If Bishop Barron is still living (he was reported as being very ill before leaving Africa) he will probably not want to stay there. If he continues as Vicar Apostolic it would be better not to mention this to him, but if he resigns then I think it would be good to speak to him about it." A few weeks later word was received that Bishop Barron had arrived in Europe with Fr. Maurice and that he would soon be in Rome. Again the Venerable Liberman writes, "See if you can arrange that someone be appointed to succeed Mgr. Barron, if he abdicates."

So well did Fr. Schwindenhammer follow the instructions of Fr. Libermann that Mgr. Barron, shortly after his arrival in Rome, was able to announce that he had had several visits from Fr. Schwindenhammer and that he had made practically all the arrangements with the Congregation of the Propaganda. The transfer was accomplished. In a few succinct words Fr. Libermann tells us about it, in answering a questionnaire sent by the Council of the Propagation of the Faith in Lyons. The first question was: Is it true that the Mission of Guinea has really suffered the great losses such as described in the newspapers, and the second: Was it true that Bishop Barron had left his vicariate and that the mission was abandoned? We can pass over the answer to the first, but listen to the second: "Is it true that Bishop Barron after so many misfortunes returned to Rome at the end of December and tendered his resignation which was accepted. But the Mission is not abandoned. The Holy See has turned it over to us and we have the power of naming a Prefect Apostolic over all the districts that formerly fell under the jurisdiction of Bishop Barron." Thus it was that a little more than two months after the transfer, Fr. Libermann was able to write to the Minister of the Marine, "I beg your permission to send three missionaries and a brother to Goree." This was done in view of the treaty, which was still in force. And so on the ruins of a costly pioneer expedition this new company began to build, others succeeded them until today there stands, a tribute to those first generous souls, the prosperous and flourishing Mission of Dakar, which boasts of having as its first Vicar Apostolic, Bishop Barron.

Before concluding we must insert a few words about the mutual relations of these two men and their individual zeal and love for souls. Bishop Barron had an Apostolic heart capable and desirous of converting the whole of Africa, but he had only thirteen men, three of whom were dead before he had a chance to place them. Every port he touched was white and ready for the harvest. At every port he touched he wanted to establish a mission. In fact at one time or another he had plans whereby each important coast town in his jurisdiction would have a mission. It was because of this generosity that we find the only ripple (and it was very slight) of disagreement between himself and Fr. Libermann. Because of the treaty with the French Government, he was prevented from establishing missions, except where the French instituted a trading center. This prohibition was not direct, for he was not concerned directly with the treaty. But since the treaty. But since the treaty influenced the missionaries and all of them, under him, his hands were tied by the treaty. Yes, he had given his consent to the treaty but not in writing, for as he says, he dared not oppose it. Even here we see his profound respect for the judgment of Fr. Libermann. He saw that this treaty was in a small way a financial aid to the nascent society. Furthermore he could not realize at that time what the response of the French Government would be. Consequently, when in Africa, surrounded by so many misfortunes and ignored by French officials, he could not refrain from giving utterance to what appears to be an about-face. "The French trading centers are very unhealthy," he writes "and I told you so, at least in substance, when I heard that you had come to this agreement with the French government." (Letter from Gabon, August 7, 1844). In a postscript to one of his letters he wrote, in ITALIAN, "The conduct of a French commandant toward my missionaries and myself was outrageous." Apart from this occasion we find no other circumstances in which he was not in complete agreement with Fr. Libermann.

The other half of this combination surely measured up to the first half. His zeal likewise included every Negro wherever he might be found. He went out to look for them. And when the occasion arose he gave what he had, not because he knew his men were going to Africa, but because they were going to bring the good tidings to the Blacks. With but about twelve members he sends five of them to an unknown mission. He was willing to risk the life of his newly founded society for the salvation of the Blacks. Supernaturally we call it fortitude, naturally, it is courage. Difficulties and reverses were all part of the struggle. He who lasted until the end would be the winner. But his desire for the conversion of Africa did not harden him to the extent that he sent his men, no matter where, provided they get in touch with the Blacks. In reporting the disasters of Guinea to the Propaganda, he says: "The death of my dear confreres has so affected me, that never before in my life have I experienced as great a sorrow." And we know that before this period of his life he had undergone and overcome some of the most despairing handicaps. "They all gave such great promise by their zeal and their constancy and their capacity. However, I can say in all truth that this extreme pain almost faded when I thought of the millions of souls that might be lost for all eternity."

Salvatore J. Federici, C.S.Sp

Conference given on the anniversary of the death of Venerable Francis Libermann (February 2, 1939), Fribourg, Switzerland.



St. Monica's Rectory, New Orleans, La.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



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THOUGHT FOR THE MONTH

PRAYER FOR VOCATIONS

Dear Lord, the fields are white with the harvest and the laborers are very few. We beseech Thee to inspire young men with Zeal to labor for Thee, and Courage to deny themselves for Thee, and a Love that will lead them to leave home and father and mother for Thy name's sake.

Sacred Heart of Jesus, send laborers to gather the Harvest.

—Irish Messenger.

OUR DEAD

DURING THE MONTH OF AUGUST WE PRAY FOR:

Brother Methodius Lobos, who died on August 5, 1915, aged 37 years.

Brother Aloysius Kapp, who died on August 5, 1920, aged 35 years.

Father August Rumbach, who died on August 9, 1924, aged 72 years.

Father John Simon, who died on August 12, 1920, aged 35 years.

Father Dominic Salles, who died on August 13, 1884, aged 45 years.

Very Rev. Christopher J. Plunkett, who died on August 17, 1939, aged 72 years.

Father Andrew Feger, who died on August 18, 1923, aged 61 years.

Father John Kelly, who died on August 24, 1912, aged 37 years.

Brother Liberato Rena, who died on August 25, 1912, aged 24 years.

Father James MacEneany, who died on August 30, 1888, aged 31 years.

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Father Eugene Schmidt, who died September 5, 1895, aged 41 years.

Father Charles Laengst, who died September 5, 1899, aged 44 years.

Father Cornelius O'Rourke, who died September 15, 1932, aged 71 years.

Brother Geran Rauscher, who died September 18, 1907, aged 46 years.

Father Paul Sztuka, who died September 21, 1930, aged 42 years.

Brother Clemens Becker, who died September 26, 1882, aged 56 years.

Father Patrick Dooley, who died September 29, 1918, aged 39 years.

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OFFICIAL

By decision of the provincial Council dated April 19, 1942, Mr. Robert W. McGrath was admitted to vows for one year. (Const. 19, par. 161).

George J. Collins, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

* * *

By decision of the provincial Council dated June 24, 1942, fourteen novice-clerics and one lay-novice were admitted to profession. (Const. 10, par. 73b):

Messrs.

Henry Francis Kelly	Francis Anthony Greff
Raymond Joseph Schenkel	Philip Charles Niehaus
Edward Ignatius Sweeney	Donald Howard Bittner
Joseph Vincent Otto	Albert Michael Bullion
Stanley Ivo Otto	Michael Charles Carr
Robert Thomas Roach	James Lawrence Phalen
Martin Francis Connolly	James Patrick Kelly

Brother Mary James (Edward Thomas Smelter)

* * *

By decision of the provincial Council dated June 24, 1942, Messrs.

Raymond Shanahan	Edward Bernacki
William Hurney	Francis Garstkiewicz
James Pergl	Joseph McGinley
Joseph Varga	Robert McCraley
Roy Burkhart	Francis Meenan
Arthur Woehrel	Robert Puhl

were admitted to perpetual vows. (Const. 10, par. 73b).

George J. Collins, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

* * *

By decision of the provincial Council dated July 8, 1942, Brother Edward (Hubert Walsh) was dispensed from his first vows. (Const. 20, par. 163).

George J. Collins, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

* * *

Father John P. Stanton, Chaplain: The Shrine of the True Cross Mission Center, Torresdale, Pa. (August 1, 1942).

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Father Eugene L. A. Fisher, Chaplain, 1st Lieutenant, U. S. Army, Fort Jay, Governor's Island, New York. (July 17, 1942).

* * *

Father Joseph A. McGoldrick, Chaplain: U. S. Army, 1st lieutenant, Langley Field, Va. (August 7, 1942).

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To insure prompt delivery of mail to the provincial residence please write **Brightwood Station,** as part of the address.

* * *

Prayers are requested for Mr. Charles Anthony Fisher, brother of Father E. L. A. Fisher, C.S.Sp., who was lost at sea when his tanker, "Swift Sure," was torpedoed somewhere in the Atlantic, and for the father of Fr. William J. Mullen, C.S.Sp., who died early in June. R.I.P.

MILITARY ORDINARIATE

United States of America
33 East 51st Street
New York, N. Y.
Telephone Plaza 3-7353

Most Reverend Francis J. Spellman, D.D.,
Military Vicar.
Most Reverend John F. O'Hara, C.S.C., D.D.,
Military Delegate.
Reverend Robert E. McCormick, J.C.D.,
Chancellor.
Reverend Joseph J. Tennant, D.D.,
Assistant Chancellor.

June 13, 1942.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

The age limit for chaplains was raised today by the Adjutant General of the Army. Applications will now be received from candidates who have not yet reached their fiftieth birthday. In the Navy the age limit is still forty-five. We have on file a number of applications from priests between the ages of forty-five and fifty. Before sending application papers to these candidates, we believe it would be well to have a new endorsement from their superiors, if the previous endorsement is more than two months old.

The raising of the age limit is a practical indication of the urgency of the need for more chaplains. With more than a thousand in service, we still have nearly 100 requisitions unfilled—and 65 a month are needed for draft soldiers. The Navy needs also continue heavy.

Archbishop Spellman joins me in renewed thanks for your kindness and in cordial personal regards.

Devotedly yours in Dno.,
JOHN F. O'HARA, C.S.C.

MILITARY ORDINARIATE
33 East 51st Street
New York, N. Y.

June 25, 1942.

Very Reverend dear Father:

"We have need of our priests at home, no one will deny that; but, if we lost this war, our parish churches and our priests might not have much liberty to function. And, so, our home folks ought to be willing to put up with less service from their priests, in order that the great number of our young men, who have gone out to fight for us, may not be neglected. In a nation that has a total of more than 35,000 clergy, 5,000 given to the Army and Navy ought not to be missed. And, we are not giving 5,000."

These words, written by a Bishop to an applicant for a chaplaincy, express a deep truth. To this statement we add that the greatest missionary responsibility ever faced by the Catholic Church in the United States is presented by the Catholics in the Armed Forces today.

There are now more than a million Catholic men, **heads of a million future Catholic Families,** serving in the Army and Navy, the Marines and Coast Guard.

(Continued on page 330)

OFFICIAL -- Circular Letter Number 8

Paris,
February 11, 1942.
Received May 2, 1942.

My dear Confreres:

On the second day of February of this year we recalled the 90th anniversary of the death of our Venerable Father. I am sure that in every Province this day has been an occasion for holy rejoicings, and that it has at the same time renewed the devotion of all towards the Mother House where the Venerable Father surrendered his soul to God.

May God be praised and the Holy Heart of Mary be gratefully remembered for the progress and growth of the work of our Venerable Father! Like all divine enterprises it began in trials and in lowliness, but it grew in spite of obstacles and has now, for one century, procured the salvation of souls and the glory of God.

This year, on the second of February, Father Cabon gave us an elaborate historical account of the city of Amiens, where the Venerable Father began his work.

Mr. Libermann had been ordained a deacon, and he came from Strasbourg to Amiens to be ordained a priest. We recall how the Vicar General, Fr. de Brandt, managed to find a property for him that would serve as a Novitiate. It was thus that La Neuville, situated near Amiens, became the cradle of the Congregation of the Holy Heart of Mary.

We are now able to appreciate how providential these appointments were. A Congregation destined to provide missionaries for the French Colonies should normally have had its headquarters in Paris. But in 1841 and the following years this city offered no sufficient security for a work in behalf of the Negro. An attempt was even made to take away the direction of the Colonial Seminary from the Congregation of the Holy Ghost, and the Archbishop of Paris himself had the intention of founding a Congregation for the evangelization of the French Colonies. The Government desired to give him the general direction of such an enterprise, but Rome, having been consulted, refused to give its consent. It is certain that the Archbishop would not have been favorable to Father Libermann whom he accused of drawing seminarians away from St. Sulpice. It was only after the death of Father Fourdinier, the retirement of Father Leguay and the heroic death of Archbishop Affre on the barricades, that Father Libermann was able to establish himself at rue Lhomond.

At Amiens Father Libermann found the well-disposed Bishop Miolland and a most devoted Vicar General, Father de Brandt, who had cooperated with our Father in the undertaking at Issy. The diocesan clergy was still animated with the supernatural fervor which Msgr. de la Motte had inspired. The Fathers of the Faith, later to regain the title of Jesuits, were at the head of all holy enterprises. They had founded the College of St. Acheul which became a famous institute of learning. The Madames of the Sacred Heart of St. Sophie Barat were already established at Amiens, and they were later, in 1847, to succeed the Venerable Father at La Neuville. There were also the Congregation of the Sisters of Notre Dame, of Blessed Julie Billuart, the Sisters of the Holy Family of Amiens, in whose chapel Father Libermann said Mass while waiting for the construction of the Chapel at La Neuville. There were also the Faithful Companions of Jesus, the Sisters of Louvencourt, so devoted to our Venerable Father. They fixed up and furnished the house of La Neuville, adorned the Chapel, placing in it the statue of the Virgin which presently occupies the Brothers' Chapel at Chevilly. There were there, also, the Visitation Nuns, the Carmelites, the Ursulines, the Poor Clares and, four miles from the city, the Trappists of Notre Dame du Gard who had to go to Sept-Fonds in 1846 and leave the place to the Novitiate which was being moved from La Neuville. Thus it was in the midst of an active and fervent group that Mr. Libermann came, together with Mr. Le Vavasseur and Mr. Collin, to begin the Novitiate in 1841.

And yet we find in his letter of that period frequent references to the numerous attacks of which he was the victim.

We already know what evil reports were made against him to Bishop Miolland on the very eve of his ordination, and their gallant refutation on that same day by Father Mollevault.

On October 6, 1841, Father Libermann wrote to Father Tisserant: "Do not grieve because of the ill will which I have to suffer. I already knew something of what you tell me in relation to the Bishop of Amiens. No doubt suspicion and fear may thus have arisen in his mind. But let us leave everything in the hands of our good Mother and rejoice with all our heart in being calumniated and treated as wicked. "We expect a great deal of opposition," he writes to Mr. Clair, "and contradictions are already beginning . . . I am much misunderstood . . . All similar works being in shame and difficulties . . . I am therefore unable to tell you how safe and secure this work is . . . You must be content with trusting in God, as I have been doing . . . "

When Father Libermann pays a visit to the Superior of the Senior Seminary, to obtain the permission for Mr. Collin to follow courses in Theology, the Venerable Superior, interrupted in the holy recitation of his Breviary, receives them with an iceberg warmth, fails to offer them a chair, promptly grants the permission and dives back into his office while his visitors clear the room. Mr. Collin "left with a heavy heart," but Father Libermann, not in the least disturbed, consoled him with the words: "Come, my dear fellow, the greatest saints, when unexpectedly aroused, may give in to natural reactions. I am sure that the good Superior is already regretting what he has done."

And at their visit on New Year's day the same Superior in fact received them "with great affability" and "one could see that he was trying to make up for his lack of courtesy."

"The Jesuits were not pleased when they saw our Fathers installing themselves at La Neuville. They had learned that it was to be a Congregation of missionaries, and there was the danger that our Fathers gobbling up all the ministry. Father Sellier, who was then the most eminent Jesuit at St. Acheul, went even to the Bishop to prompt him to exercise the virtue of prudence on men who might prove themselves to be scheming intruders. However, when it had become evident that the missionaries remained quite peacefully in their humble retreat, Fr. Sellier went a second time to see the Bishop and now he sang the praises of the Fathers, depicting them as saints, to whose prayers was due all the good accomplished in the Diocese."

As regards recruiting Novices, Father Libermann writes, on the 20th of November, "Our great difficulty at present is the fact that the Bishops do not always grant us the candidates who desire to join us, because of their own pressing needs . . . In all this let God's holy will be done . . . He will send us whom He chooses."

In the interior of the community there occurred the well-known "temptation" of Fr. Le Vavasseur. Led by a spirit of humility Father Libermann had chosen this Father to assist him in definitely establishing the text of the Provisional Rule which he had composed in Rome. But the assistance proved nothing but a constant incumbrance . . . and our Venerable Father finally decided to do the work himself. We know that the "temptation" was dispelled in the Sanctuary of Our Lady of Victories.

These are a few of the difficulties met by Our Venerable Father at La Neuville.

He is not afraid, he is not discouraged. He even rejoices: "We are calumniated, persecuted, a good sign and a reason for rejoicing, according to Our Lord's advice: 'Cum exprobaverint vos propter nomen meum, gaudete et exultate.' . . . I have no other foundation for my hope of success than my trust in Our Lord and His Holy Mother."

After a while his holiness of life becomes known and is acknowledged. In December he writes: "You see that we advance slowly, but we are not without hope."

At Mauritius, Father Laval has been at work since the 14th of September. In October, Msgr. Rosati, Apostolic Delegate for Haiti, gets in touch with Father Libermann and arranges with him the sending of Missionaries to San Domingo.

In December, Mr. Tisserant is miraculously cured at Our Lady of Victories and this is a new encouragement for the children of the Holy Heart of Mary.

In January, Father Libermann is thinking of establishing his Congregation in England and in Ireland. Since the English government refuses to accept French missionaries for Mauritius, he will establish houses in England so as to enable him to "send English missionaries to English colonies and French missionaries to French Colonies."

Finally, the 16th of February, Fr. Le Vavasseur embarks for Bourbon. After the trials the consolation and the bright hopes for the future come!

During this entire period the Venerable Father offers us a perfect model of conduct. In the midst of all these difficulties he preserves peace and calm, feeling sure that he is doing God's will and that God's designs will be fulfilled. He does not labor for himself, and in relation to this how edifying are his words: "The only obstacle at the moment is my own self. For a long time all kinds of reports have been given to the Bishop against me . . . If this obstacle proves insurmountable, you may tell the Bishop that the work can proceed without me. For if I am of no use, or even harmful to the work, I do not wish to hold on to it. It must succeed for God's glory, it makes no difference whether it be done through me or through others."

And he proposes Father de Brandt to take over the direction of the work. But while waiting for the storm to pass he continues his labors. Fr. Laval he has sent to Mauritius, has negotiated the departure of missionaries for San Domingo, and he foresees the spread of the work to England. How truly wonderful are true "men of God!"

We also are not without trials. Let us imitate the peace and calm of our Venerable Father, continuing our Apostolic Labors, in accordance with God's will, ready to sacrifice ourselves for His glory and the salvation of souls.

Let us remain united, assisting one another through our fervent prayers.

And I personally want to assure you, my dear confreres, that your Superior General suffers more than any other because of the present separation from the members of the Congregation, and that he is praying for you. To all he sends with the expression of his loving devotedness, his fatherly blessing.

✠ L. Le HUNSEC,
Sup. Gen., C.S.Sp.

NECROLOGY—1940

January 2	Fr. John Dempsey	Ireland	34 yrs.
January 25	Fr. Emile Confrad	France	58 yrs.
January 27	Very Rev. George Vandenbulke (Provincial)	Belgium	49 yrs.
January 27	Mr. Wendelinus Loehr, Schol.	France	50 yrs.
February 11	Mr. Joseph Iehl	Guadeloupe	69 yrs.
February 15	Fr. Joseph Woelffel	France	66 yrs.
February 19	Fr. Michael Martin (Nov. Priest)	United States	58 yrs.
March 20	Fr. Bento dos Santos	Portugal	86 yrs.
April 3	Fr. Victor Hurth	Bagamoyo	52 yrs
April 8	Fr. Robert Lang	Sierra Leone	31 yrs.
May 11	Mr. James de Ruiter (Schol.)	Holland	29 yrs.
May 13	Mr. Raymond Jamin (Schol.)	France	28 yrs.
May 15	Fr. John Baptist Forget	Katanga	58 yrs.
May 15	Br. Constantine Van Gastel	Holland	52 yrs.
May 18	Mr. Francis Failler (Schol.)	France	26 yrs
May 21	Fr. Leon Louillet	Katanga	46 yrs.
May 27	Br. Emery Kurtz	Zanzibar	78 yrs.
? ? ?	Fr. Victor Schillinger	France	31 yrs
June 3	Fr. Prosper Lesnard	Coubango	62 yrs
June 4	Br. Urban Van Egmond	Holland	51 yrs
June 10	Fr. Francis Gres	United States	87 yrs.
June 11	Fr. Joseph Cappe	Teffe	66 yrs.
June 17	Fr. Louis Gourio (Schol. Priest)	France	27 yrs
June 18	Mr. Hubert Hemmerle (Schol.)	France	29 yrs
June 19	Fr. Joseph Coignard	Gabon	62 yrs
June 20	Fr. Victor Dubois	Lounda	30 yrs
June 20	Fr. Leon Gresser	France	29 yrs.
June 23	Fr. John Baptist Barreau	Gabon	63 yrs
June 30	Br. Acaire Meyer	Diego-Suarez	71 yrs.
? ? ?	Mr. Emile Feliers (Schol.)	France	28 yrs.
? ? ?	Br. Basil Haudidler	France	40 yrs.
July 5	Mr. Desmond Conway (Schol.)	Ireland	21 yrs
July 14	Fr. Aloysius Goetz	Haiti	74 yrs.
July 22	Br. Edese Togno	France	68 yrs
August 17	Br. Herve Gaonach	Brazzaville	37 yrs
? ? ?	Br. Pacificus Fuss	Germany	34 yrs
October 3	Fr. Paul Fouasse	France	62 yrs
October 14	Fr. Victor Renault	Fr. Guiana	77 yrs
October 15	Br. Anthony Pereira	Portugal	69 yrs
October 28	Br. Austin Tobin	Ireland	61 yrs
November 4	Fr. Samuel Talabardon	Gabon	31 yrs
November 4	Fr. Albert Pichon	Majunga	29 yrs
November 5	Br. Fructuso da Silva	Portugal	77 yrs
November 10	Fr. Leon DuBois	France	72 yrs
? ? ?	Fr Ernest Busch	Germany	30 yrs

NECROLOGY—1941

January 2	Fr. [illegible] Rydlewski	Poland	73 yrs
January 2	Fr. Robert Foreman	England	36 yrs.
January 5	Mgr. Paul Lequien	Fort de France	68 yrs
January 27	Fr. Xavier Groff	Gabon	34 yrs.
January 27	Br. Lin le Madec	Mother House	64 yrs
January 28	Br. Paterne Le Pogam	France	26 yrs
February 1	Mr. Marinus Scholtes (Schol.)	Holland	22 yrs
February 1	Br. Gall Walsh	Ireland	91 yrs.
February 15	Fr. Michael Colgan	Ireland	73 yrs
February 16	Br. Martin Rothan	Gabon	82 yrs
March 10	Fr. Charles Wolff	Guadeloupe	72 yrs
March 24	Fr. Joseph Lacas	Fr. Guiana	66 yrs
April 2	Fr. John Driessen	Guadeloupe	45 yrs
April 5	Fr. John Kearney	Ireland	76 yrs
April 17	Fr. Emile Lutz	Zanzibar	80 yrs.
April 22	Fr. James Le Berre	Dakar	80 yrs.
April 26	Fr. Ernest Herman	France	78 yrs.
April 28	Fr. Joseph Cayzac	Zanzibar	71 yrs.
April 29	Mr Albert Vaesen (Novice)	Belgium	? ?
April 30	Very Rev. Caesar Tomaszewski, Vice-Provincial	Poland	73 yrs.
May 16	Fr. Hippolyte Quillaud	Guadeloupe	64 yrs.
June 9	Fr. Daniel Leen	Ireland	59 yrs.
June 19	Mr William Hickey (Schol.)	Ireland	? ?
June 30	Br. Caetano Castellino	Zanzibar	66 yrs.
July 6	Fr. Yves Lavole	St. Piere-et-Miquelon	80 yrs.
July 22	Mr Anastasius Homberg	Germany	32 yrs.
July 26	Br. Clement-Hofbauer Detzel	Germany	38 yrs.
July 27	Br. Frederick Schlosser	Germany	28 yrs.
July 30	Mr Otto Stuttgen (Schol.)	Germany	26 yrs.
August 1	Fr. Rene Bodo	France	75 yrs.
August 26	Br. Protasius John	Germany	28 yrs.
August 27	Br. Othmar Straessle	France	56 yrs.
August 27	Fr. Joseph Louis Tanguy	France	70 yrs.
September 2	Fr. Maurice Grosse	Gabon	31 yrs.
September 10	Br. Terence Witte	Ziguinchor	37 yrs.
September 21	Fr. Joseph P. Danner	United States	68 yrs.
September 23	Fr. Theophile Schneider	France	73 yrs.
October 11	Mr. Herman Weber	Germany	? ?
October 24	Mr. Henry Linden	Germany	? ?
November 4	Fr. Richard Gillett	Kilimanjaro	50 yrs.
November 4	Br. John Kuipert	Holland	? ?
November 15	Fr. Louis Stercky	France	75 yrs.
November 17	Br. Friard Le Berre	Dakar	67 yrs.
November 19	Br. Jules Daniel	France	49 yrs.
? ? ?	Mr. Francis Bergot (Schol.)	France	22 yrs.
? ? ?	Br. Isaias Pesch	Germany	60 yrs.
? ? ?	Br. Germanus Baptista	Portugal	32 yrs.
December 24	Fr. Joseph Kernevez	Coubango	43 yrs.

GENERAL NEWS SINCE LETTER NUMBER 7

MOTHER HOUSE—Everything here is peaceful and the members of this community are in good health. We have not yet suffered from insufficiency of food, but the winter is cold, and we are glad that it is nearing its end.

Our traditional pilgrimage to Our Lady of Victories took place on the 11th of January, this year, under the presidency of the Most Rev. Superior General. Father Baraban gave the sermon. He recalled the centenary of the Mass which Father Libermann celebrated at the altar of Our Lady immediately after his ordination, and he showed how in that first community Mass the hardships suffered by Fr. Libermann since his conversion received already a temporary crown. It was also the starting point for the admirable extension of the Congregation and the evangelization of the Negro. All the members of the various Provinces were remembered and prayed for before the altar of Our Lady and recommended to her maternal Heart.

RADIO—At Vichy, Father Gay has been able to use the services of "The Voice of France," and to send messages to the Superior General and to our Missions. It is a valuable means of communication, and we should wish to make the service mutual.

DEPARTURES -Fathers Gavaud, Guenee, Le Dortz and Pouget have embarked at Marseille, on January 7th. Fathers Baniel, Duguy, de Milleville left recently. The Government, in order to hasten the departure of missionaries for the Antilles and Guiana, has granted exceptional favors. Our missions are all asking for personnel. We should be more pleased to be able to satisfy them. An attempt is made at present for the benefit of Madagascar and even for the A.E.F. but there are many obstacles in the way.

ORDOS—They have been sent from Marseille.

FRANCE—Our houses continue their life of calm and studiousness. Father Provincial has visited the houses in the free zone. On October 28, at Misserghin, the golden jubilee of Fr. Le Clach was celebrated. The good father had an accident soon afterwards and died on January 17. At Langonnet, Fr. Jules Remy died on January 11. At Chevilly, Fr. Naegel died suddenly on January 20 from a heart ailment.

PORTUGAL—Normal reopening of the school year with 80 new candidates. The Province now has a total of 180 Scholastics, 23 Postulants and 5 Novice Brothers, 56 Philosophers and 40 Theologians. The Novitiate will follow the graduation from the courses in philosophy. Food is becoming more scarce.

UNITED STATES—At the beginning of November, Father Provincial hoped to be able to sail with five young Fathers for Kilimanjaro sometime in December or January. He had presided over the Retreats and made a visit of the South finding everywhere an excellent spirit, zealous work, and the approval of the Bishops.

HOLLAND—The fifth year is giving good results. At Gemert rebuilding has begun.

ENGLAND—Junior Scholasticate has 30 aspirants. In November two newly ordained priests, expect 7 for the coming year.

ROME—Father Soirat has returned to Rome. Everything is normal. Fr. Van Laak, who was professor of so many young priests at the Gregorian University, died.

CANADA—Fr. Etcheverry is Director of the Scholastics and Master of Novice Brothers. Fr. Barnabe is chaplain of the Air Corps. 106 Junior Scholastics and 124 students—of whom 101 are boarders. The local recruiting of candidates grows apace. Health good, and so is the spirit of the members of the community.

ST. PIERRE ET MIQUELON—Visit by Msgr. Poisson to Canada during the vacation. At St. Pierre he has asked help from the Administration for his schools since the cost of living is rising.

HAITI—Material conditions satisfactory.

GUADELOUPE—After the winter parochial life resumed with new vigor. Good number of students at the Junior Seminary. 8 Seminarians continue their studies at Fort of France, awaiting the opportunity to come to France. Health good.

MARTINIQUE—The appointment of Msgr. de La Brunetiere was received with joy by all. Consecrated by Bishop Gourtay on January 21. Fr. Droesch had been gravely ill but is better.

FRENCH GUIANA—The Agricultural institute of Monjoly began in November. Lack of personnel. Health good.

DAKAR—Bishop Grimault is getting better and is thinking of visiting his Stations. Fathers d'Agrain and Le Dortz are military chaplains.

ZIGUINCHOR—Following the visitation and upon the request of Bishop Faye, a Principal Superior has been named for Ziguinchor, namely Fr. Walther, who was already Principal Superior for Dakar. A new station was begun at Kolda. Fr. Berthault is Procurator of the District. At the Preparatory Seminary of Carabana 19 aspirants and 3 Postulant Brothers.

YAOUNDE—Letter of Fr. de Ternay (September) tells us: life is normal. We get locally what was formerly obtained from Europe. Bishop Vogt is well and has recommenced his visits to his Stations. At the Seminary 5 new priests are to be ordained. Novitiate of native Sisters, 20 km. from Yaounde, has 100 Novices and postulants and 70 candidates for next October.

GABON—Letter of Bishop Tardy of September 10. He tells us have no anxiety about his mission. Help from the Government as regards resources. Morale good. Only one was mobilized.

BRAZZAVILLE—All is well. Lack nothing. Work normal. Health good. New Church blessed by Bishop Friteau at Mouyondzi. It was built by Brother Veronus. He is now preparing the construction of the Church of Poto-Poto at Brazzaville. Ouesso and Lekana are being organized. At Linzolo construction of temporary dwelling for the native Sisters.

LOANGO—Letter from Fr. Laurent, Sept. 7. Lack nothing; all is well.

ANGOLA—The new dioceses of Angola are not entrusted to the Congregation. Actually Bishop Pinho is Archbishop of Luanda; Bishop Junqueira is Bishop of Nova Lisboa. But a Benedictine, Bishop Ildefonso Silva, has Silva Porto. Our Fathers continue their work in the Stations, in a diocese which does not belong to us. Father Gross named Principal Superior for Luanda and Fr. Estermann for Nova Lisboa. Frs. Cardona and Sutter remain, awaiting a final organization. At Luanda Bishop Pinho has bought an island, near the city, which is cultivated by native Brothers and which gives to the Seminary many useful products.

KROONSTAD—Bishop Klerlein sent a letter dated September 12. 15 of his Fathers are interned. 3 Fathers and the Brothers have been liberated. Father McNamara of Zanzibar has come to the rescue.

KILIMANJARO—Bishop Byrne writes on September 13. "With all my heart and mind I unite myself to the Superior General and to the entire Congregation. I thank God for His favors bestowed on Fr. Laval, on our Congregation and on Mauritius during the last 100 years. American and French missionaries are free to come and go, provided they obtain a permit. The Protestant missionaries have been interned while the Catholic missionaries have remained at their post. Seminary not yet finished—already occupied. Chapel in the course of construction, also the houses for the Fathers. 17 Seminarians of whom 3 will be priests in the beginning of 1942. 6 native Sisters made their profession on August 15th. School for Catechism is full. Fr. Gillett who helped the Benedictines of Peramiho died. It is an incalculable loss for the Vicariate.

BAGAMOYO—Frs. Witte, Van de Kimmenade, Peeters with Brother Gerardus occupy the Prefecture Apostolic of the Fathers de la Consolata of Meru.

MAURITIUS—Fr. Streicher had a long wait for the Circulars. The third one arrived while Archbishop Leen was ordering great festivities on the occasion of the Centenary. "We have prayed much on the tomb of Fr. Laval, for our dearly beloved Superior General and the entire Congregation." The Archbishop and all the Fathers are well. Work normal. An Orphanage, called "Pere Laval," is being organized under the direction of Fr. Hearne.

CUSTOMARY OF A PRINCIPAL SUPERIOR

In the course of 1929 the Most Reverend Superior General and his Council, after deciding to separate the ecclesiastical and the religious powers, proceeded to nominate the new Principal Superiors. The General Council was thus obliged to make up a Customary for Principal Superiors. This task was relatively easy, for the elements for such a work could be obtained in Canon Law (Codex, and Instruction of the S. C. of the Propaganda of December 8, 1929), and in our own Particular Law (Constitutions and General Customary). Besides, this system of separation had already existed in our Colonial Dioceses for 30 years. This Customary, approved by the Superior General, was published on September 18, 1939.

We were, however, well aware of the fact that this first text was liable to contain things insufficiently accurate, or might demand additions. We have therefore asked for suggestions in order to improve or correct the same.

In our Letter No. 5 of September 8, 1941, we already replied to the remarks offered by one of our Vicars Apostolic. We have since received another report. We are truly grateful to one of our Vicars Apostolic who has had the kindness of transmitting to us this study in which numerous observations concerning the General Customary were formulated. This task shows good will and the remarks will furnish us the occasion for clarifying certain expressions in the text of the Customary.

Here now are the answers to the objections contained in a rather long report which contains subtle reasonings and also a number of remarks which have nothing to do with the Customary of a Principal Superior.

1. Surprise is expressed at the decision by the general administration, because the general chapter had agreed to a different solution.

Here is the Decision of the General Chapter: "In Colonial Dioceses in charge of the Congregation the religious Superior is distinct from the Ecclesiastical Superior. In all our Missions, we shall endeavor to introduce, according to the desire of the Sacred Congregation of Religious, the same form of organization as soon as and to the extent that the circumstances will permit. For the present the Chapter unanimously decides the institution of an Assistant, intermediary between the Ecclesiastical Superior, the Confreres and the Mother House."

This is the official text of the Chapter, a text which was read and approved at a subsequent meeting, and which was afterwards approved by Rome (Cf. Bulletin of January-February 1939).

The establishment of an Assistant, having the prerogatives foreseen by the Chapter, has proved impracticable and has therefore not been realized in any locality. More mature reflection showed that such an Assistant, placed between two authorities without having himself any juridical capacity, would be devoid of influence and of value. There remained the application of the preceding text: "In all our Missions we shall

endeavor to introduce, according to the desire of the S. C. of Religious, the same organization (i. e. separation of superiors) as soon as and to the extent that the circumstances will permit." There was ample reasons for fulfilling this prescription, for not only had most of the Superiors over Missions declared themselves ready to accept the separation of the powers, but some had demanded the same categorically, even after the Chapter, and it was even found necessary to introduce that change in one or more of our Missions.

We must add that the Superior General and his Council, foreseeing the difficulties of keeping contact with our Provinces and our Missions—a thing of which we have since had a sad experience—had asked at Rome for faculties to delegate more extensive powers to Superiors of Provinces and Districts. Knowing also that the S. C. of Religious was reluctantly tolerant of Ecclesiastical Superiors who were at the same time Religious Superiors, the Superior General and his Council judged it proper to name Religious Superiors.

2. A doubt is cast on the legal status of a principal Superior. Canon Law seems not to know or recognize such an authority and this Superior is but a "substitute" for the Provincial. Whereas the Vicar Delegate is a "dignitary recognized by Rome."

This error has already been refuted in Letter No. 5, Sept. 8, 1941. But we see fit to make our answer more plain.

Some seem to believe that the function of a Principal Superior is a novelty. And yet it has always existed in the Congregation. Until recently this charge was entrusted to the Ecclesiastical Superior of the Mission, and it was only on account of that title that the Head of a Mission was a member by right of the General Chapter. This function also is one well known and recognized by the Church and the Church approved our Constitutions which speak of that function and confer upon such a Superior the rights and prerogatives of the Provincial. The Church is eager to have same adopted by religious Congregations in which it does not yet exist (Instruction of the S. C. of Propaganda, December 8, 1929). It desires that it be kept separate from the charge of the Ecclesiastical Superior, and in its Law such functionaries are classed among major Superiors (Canon 488, 8). What then is wanting to give such a Superior legal and juridical status?

Must we not conclude that the charge of Principal Superior is as truly canonical as that of Delegated Vicar, since the latter function is solely based on a letter of the S. C. of the Propaganda, Dec. 8, 1919, which gives to Vicars and Prefects Apostolic, "potestatem nominandi Vicarium Delegatum, si eo indigeant."

Because the Superior General allows a Provincial to visit a country whose evangelization is entrusted to missionaries provided by his Province or sends him there as a Visitor, we must not conclude that the Principal Superior is but the "substitute," the "subordinate" of the Provincial. According to our Constitutions the ordinary powers of a Provincial extend only over the religious who are members of a house of his Province and in a certain measure over Fathers who are passing through the same. A Principal Superior is therefore in no way a subject of the Superior of the Province which furnishes religious missionaries, but he is his equal, possessing the same powers and having equally the title of Major Superior.

3. The Customary is not complete. For example, it does not mention that "The Ordinary has always a certain right of surveillance over the religious." (Canon 300).

This is not mentioned because this is a Customary of a Principal Superior, and it was never intended to recall also the rights of the Ordinary. Besides, the Instruction of the Propaganda, quoted by the Customary, does mention that right.—Our Constitutions do the same in Article 13.

4. If the Principal Superior wishes to gather his council, "will those who are members of this council leave their quasi-parishes and has the Head of the Mission no power to object in any way?"

The Customary recommends sufficiently to the Principal Superior to act in understanding with the Head of the Mission. This Customary cannot be expected to recall all the duties of quasi-pastors. However, in its next edition we may recall to the Principal Superior that if he judges it necessary to convoke his council outside the time of the annual Retreat, the Fathers who are under the obligation of residence, should obtain the permission of the Ordinary in the cases foreseen by Canons 465 and 476.

5. The Customary is also incomplete since it says nothing about the material conditions in which the Head of a Mission is placed as a consequence of the division of powers.

The material situation of the Head of the Mission is in no way modified by the separation of powers. It remains what it has always been. There is therefore no reason of mentioning it in the Customary of a Principal Superior.

As regards the Fathers who dwell with the Vicar Apostolic, the Mother House does not see any inconvenience in allowing the Head of the Mission, when he belongs to the Congregation, to be also local Superior, provided that the Father who is to replace him during his absence be designated by the Principal Superior. It is understood that the rights and prerogatives of the Principal Superior must be kept intact as regards the confreres who dwell in the residence of the Head of the Mission.

6. In the present conditions it is the Vicar Apostolic who supports the Principal Superior, pays for his traveling expenses "intra et extra territorium."

The Customary, in its Number 27, stipulates that the Procurator of the District must inscribe to his Credit "the Mass stipends, salaries and stole fees, wherever such are obtained." Now all this belongs to the Congregation and not to the Ordinary. And it is from these monies that will be drawn: the personal Contribution, and the "expenditures for the administration of the Principal Superior (voyages, correspondence, etc)." It is therefore truly with the money of the Congregation that such bills are paid. The surplus of the income of the District will be graciously handed over to the Mission by the Congregation. If the gift is thus less considerable it remains a gift nevertheless. As regards the travel of missionaries to and from their Mission, nothing is changed.

7. The Customary is obscure and is to be criticized in the matter of precedence.

Let us begin with a general remark which clears up matters immediately. The rules of precedence laid down by the Codex apply solely to gatherings of a public nature, such as processions, offices, ceremonies, ecclesiastical assemblies foreseen by the Law (Councils, Synods, meetings of Bishops, etc.). As regards private gatherings, the order of precedence is ruled either by custom or politeness, or as in the case for most religious institutes, by the particular law. For us this order is fixed by our Constitutions and by the General Customary.

Moreover the remarks regarding precedence concern not the Customary of the Principal Superior but Number 44 of the General Customary. Yet it is claimed that this Customary is inexact and one asks: a. What is to be understood by the "Master of the House?" Surely by that term is not meant the owner of the immovable property! The master of the house is he who receives visitors, and if it be the Community who is receiving the master of the house is the head of the community or he who happens to replace him.

b. What is meant by the phrase: "The other Superiors cede their place to the Ordinary of the place?" Are they obliged to do so? Or is it permissible for them to cede their place for the sake of politeness? The General Customary states what is done in our Congregation and that is therefore what is proper. This is seen clearly from the rest of the text in question: "They are not obliged to cede to a Bishop."

c. The text: "The Superior General is not obliged to cede his place to any one," is in opposition to Canon 347. The simple answer is that Codex and Customary of the Congregation are dealing with different standpoints.

d. Is it correct, as is demanded by the General Customary and by the Customary of the Principal Superior (19), to give precedence in our communities to the Principal Superior over the Vicar Delegate who is a member of our Congregation? Yes, it is correct, for this is the rule laid down by our Particular Law which has been established by and for religious missionaries and the observance of this point is in no way incompatible with respect due to the Vicar Delegate.

e. Is it possible to admit that the Ordinary of the place has, during community exercises, simply precedence without the presidency? The General Chapter of 1919 which was held under the presidency of a Bishop, Msgr. Le Roy, and at which assisted a certain number of Bishops and Vicars Apostolic, found it proper to have it so (Cf. Circular Number 21 of Archbishop Le Roy, p. 25).

If anyone thinks it opportune to present this GRAVE QUESTION TO THE CONSIDERATION of the next General Chapter let him do so. In the meantime we have confidence in the good sense of Principal Superiors. They will know how to sacrifice this honor for the sake of the preservation of union and peace.

f. As regards Number 18 of the Customary of the Principal Superior, "We should not give commands to strangers." The article in question does not give orders since it says "it is proper . . ." but it suggests that confreres should not allow themselves to be put in precedence of the Principal Superior without offering a gentle protest.

8. This Customary should not have been made obligatory from the date of its publication.

That is correct. In fact all that is contained in the Customary was taken from the Codex, the Instruction of the Propaganda, our Constitutions and our General Customary, all of which are documents already promulgated and obligatory. Hence, wherever, before the publication of this Customary, a Principal Superior was functioning, he had to observe what is now repeated in the Customary. It follows likewise that we had no right to postpone the obligatoriness of the Customary for six months or a year.

9. Since the separation of powers was accepted in principle, would it not have been preferable to postpone the nomination of new Superiors until all the preparations for their functioning had been made?

That question did receive consideration, but after reflection it was judged that the customary practice would be the best school for the functionary, for example, to settle the question of place of residence, the organization of their particular work, to determine what other work would be incompatible with the same, etc. Besides we had no opportunity for doing otherwise.

10. Would it not have been preferable to establish a Customary through an agreement between the Congregation and each Vicar Apostolic as is demanded by the Instruction of December 8, 1929?

As we have already pointed out, such an agreement would come down to a declaration on the part of the Vicar Apostolic that he accepts the separation of the powers according to the prescription of Common Law and our particular Law, and that he promises to facilitate the task of the Superior in charge. This would be a unilateral declaration and contract which we should never like to propose to any of our Heads of Mission.

The "convention," of which the Instruction of December 8, 1929, speaks, concerns a totally different thing and has nothing to do with a Customary whose regulations are fixed by that Instruction itself.

11. The Mother House should not have taken upon itself alone to make up a Customary which touches the ecclesiastical domain.

Why not? We have merely affirmed what is contained in Common Law and in our Particular Law. For fear of being incomplete and inexact we have asked for observations. You have not been miserly in providing them. We have taken pains to answer you. And in conclusion we may state that both of us have taken this job seriously, and that as a result we have a Customary of the Principal Superior which is entirely presentable.

MILITARY ORDINARIATE

(Continued from page 323)

Failure to do anything less than our utmost for those men will not only render more difficult their achievement of eternal salvation, but will jeopardize the future of the Catholic Church in this country. Our **utmost** will save countless souls, both now and later.

Our present chaplains are rendering heroic service. One chaplain, formerly a diocesan director of the Propagation of the Faith, has called the Army and Navy "The Society for the Return to the Faith."

Despite our best efforts and the wholehearted cooperation of the government, we have on our desk today 73 unfilled requisitions for Catholic chaplains in continental posts and stations. His Excellency, Archbishop Mannix, of Melbourne, who has just accepted the post of Vicar Delegate for our troops in Australia, has been asked to supply 34 priests as auxiliary chaplains for American soldiers. The Australian hierarchy has already furnished 124 Catholic chaplains for the Australian Armed Forces, and cannot do more with present facilities.

At the present rate of induction, we need 63 priests a month for the Army and 15 for the Navy. This is in addition to the 73 unfilled requisitions mentioned above.

The response of the hierarchy and religious superiors to our frequent calls has been magnificent, and we are eternally grateful. We write now to suggest a double quota for the moment to take up the backlog and a steady supply for future months.

Archbishop Spellman joins me in renewed thanks for your past generosity and in cordial greetings.

Devotedly yours in Dno.,

John F. O'Hara, C.S.C.

NEWS

N.C.W.C. NEWS SERVICE

June 23, 1942.

An event of more than ordinary interest for the city of Sanford, N. C., was the presence last week of the Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., of the Catholic University of America, for a series of instructions on the Catholic Faith, as announced in his Easter broadcast.

Interested in the Catholic Faith through Msgr. Sheen's addresses on the Catholic Hour, a high school teacher in Broadway, N. C., Mrs. Viola Hadley, wrote the radio orator for advice and assistance. With the gracious consent of His Excellency, the Most Rev. Eugene J. McGuinness, D.D., Bishop of Raleigh, Msgr. Sheen promised that a priest would be sent in the near future, and that he himself would personally open the Mission.

Msgr. Sheen's mission talks on the Catholic Church were attended by large numbers of both White and Colored from Lee County. Many priests from the diocese of Raleigh assisted at the instructions and several non-Catholic Colored ministers were present. At the close of the exercises Msgr. Sheen announced that a Catholic parish for the Colored of Sanford and vicinity would be erected under the patronage of Our Lady of Lourdes.

The Rev. Joseph B. Hackett, C.S.Sp., of the Holy Ghost Fathers, who was assigned as first pastor of the new Mission, has been in Sanford since Easter gathering the prospective flock and preparing for the opening mission. In due time a modest church will be built through the zeal and generosity of Msgr. Sheen.

FORTUNES OF WAR

Mr. Jean Deckmyn, C.S.Sp., of Dunkerque, France, had taught in the College of St. Pierre (Islands of St. Pierre and Miquelon) before he was recalled to France for military training. In the fall of 1939 his military service ended. For France the inactive months of World War II followed. The authorities then advised him to come to the United States to finish his studies for the priesthood. A year later Dunkerque loomed large in the war news. No word came from home. On June 19, 1942, at the Mission Seminary of the Holy Ghost Fathers at Ferndale, Norwalk, Conn., Jean Deckmyn was ordained to the priesthood with ten other missionary students, all Americans. That morning a cable arrived saying that his entire family had been reunited once again in Marseille. It was from his mother. She did not know it was his ordination day. Father Deckmyn cabled his first blessing.

HALF CATHOLICS

By the Most Rev. Robert E. Lucey
Archbishop of San Antonio

(From address delivered by Archbishop Lucey to Holy Name Men of San Antonio.)

If millions of Christians are now engaged in the frenzy of international suicide it must be because many of them have altogether abandoned their faith and many others accept and practice only a part of it.

I believe that there are two kinds of Christians who have brought down upon society God's just displeasure. One group are those who during the past century have altogether abandoned their faith. Spain and France have had many of these. The other group are those who cling to the sacramental system of the Church and reject Her social philosophy.

Every country has these half Catholics who do not go all out for Christ. They think that the Master's seamless robe can be divided; they take that part of religion which appeals to them; they reject the rest.

There are many Catholics in Europe and the Americas who love the Mass but not Rerum Novarum; they accept the faith and morality of Christ but will not send their children to a Catholic school; they are devoted to the Blessed Virgin but they don't read the Encyclical on chaste wedlock; they accept the infallibility of the Pope but they are not enthusiastic about Quadragesimo Anno; they receive Holy Communion

piously and pay their housemaid a starvation wage; they maintain that outside the Church there is no salvation but they never made a convert in their life; they know that Saint John said: "He that hateth his brother is a murderer," but they don't want Colored people and racial minorities to have justice; they think that they can enjoy the grace of God without the charity of Christ; they meditate on the lovely hills of Heaven but never on the caverns of the damned.

These last have an ersatz Christianity—it is not the product of Him Who is the way, the truth and the life.

—The Catholic Review, Friday, June 26, 1942.

LETTERS

MOSHI, TANGANYIKA
East Africa

April 16, 1942.
Rec'd July 9, 1942.

All are well here at present and all are working hard.

The native seminaries are functioning well but those who persevere to the end are very few. Our next ordination will be in 1944—two priests for Kilimanjaro. We have one in Rome who will be ordained in 1943, I hope. He will not come until the war ends most probably.

The Training School for catechists under Fr. Deer's direction is full to overflowing and did very well in two Government examinations last year. Nine young men got their diplomas as teachers.

The Congregation of Native Sisters is flourishing, too. The novitiate is full. We have 57 professed sisters.

We are trying to start the foundation of a Congregation of Native Brothers, teachers and tradesmen. We shall have to work hard for this. A new foundation is a hard and tedious undertaking.

The senior and major seminary building is still under construction. The brother is working very hard and hopes to finish before the end of this year.

✠ Joseph Byrne, C.S.Sp.

ST. PATRICK'S RECTORY
West Stockbridge, Mass.

May 4, 1942.

Rev. John J. Todorowski, C.S.Sp.,
St. Catherine's Church,
Little Compton, R. I.
Dear Father John:

I sent a check for $55.27 to Rev. George J. Hurley, Diocesan Director of the Society for the Propagation of the Faith, yesterday. Enjoyed your visit and you will always be welcome when you come up this way again. Thanks for your kindness and companionship. May God give you many years to carry on your wonderful works. Kindest regards.

Sincerely,
(signed) F. H. McCullough.

P. S. Are you good?—Well $25.00 to $30.00 better than I thought you would be.

Interment Camp,
Jamaica, B.W.I.
May 30, 1942.
Rec'd June 21, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Very Rev. and dear Father Collins:

I have been informed about the result of your correspondence with the ecclesiastical authorities and have notified all my confreres here accordingly.

We thank you all for your great kindness and I shall recommend you and our Congregation which is entrusted to you, to God that He may reward you.

I would be very grateful could you also convey my thanks to His Excellency the Apostolic Delegate, Archbishop A. G. Cicognani, to the Most Rev. Archbishop of Detroit, His Excellency Edward Mooney, and occasionally to our confrere Bishop Ritter, Upper Jurua, Brazil.

Being united in prayers for peace, I remain,
Yours very sincerely,
(Signed) J. Kirsten, C.S.Sp.

Interment Camp,
Jamaica, W.I.
June 18, 1942.
Rec'd July 1, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Reverend Father:

Thanks very much for your letter dated June 10, 1942. As to the books you were so kind to send I have not yet received any. Maybe that they are still with the Censor or they got unfortunately lost. Will you, Reverend Father, therefore be so kind and let me know when they were dispatched. I shall be much obliged if you will send others by air. It is safer and you do a lot of good to me.

With best wishes, I remain,
Sincerely yours,
Heinrich Lemmens, C.S.Sp.,
No. 551

Interment Camp,
Jamaica, W.I.
June 19, 1942.
Rec'd July 1, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

I thank you for your letter of June 10, 1942. The textbooks on Inf. Calculus and Physics have not reached me, nor have I had news of them being on the way. I would suggest that you make inquiries from your end.

Have you sent them to me at my address here, or have you sent them to the bishop for me?

I am especially sorry the books have not yet arrived as they would be of great help for me and their sending has certainly cost you much trouble.

With kindest regards and renewed thanks, I am,
Very truly yours in caritate Sp., Sti.,

C. Morel, C.S.Sp.,
Internee 564.

In reply address not the signer of this letter, but the Chief of Chaplains, War Department, Wash., D. C. Refer to No. SPCPS 201. Keown, William J. (6-9-42)

WAR DEPARTMENT
Office of the Chief of Chaplains
Washington

June 9, 1942

Chaplain William J. Keown,
156th Infantry,
31st Division,
Camp Bowie, Texas.

Dear Chaplain Keown:

It is a pleasure to be the bearer of good news. The Chief of Service is pleased to inform you that your Commanding Officer, in his indorsement to your March 1942 report, wrote:

"The willing cooperation, excellent service to Regimental and Divisional troops, and general all-around good works of this chaplain are most commendable."

It is hoped that each succeeding month will find you meriting such words of commendation even more.

For the Chief of Chaplains:

(Signed) LEIGHTON E. HARRELL,
Chaplain,
Assistant.

Jun 13 '42 AM
DISPATCHED

O.C. of Chaplains
sos, war dept.

HATO REY, PUERTO RICO

June 10, 1942.

Fr. Milford's new mission is at a place called Buena Vista. It's about 4 Kms. from the house. So far no Patron has been picked for the chapel. So if you know of any one who has any special desire to build a chapel and to name it, here is the chance. The chapel must be of wood according to our lease. Things here are very tight. The building question is out. Cement cannot be gotten at any price. With the question of tires there are few trucks to haul sand and materials. The gasoline situation is serious. We have the right to all the gas that we may need but have been a whole week without any.

SCHOOL OF PHILOSOPHY
The Catholic University of America
Washington, D. C.

June 10, 1942.
Rec'd June 12, 1942.

Dear Father Collins:

Having been in the city only one day this month, it has been impossible for me to get in touch with you.

However, I did want you to know my plans concerning the mission in North Carolina. I am leaving on June 15th and expect to arrive there June 16th to begin work. Father Hackett has written me and Bishop Toolen has written to tell me what a fine zealous priest he is.

I hope to be able to talk with you, at least by phone, before I leave.

With sincere thanks for your kindness and all good wishes, I am,

Fraternally in Christ,
(signed) Fulton J. Sheen.
RT. REV. MSGR. FULTON J. SHEEN.

RESIDENCE OF THE BISHOP
15 North McDowell Street, Raleigh, N. C.

June 22, 1942.

Very Rev. George Collins, C.S.Sp.,
Provincial, Washington, D. C.
Dear Father Collins:

I suppose you received the bonds that I asked Msgr. Lynch to send you. My reason for doing so was the thought that Father Hackett has no place to keep them and then also, you may dispose of them easier in Washington when the cash is needed. As you know Msgr. Sheen gave me some checks and cash amounting to more than $1000 and there is more coming, at least $500 that I know plus the $1000 that Father Scully is giving through me.

Msgr. Sheen asked that the name be changed to Our Lady of Lourdes and I did not have the heart to say no. I hope you don't mind because I had no chance to confer with you about it.

I shall be seeing you on one of my trips to Washington.

With every good wish, I beg to remain,
Sincerely yours in Xto,
✠ Eugene J. McGuinness,
Bishop of Raleigh.

1521 North Hudson,
Oklahoma City,
July 10, 1942.
Rec'd July 13, 1942.

Dear Father George:

Thanks for your letter of July 4th. I know about Father Wersing, who has the zeal. I doubt very much if he can go far in building on account of the priorities situation. I can't help but tell you that Father O'Brien, at Fort Sill, has made a splendid chaplain. He is a blessing down there—as he was here. Father Roach is back; I saw him last night. He seems perfectly satisfied and is doing good work.

Kindest personal regards,
Faithfully yours in Christ,
(Signed) ✠ Francis C. Kelley,
Bishop of Oklahoma City & Tulsa.
Very Rev. Geo. J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W,.
Washington, D. C.

DIOCESE OF LITTLE ROCK

June 29, 1942.

Very Rev. George J. Collins, C.S.Sp., Provincial,
Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Provincial:

It was certainly very kind of you in the midst of your exacting labors to remember the occasion of my Golden Anniversary, and I appreciate your thoughtfulness from the bottom of my heart.

The occasion was observed in a very quiet way and in an unique one, too, by the ordination of eleven young men to the Priesthood.

The good wishes and prayers of my many friends made me very happy indeed, and again I want to thank you for your kind remembrance of me. God bless you.

Yours sincerely in Christ,
(Signed) ✠ John B. Morris,
Bishop of Little Rock.

APOSTOLIC DELEGATION
UNITED STATES OF AMERICA

3339 Massachusetts Ave.,
Washington, D. C.,
July 7, 1942.

No. 150/42
Very Rev. George J. Collins, C.S.Sp.,
Provincial, 1615 Manchester Lane, N. W.,
Washington, D. C.

Very Rev. and dear Father:

I am in receipt of your letter of July 6th with reference to Msgr. Kirsten and his co-laborers. I am sure that you will continue to help them in every way possible.

I am most pleased to hear that Father Kirk is improving in health and that the Duquesne Summer School enrollment is so good. Please convey my good wishes both to Father Kirk and to Father Sullivan when you have occasion to write them.

With sentiments of esteem, and with all good wishes, I remain,

Sincerely yours in Christ,
(Signed) ✠ A. G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

THE SISTERS OF THE HOLY FAMILY OF NAZARETH
Torresdale, Philadelphia
Pennsylvania

July 9, 1942.

The Reverend George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend and dear Father:

We gratefully acknowledge the message of sympathy received on the occasion of the death of Mother Lauretta, General Superior of our Congregation.

Please accept our sincere thanks for your kind remembrance in prayers for the happy repose of her dear soul.

With renewed appreciative sentiments, we remain,
Respectfully yours,
SISTERS OF THE HOLY FAMILY OF NAZARETH,
(Signed) Mother M. Electa,
Provincial Superior.

RESIDENCE OF THE BISHOP
15 N. McDowell St., Raleigh, N. C.

July 10, 1942.
Rec'd July 13, 1942.

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

I appreciate very much your letter of July 4th, and am grateful to you for your goodness in accepting the name so strenuously advocated by Monsignor Sheen.

I am delighted to learn that Father Griffin is recuperating. I think it wise for him to rest a while before his return to Salisbury.

I imagine Father Lauerman wrote the stuff for the N.C.W.C. That's why he got in ahead of you. However, it was good publicity, and I feel as though everything will turn out fine. The reaction of Father Hackett to the situation is very wholesome.

I am herewith enclosing two copies of the agreement.

I expect to be in Washington for a collection next Sunday a week, and hope to have the pleasure of calling on you if you happen to be around.

With every good wish, I beg to remain,
Sincerely yours in Christ,
(Signed) ✠ Eugene J. McGuinness,
Bishop of Raleigh.

Pittsburgh, Pa.
July 11, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

My dear Father Collins:

I was shocked and grieved to read from the pages of the "Pittsburgh Catholic" about Father Mehler's death. At least Fr. McGuigan or Fr. Ed. Malloy could have sent me word. But, so life goes on—"out of sight, out of mind."

Father Mehler was a saintly priest. He was my first teacher at Duquesne University and I loved him dearly for his goodness. In his going something seems to have gone out of my life. I feel that he is already in heaven busily working for us all whom he left on earth to mourn for him. Please say a little prayer to him for my intention.

How are you, yourself? It was such a joy for me to get to see you when you were here. I treasure the cards you gave me.

Devotedly yours,
Sr. M. de Chantal.

DIOCESE OF LITTLE ROCK
Little Rock, Arkansas

May 1, 1942.

Rev. Frederick T. Hoeger, C.S.Sp.,
National Director,
Archconfraternity of the Holy Ghost,
Holy Ghost Missionary College,
Cornwells Heights, Pa.
Dear Father Hoeger:

His Excellency, The Most Reverend Bishop, has requested me to acknowledge your recent letter concerning the observance of the Novena in Honor of the Holy Ghost, May 15th, as prescribed by Pope Leo XIII.

We are thankful for your suggestion that the priests of the Diocese be especially reminded of this great Novena at a time when we are so much in need of the guidance of the Spirit of Truth.

With the very best of wishes, I am,

Yours sincerely in Christ,
(Signed) ✠ Albert L. Fletcher,
Auxiliary Bishop of Little Rock.

DIOCESE OF LINCOLN
Lincoln, Nebraska

April 21, 1942.

Rev. Frederick T. Hoeger, C.S.Sp.,
Archconfraternity of the Holy Ghost,
Cornwells Heights, Penna.,
Holy Ghost Missionary College.
Dear Father Hoeger:

I wish to thank you for your letter relative to a Novena in honor of the Holy Spirit.

I shall gladly transmit your message to the priests of the diocese with the request that the decree of Pope Leo XIII be observed.

It cannot be gainsaid that without the Holy Spirit our efforts shall be in vain. I feel that we have all been somewhat remiss in keeping the importance of the Third Person of the Blessed Trinity before the minds of the laity.

Wishing you every blessing, I am,

Sincerely yours,
✠ Louis B. Kucera,
Bishop of Lincoln.

LBK:MEC

ARCHDIOCESE OF NEW ORLEANS
2809 South Carrollton Avenue
New Orleans, Louisiana

May 6, 1942.

Rev. Frederick T. Hoeger, C.S.Sp.,
Holy Ghost Missionary College,
Cornwells Heights, Pennsylvania.

Dear Father Hoeger:

Just a line to tell you that it has been my practice for many years to encourage by a special communication the priests, religious and laity of my Diocese to enter wholeheartedly into the spirit of the Novena of Preparation for the Feast of Pentecost. The intention suggested for this Novena has always been the increase of vocations to the priesthood and to the religious life. It is my conviction that these prayers and exercises have not been without fruit, for we have many reasons to believe that vocations are on the increase.

Thanking you for your interest, I am, with all good wishes,

Very sincerely yours,
(Signed) ✠ Jos. F. Rummel,
Archbishop of New Orleans.

DIOCESE OF SAN DIEGO
1528 Fourth Avenue
San Diego, California

April 20, 1942.

Very Rev. Frederick T. Hoeger, C.S.Sp.,
National Director,
Association of the Holy Ghost,
Holy Ghost Missionary College,
Cornwells Heights, Pennsylvania.

Very Reverend and dear Father:

In response to your esteemed courtesy of April 15, please be advised that we make every effort to solemnize the annual Novena in honor of the Holy Ghost which precedes the feast of Pentecost.

You will be gratified to know that this Novena has for its special intention the guidance of our young people.

Enclosed herewith please find copy of our Novena booklet, some 50,000 of which were printed both in English and in Spanish. This little brochure was compiled by the undersigned.

With every good wish, believe me to be in union of prayer,

Your devoted servant in Christ,
(Signed) ✠ Charles F. Buddy,
Bishop of San Diego.

BISHOP'S RESIDENCE
La Crosse, Wisconsin

June 22, 1942.

The Very Rev. George J. Collins, C.S.Sp.,
Office of the Provincial,
1615 Manchester Lane, N. W.,
Washington, D. C.

My dear Father Collins:

I hereby approve your selection of the Rev. Henry Montambeau, C.S.Sp., as assistant pastor at Notre Dame Parish, Chippewa Falls, Wisconsin, to replace the Rev. Edward A. Malloy, C.S.Sp. Document conferring faculties of the diocese on Father Montambeau will be mailed to Notre Dame Rectory, Chippewa Falls.

I was very much grieved to learn of the death of Father Albert Mehler and extend to you and your Community my heartfelt sympathy.

Sincerely yours in Christ,
✠ Alexander J. McGavick,
Bishop of La Crosse.

COLUMBIA
New Haven, Conn.

46 Oxford Street,
Springfield, Mass.,
April 27, 1942.

Rev. Frederick T. Hoeger, C.S.Sp.,
Holy Ghost Mission Seminary,
Cornwells Heights, Pa.

Reverend dear Father Hoeger:

Your prayer-book, just received and perused, appeals to me more than any I have ever possessed. I am extremely grateful for it. The prayers in it answer the needs of people who aspire to some spiritual growth both within themselves and throughout the world, and who feel that spiritual requests are the proper subject of prayerful contacts with the mind of God, since they concern His purpose in creating us.

May I ask the price of the prayer-book? I should like to send to the publishing company for some copies for my children. I also hope to write a small "filler" article for the Home Page, telling some of the features of your book in the hope that others who might wish to increase their devotion to the Holy Ghost may know of it.

Gratefully and respectfully yours,
(Signed) Josephine MacD. Ryan.
(Mrs. Charles V. Ryan, Jr.)

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241 Clinton Avenue,
Brooklyn, N. Y.
April 22, 1942.

Reverend Frederick T. Hoeger, C.S.Sp.,
National Director,
Archconfraternity of the Holy Ghost,
Cornwells, Pennsylvania.

Dear Father Hoeger:

Permit me to acknowledge receipt of your esteemed favor of April 15th, and to thank you for your gracious and considerate action in bringing to my attention the appropriateness of arranging for a public observance of a Novena in honor of the Holy Spirit on May 15th.

I share in your viewpoint that the world never needed more urgently or extensively the Divine enlightenment, guidance and aid of the Holy Ghost than at the present moment.

I shall be pleased to bring the matter to the attention, in due time, of the clergy of the Diocese.

With cordial good wishes, I am,
Sincerely yours,
(Signed) ✠ Thomas E. Molloy,
Bishop of Brooklyn.

BISHOP'S HOUSE
608 Broadway
Fargo, North Dakota

The Rev. Frederick T. Hoeger, C.S.Sp., May 1, 1942.
National Director,
Archconfraternity of the Holy Ghost,
Cornwells Heights, Pennsylvania.

Dear Father Hoeger:

Absence from Fargo and a great many pressing duties upon my return prevented me from writing you earlier.

I have brought the Novena to the Holy Spirit to the attention of our priests. Kindly send me 150 Novena Booklets. I shall get them out to our priests before the beginning of the Pentecost Novena.

You have made a good start in seeking to promote devotion to the Holy Spirit. I need not tell you that all this will require patient perseverance to overcome the inertia that prevails in many quarters. May the Lord give support to your courage for continuing your crusade to make the Holy Spirit better known, honored and loved among priests and people.

With a blessing, I am,
Yours very sincerely,
(Signed) ✠ A. J. Muench,
Bishop of Fargo.

BISHOP'S HOUSE
222 East Harris Street
Savannah, Georgia

Rev. Frederick T. Hoeger, C.S.Sp., May 1, 1942.
National Director,
Confraternity of the Holy Ghost,
Holy Ghost Missionary College,
Cornwells Heights, Pa.

Dear Father Hoeger:

I beg to thank you for your kind and esteemed letter of April 15th and for its enclosures. I have just read over the little booklet containing the Novena prayers and I find it excellent, just the kind of thing I am sure priests would like to have.

Practically all of our Churches, except those in the more remote missionary sections where Catholics are so few and where it is hard to get an attendance at religious services, do conduct each year a Novena to the Holy Ghost. I leave it to the individual pastors to select the form of prayers used in this Novena.

With best wishes, I remain, dear Father Hoeger,
Faithfully yours in Christ,
(Signed) ✠ Gerald P. O'Hara,
Bishop of Savannah-Atlanta.

OUR LEVITES

FERNDALE HERALD

Sunday afternoon in the Dale! Vespers over! Indoors, sleeping shadows in yawning corners, clicking typewriters under the guidance of nimble scholastics' fingers arranging in some semblance of order the notes of the past week, or perhaps a letter home. Out-of-doors, cassocked forms pacing the paths with confreres, or, unaccompanied, saying Office or just communing with nature—

"To him who in the love of nature holds communion
her visible forms—"
"Let him be healed and let him be whole
For there is beauty to his soul."

Apropos of the general subject of the miracle of spring, etc., our planting is just about over. The potatoes went under and the corn soon after. While those two projects were under way other Scholastics were working in the gardens on the immediate property. Taken all in all and not presuming to harvest our crops before they even break through, "thar's vitamins in them thar furrows."

Concomitant with May are devotions to Our Lady. The Scholastics gathered at the grotto each evening during the month, there to pay homage to their heavenly Queen by the recitation of the Rosary and singing of a hymn, with peace as a special intention.

Two fires enlivened events and furnished some conversational matter during the past month. The first occurred here in the building during Sunday High Mass and the second on a nearby property. The former was caused by a pan of grease in the oven which ignited. The other fire on an adjoining property, the flames of which were quite visible from here, sent a group of our volunteer fire-fighters on the run to lend some aid. It was beyond control when they arrived and they became merely spectators at a very uninteresting spectacle. Two intellectual treats in the form of Scholastic Disputations rocked the peace. One, "The Sacramentality of Minor Orders," was ably defended by a Theologian, and the second, concerning Hylomorphism, by a Philosopher.

Again it was Ferndale to the rescue when a shortage of registrars caused a bottle-neck in the sugar-rationing in South Norwalk. Six of the Scholastics were sent to lend a hand for the three afternoons. Their performance must have been "fair to middlin' " for the following week Ferndale was asked for an encore on the gas rationing.

The day finally arrived for the trip to Maryknoll, dawning bright and clear. Yes, the weather augured well, but if one were superstitious one would say that the date was too unfavorably portentous. It was the 13th. But in spite of the fact that the baseball team returned holding the short end of a 3-1 score, all seemed to have enjoyed the excursion very much. A 3-1 score generally bespeaks a tight, hard-fought game and this game was no exception. Each team managed to garner five hits and three of ours were for extra bases; but there weren't enough men on at the time.

During the Pentecost Novena there was a High Mass every morning and Benediction in the evening at which the Novena prayers were recited. As a fitting climax a Pentecostal Pilgrimage, attended by the public, was conducted on the afternoon of the feast itself. The services consisted of a sermon, Stations of the Cross made at the outside Stations, followed by Benediction of the Most Blessed Sacrament at the grotto. A sawdust carpet was laid along the main path whilst to the right and left were the African Hut with its fine display and a stand with religious articles, respectively. A public address system carried the speaker's voice to the public. Corpus Christi was celebrated with its usual splendor.

RIDGEFIELD

July has come and almost gone. That means two things of importance to us, viz., that the year of Novitiate will soon be completed and Profession made, and that the novices-to-be will soon arrive. The first event has been the object of our hopeful expectation since that first August morning back in 1941 when we awoke to the realization that we were in the Novitiate. Many were the fears and anxieties that then tormented us. Nevertheless, the chasm that seemed to yawn so menacingly before us has at last almost been bridged. Cheers of rejoicing and sighs of mingled relief and regret spring to our lips as the steps that remain grow each day fewer and fewer.

The arrival of the new novices is awaited with eagerness, because it will be both a pleasure to enjoy their company and a visible proof that the year is nearly completed. The "good angels" are almost tense with excitement in anticipation of the day when their function of initiation begins.

The works required by the farms absorbs most of the manual effort at present. With three fields given over to vegetables, and as many more to hay, and with fruit and berries in abundance to be picked, there is more than enough work to keep all hands busy. Prospects for a plentiful harvest are promising—if the conspiracy of weeds and bugs and blight can be thwarted.

Along with the farm work, much preserving is being done. For many of the vegetables it is but a hop, skip and jump from the garden to the jar. The glass ranks are swelling rapidly and it is hoped that before summer is over they will present a menacingly numerous array, sufficient to withstand another year's assault.

July 9 was the month's red letter day. That date was the occasion of the annual summer picnic. And what a picnic it was! Every minute from 9 till 4 was spent to advantage. The picnic grounds, Pietsch's Garden, were ideal for an outing, naturally beautiful, cool, quiet, affording seclusion, and—an important item—not too distant. On the testimony of all who comprised the picnic party the day was a real success. Swimming, boating, softball, chicken dinner, root beer, each contributed its share to make us a happy but tired lot long before "lights out" that night.

During the month we had the pleasure of visits from Fathers Marley and Brooks, and Fathers Reitan, Rengers, Kline and Cleary.

During the Fathers' retreat Father Pinard acted as Novice Master.

CLOSING EXERCISES
HOLY GHOST MISSIONARY COLLEGE
June 10, 1942

Come Holy Ghost ..... Assembly
The Fool's Prayer ..... John Dunn
Piano Solo ..... Joseph Taminey
Reading of notes ..... Rev. John E. Baney, C.S.Sp., M.A.
Farewell ..... Edward Kelly
One Heart, One Soul, One Mind ..... Sophomore Class
Address to the Sophomores .... Rev. Leo J. Kettl, C.S.Sp., B.Mus.
The Star Spangled Banner ..... Assembly

Sophomore Class of 1942

Thomas Joseph Lynch
Constantine John Conan
John Joseph Walsh
Edward Joseph Kelly
Tosello Giangiacomo
John Joseph Dunn
Daniel Paul Conklin
Norman Thomas Lord
James Joseph Beagen
Joseph Thomas Taminey
John Charles Kees

One Heart, One Soul, One Mind

Time in his flight
May obscure like the night
Traces of Cornwells Heights
Lovely refrains
Will preserve the remains
Of the spot where happiness reigns.

Chorus:

When many years have passed and we're far away,
Sweet mem'ries alone will remain.
We'll oft reminisce 'bout the "Cornwells we miss,"
Wishing we were back again.
Yet, to our hearts great joy will cling
For, we'll be "Feathers in the White Dove's Wing,"
Where ere we're gathered, there you'll always find
One Heart!
One Soul!
One Mind!

Music: Mr. Joseph Taminey.
Lyric: Mr. Thomas Lynch.

DUQUESNE DOINGS

The most notable event of the year was the visit of His Excellency, the Most Reverend Amleto Giovanni, Cicognani, D.D., J.C.D. He arrived with Bishop Boyle and Monsignor Binz at 5:30 p. m., on May 31st. The members of the Community and Fathers from the district were then presented to him by Very Reverend Father Provincial. After which, he presided at the Community dinner.

His inspiring address at the Graduation exercises was followed attentively by the capacity audience.

* * *

The only cloud on the Commencement sky was the absence of our President, Father Kirk, and we are happy to relate that he is resting comfortably and convalescing steadily at Mercy Hospital.

The annual Retreat at Duquesne brought the largest recorded attendance of Fathers. All were elated over the material improvements since their previous visits.

Father Thomas McCarty, Superior of the Mission Band, held us spell-bound by his inspiring Conferences.

* * *

The regular summer session began on June 30, under the able direction of Father Edward Smith. And though complete figures are not yet available, the treasurer's report at present far exceeds that of the total figures of previous summer sessions. Fifteen Scholastics from Ferndale are in attendance.

ARTICLES

REBUILDING WITH CHRIST

The following is a copy of the address delivered by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea in Phrygia and the sixth Apostolic Delegate to the United States, to the graduates of Duquesne University at the sixty-fourth annual commencement exercises of that institution held in the Soldiers' and Sailors' Memorial Hall, Pittsburgh, Sunday evening, May 31, 1942 at 8:30 o'clock.

It is always with profound emotion that I address youth who have completed their studies and who are girding themselves for entrance into the lists of public life. But such an occasion takes on added solemnity at a time like the present, when the world is engulfed in the bloodiest conflict of human history. On a generation of youth who are well-formed, educated and inspired with a sense of spiritual values rest the world's hopes and promises for the new life and energy which will vitalize the society of tomorrow. At the present time, however, it is unfortunate that with this splendid generation of youth we associate all the heart-rending anxieties of a terrible war. Yet, notwithstanding all this, the youth of today is vibrant with a noble spirit of generous sacrifice, which is more vigorous and more powerful than all the worries and anxieties of war-time. Hence it is—and this is a fact which can be attested by all—that in the heroic achievements of these days of stress youth is found in the vanguard of the fearless and strong.

The Task of Reconstruction

We are grateful to God for their energy and courage. In fact, there is no place in the world for lifeless and inert young people. The world is always looking for initiative and generosity, whether it is engaged in the pursuit of war or in the rebuilding of what war has broken down. It is to the reconstruction of tomorrow that I wish to devote my remarks to you, my young friends, whom the honorary degree conferred on me today, entitles me to greet as my "fellow-alumni," notwithstanding our difference in age. I am deeply grateful to the University for the honor accorded me.

I speak to you on this topic because yours will be the task of rebuilding for tomorrow. This reconstruction will be realized according as you are capable of effecting it. Rebuilding will doubtless be arduous not

only because everywhere there will be ruins, but also because a certain number of the young will no longer be among you tomorrow. However, the sacred memory of those who have given up their lives for their country will serve as a powerful incentive and inspiration to you.

Then, too, you will feel the effects of the ruthless destruction which is riding roughshod over the world today. Everywhere there is destruction, merciless destruction, which will leave in its wake very little in the way of resources and tools. And however skillful human genius may be in reopening in time the road of normal work and activity, it is evident that reconstruction will depend much more on moral values than on material means.

Whatever may be the programs of reconstruction or the details of reorganization, there are only two alternatives: reconstruct civilization either **with** Christ or **without** Him. Between these two extremes there is an enormous difference, because wherever man and his supreme interests are concerned, we have the solemn warning of Christ verified: "He who is not with Me is against Me; and he who does not gather with Me scatters" (Math. xii, 30).

The Two Cities

The great St. Augustine has portrayed in striking words the formation of two cities: the City of God and the City of the World. He beheld these two cities taking their beginnings in the first moments of creation, then expanding in the course of centuries. These two cities, he tells us, were the outgrowth of two different kinds of love, the one diametrically opposed to the other. The love of God gave rise to the City of Heaven; the love of self, carried to the extreme of contempt for God, was responsible for the rise and growth of the City of the World. Both these cities will continue on into eternity—the one in triumph, the other in torment—and it is thus only in the light of heaven that we can clearly separate these two cities one from the other and evaluate each at its proper worth.

The coming of Christ served to set these two cities off in bolder relief. It then became more evident that previous centuries had served as a preparation for His coming. He became the Center dividing these two cities. The City of the World is only the sum total of the forces representing and promoting opposition to God and conspiring to frustrate His work. The City of God, on the other hand, embodies whatever involves activities of charity, whatever nourishes the life of the world, whatever is constructive both for time and for eternity (Cf. St. Augustine, **De Civitate Dei,** books xxii).

At the beginning of the fifth century, in the wake of invasions of Rome and other parts of the world, war, pestilence and famine were laying waste the face of the then known earth. At the sight of such utter and widespread havoc, some fainthearted Christians felt their faith weakening. St. Augustine answered their doubts and misgivings and gave them new courage through his admirable treatises on "The City of God." The leading principles which he formulated in this work have been adopted, we might almost say, as the introduction and the conclusion to all history.

A New Power on Earth

Yes; with the Incarnation of the Son of God a new constructive force was brought within the reach of the human race. The Incarnation is the greatest event in history, the masterpiece of God Himself, the "summum opus Dei," as Blessed Duns Scotus calls it. Christ, the Son of God, appeared among us, as our Way, our Truth, and our Life (John, xiv, 6). He proclaimed truth, the whole truth, and defended the truth even unto the death of the Cross. Unconquerable is His strength. Unfailing is His light, which is the light of the Gospel, the light of the resurrection, the light of the Church. So powerful was this light radiating from Christ that His own century and all time after Him has its name from Him. The moment of His appearance on earth divided the whole of history into the era "before Christ" and the era "after Christ."

But here it is not merely a question of "before" or "after." Rather it is a question of "for" or "against." Christ is a sign that shall be contradicted (Luke II, 34). As the aged Simeon had foreseen so clearly, the world was to break up into two camps: one turning its eyes toward the Cross and following Christ, the other turning its back on the Cross and in revolt against Christ. These are the two cities which are engaged in such savage combat: the City of God and the City of the World.

Human Civilization and Christ

Now it would be a mistake to identify the City of the World with the State and the City of God with the Church. Church and State are not in opposition to one another. On the contrary these two social organisms must cooperate mutually for the common good, each according to its own particular nature and in its own proper sphere. The Church undoubtedly finds her place in the City of God, side by side with Christ Himself (St. Augustine, **De Civitate Dei,** xix-xxii). Christ Jesus is its Life and its Leader. He is surrounded by all who follow Him in truth and justice. From Him comes every good inspiration, be it spiritual or of any other kind. His Cross becomes for man a condition of eternal salvation and indeed of human progress.

In the light of the Cross different civilizations are refined and purified, and out of that same light new civilizations spring into being. Without it spiritual values disintegrate, man's moral resources dry up and even his natural virtues grow weak. For it is a matter of experience that without the assistance of grace the practice of these virtues becomes difficult and loses much of its fidelity and constancy. Now without a lively sense of spiritual values, how can there be any question of genuine civilization? "Where is the disputant of this world? Has not God turned to foolishness the wisdom of this world" (1 Cor. 1, 20). Our Lord Himself proclaimed this truth when He declared: "And I, if I be lifted up from the earth, will draw all things to Myself" (John, xiii, 32). It is He who is Conqueror of the world, "King of Kings and Lord of Lords" (Apoc. xix, 16). It is He who will always be victorious over the world, because "Jesus Christ is the same yesterday, and today, yes, and forever." (Heb. xii, 8).

To hear this basic truth reaffirmed after so many centuries of Christianity will cause no wonderment to

anyone familiar with history. Bossuet **(Discourse on Universal History),** Vico and, in our own times Godfrey Kurth, have repeated almost in unison that Christ is at the very center of the history of mankind, and that without His powerful contribution to civilization there can be no solid building, either in individual, in national or in international life.

Christian Strength

The first Christians, few in number though they were, never lost sight of that elementary fact. It was before them in the midst of suffering and torture, in prison and at hard labor, in exile and in death. Never for a moment did they entertain even the slightest doubt about the final outcome of everything, the triumph of Christ. All else crumbles and disappears. Man's only firm and solid hope is in Christ, and the faithful—as the true followers of the Divine Master are called because an essential element of their discipleship is fidelity and loyalty—the faithful who know Christ and His work are fully aware that only on the foundation which He has laid is it possible to rebuild society and the family and once more make all men live as brothers.

In proof of this I might quote a document which goes back to the second century of the Christian era. It is a reply of an unknown author to a certain pagan, named Diognetus, who was so mystified by the charity of the Christians toward one another and by their general way of life that he wondered if they were different from all other men. No, answers this author:

"Christians are not different from other men, either in the countries they live in, the language they speak, or their mode of life. They enjoy all the civil rights which other men have, as befits citizens; but they put up with all insults and sufferings as befits those who are only pilgrims along the way.

"They marry like everyone else and beget offspring, but they do not kill their unborn children . . . They are in the flesh, but they live not according to the flesh. They dwell on earth while claiming heaven for their home city. They obey all laws which have been passed, and yet their manner of life is beyond all laws. They love everyone and still everyone persecutes them. They are unknown and yet condemned . . .

"They are beggars, and yet it is they who enrich everyone. They are dishonored and in the midst of their dishonor they are covered with glory. Their reputation is torn to shreds, and yet everyone must perforce admit their righteousness; when they are found fault with, they invoke blessings upon their critics . . .

"To sum everything up in a word: What the soul is to the body, that, Christians are to the world." (Epistle ad **Diognetum,** V).

This eloquent conclusion, which beholds in Christians the soul of the world, should lift our thoughts to a supernatural plane. The strength of the Christian is not in the wisdom of human learning—what learning or what wise man has ever succeeded in giving a soul to the entire world. But Christ is the strength of the Christian. Christ is God. He came to save the world which had cast aside the truth and fallen into corruption. He alone has the power to give the world full and complete life.

The Man-God

We know for a fact that Christ called Himself the only-begotten Son of God. He said He was God, existing from all eternity, of the same nature as the Father. When He made this claim He was not suffering from hallucination. Quite the contrary. Calm dignity, serenity and perfect self-possession were always His dominant characteristics. Was He an imposter? It is a fact that He died for the truth; His whole Gospel is a crystal-clear explanation and proof of the truth. His Gospel cannot even be imagined as a mere flow of exaggerated and figurative language. Enemies and friends alike understood Him as He intended. It was precisely because they understood His meaning that they accused Him of blasphemy and condemned Him to death.

But His works spoke for themselves: "If you are not willing to believe Me, believe the works, that you may know and believe, that the Father is in Me and I in the Father" (John, x, 38). What were these works to which Our Lord appealed to witness the truth of His mission? Miracles over nature, over sickness, over evil spirits, even over death itself: a teaching which was wholly constructive; a life of unimpeachable moral integrity, never belied, from Bethlehem to Calvary. Thus did our Divine Lord undertake to rebuild society by example and teaching: "Jesus did and taught" (Acts, i, 1). His divine mission was evident. Take away from Christ His divine character and the whole of Sacred Scripture will be unintelligible: the New Testament because it embodies His doctrine; the Old Testament because it foretold His coming and prepared the way before Him.

Hence there are only two possible courses open to us: either to follow Christ and His teachings and thus to be assured of genuine spiritual and social reorganization, or to refuse to understand Him and His mission correctly and face the ruin which must inevitably follow. On a purely human basis Christ is an enigma, and a purely human basis does not suffice for the rebuilding of the social order. In order to wreck the rostrum of the Divine Teacher and to hide His Cross from the world the powers of evil have unleashed against the Church, heresy, apostasy, defections and betrayals; to this have been added prejudice and ignorance, corruption and hate. Then there have been persecutions at the hands of those in authority. Even in the name of science itself assaults have been launched against the divinity of Christ. How man conflicts between religion and science, to cite but one example, were proclaimed by the Encyclopedists of the XVIII an XIX century, conflicts which were seemingly based on the data of history and the requirements of reason! They ended by asserting that Christ is no more than a figment of the imagination. Such was the university teaching of the day, and Renan became the "popularizer" and the propagandist of these teachings. Before long, however, the rationalists themselves gave the lie to such books and schools of thought—not to acknowledge the truth of the opposite, but only to conclude that they "did not know" and that, after all, for them it mattered little whether Christ were God or not.

What Christ Did for Us

No, my friends, it does matter, and it matters a great deal. To follow one philosopher or another, Plato or Aristotle, can be a matter of little importance. But with Christ it is different. If He is God, then He MUST be followed. Following Christ is not only our DUTY, it is to our advantage, and contributes immeasurably to the advancement of our own supreme interests. A light has shone before us "the true light which enlightens every man who comes into the world" (John, i, 9). Accepting this light means becoming a child of God. Consider this light: in the Gospels, in the Church, in the hearts of the faithful. Everywhere Christ has left the impress of His work. That is why every Catholic should be sufficiently acquainted with this work of Our Lord through frequent and careful reading of the Gospel.

Now, since the work of Christ was intended to help men, it had to have sensible points of contact with man, in keeping with his nature as a being composed of body and soul. That is why Christ founded His Church and gave it the marks whereby it could be recognized, by making it ONE, HOLY, CATHOLIC and APOSTOLIC. That is why He chose His Apostles, with Peter as their Head, and perpetuated them in the person of the bishops and through the priesthood. This explains why He enjoined on them the duty of preaching, established the teaching authority of the Church, and instituted the Sacraments as means of grace. In all this He had but one aim in view: to pursue His work of reconstruction even "to the consummation of the world." (Math. xxviii, 29).

Building in the Law of Love

As the basis of the reorganization worked out by Christ, as the very corner-stone of His building, we find LOVE: love of God as our Father, and love of our neighbor to the point of regarding all men as our brothers, without distinction or acceptance of persons. This love, which is demanded by Christ of His followers, calls for justice, truth, charity and meekness. It shows itself, above all, in the observance of the ten commandments; it fully satisfies all the aspirations of the human soul. It is the assurance of human solidarity, of peace, of conscience and of national and international happiness. On the foundation of this love the Christian edifice, firm and well built, rises in all its heavenly majesty. The proclamation of this Law—which has received the name of the "Gospel"—has no value if those who hear it do not reduce it to a practical plan of moral life, according to the model which has been handed down to us from Christ.

For the successful realization of this ideal, we must be determined to regard ourselves, in a certain sense, as athletes, bent on becoming champions of the Church. This viewpoint is necessary if we are to train ourselves to be able to resist temptations, to put up with difficulties, to do violence to ourselves against the clamorings of passion, in order that we may thus be happy and rejoice in the liberty of the children of God. Recall the Beatitudes which Our Divine Lord announced to the world. Tertullian termed them a "compendium" of the Gospel. In them, in fact, we find the happy solution of the innumerable problems which beset the world today.

Family and Country

In the mind and ideals of Christ the family occupies a fundamental and illustrious place. Its honor does not consist in riches and external show, but rather in moral values, and in the enjoyment of a good name. The home is the sacred realm of the wife and mother of the family. The husband, it is true, should be the head of the family, and of the wife, too, but in the way that Christ is the Head of the Church: for whose life He emptied Himself. Husband and wife have equal moral rights; they may not deprive marriage of its chief end, the procreation and education of children. Unless the family is reconstructed on this foundation, we shall witness the break-up of home-life, disregard for family virtues, divorces, want and low birth rate. Egoism will have taken the place of love.

The nation must be rebuilt, no less than the family, which is as the life cell of the nation. Jesus Christ proclaimed no political theories as part of His teaching; He recommended no particular form of government: "My kingdom is not of this world" (John, xviii, 36). Nevertheless He manifested repeated and unmistakable signs of patriotism, even to shedding tears over His beloved city of Jerusalem (Luke, xix, 41). He solemnly enjoined His followers to "render unto Caesar the things that are Caesar's" (Math. xxii, 21). And His great Apostle, St. Paul, summed up the Christian attitude toward lawful government when he wrote: "There is no authority except from God, and those who exist have been appointed by God. Therefore he who resists the authority, resists the ordinance of God; and they that resist bring on themselves condemnation." (Rom. xiii, 1-2).

According to the law of Christ, no one can withdraw himself from the exercise of charity. The world is, and always will be, full of physical and moral misery and infirmity. The activity of our Lord revolved intentionally around these miseries. The Gospel story is taken up largely with this work of mercy, precisely in order to teach us how to contribute generously to meeting the social needs of our times. This is how we fulfill our Christ-given duty of brotherly love.

These are the great lines of the most widespread and far-reaching reorganization and reconstruction program known to history. This reconstruction was a conquest of individuals and of society at large, repeated time and time again, bringing happiness to countless peoples in a thousand hidden corners of the world. Even today its progress continues. The conquests of Christ are not mere pageants of passing splendor. They influence the lives of men both in time and in eternity.

Full and Complete Vision of Life

Why, then, you may ask, did paganism draw the sword so consistently against Christianity? Why all the persecutions of the Church in succeeding ages? The reason is that those who set up before themselves

only a partial vision of life—riches or lust for power—may well think that Christianity belittles life and its human values. They may even point, in contrast, to the virtues and the sense of values displayed by the Stoics or others. But theirs was only an incomplete and unsatisfying sort of virtue which rested on tottering foundations. In fact we know that the gradual weakening of physical strength so discouraged the Stoics that life thenceforth lost its meaning and not infrequently ended in dark despair. Consider the grandeur of pagan Rome at the peak of its glory, at the time of the Antonines. It boasted of more than a million and a half inhabitants—but more than eight hundred thousand of them were slaves! There could be none but a narrow vision of reality and of values in the grandeur which had no room for the dignity and brotherhood of man.

The picture changes completely when we view life, the world and ourselves with Christ and in Christ. He holds out to man that synthesis of benefits which we have just enumerated and described and which consist not merely in a body of religious teaching but likewise and especially in a way of life. Hence, these teachings of Christ must be meditated. They must become part and parcel of our inner being, and show themselves in our actions as private individuals and as citizens. Hence, our entire lives must be orientated around faith, truth and justice. This alone is the charity that builds, and in this charity we must "build one another" (I Thess. v, 11).

Your Contribution

I know that you are entering upon life with this program of reconstruction as your ideal. You have lived it and here in Duquesne University, your Alma Mater, you have been strengthened in it. Consequently, may the remembrance of this University be always with you as an incentive to well-doing and as a guiding light along the path of life. Do not allow yourselves, even for a moment, to wander aimlessly in the realms of the abstract, but strive to face the world in all its stern reality, and set yourselves earnestly to do your part in rebuilding a broken world and in working toward the common good. The world is in dire need of reorganization. Your part in meeting this need will be great if you work faithfully and perseveringly to exert the Christian influence within even the small orbit of your own individual lives. Yet your field of activity is vast: the family to which you belong, the family which God may call you to form, the circle of your friends and acquaintances, the field of your own particular profession, your parish and your country—in a word everything which you may call your own. In private life and in public life be always the same; active and loyal Christians. And rest assured that well-trained and united bodies of Catholics like the assembly I have now before me will always, under the light and guidance of Jesus Christ, be the safeguard and the defense, the guarantee and the assurance of an effective reconstruction.

* * *

But the souls of the just are in the hand of God, and the torment of death shall not touch them.

—Book of Wisdom III, 1.

REV. FATHER STEPHEN ZARKO
1898-1942

In that part of Poland which prior to the treaty of Versailles was under Russian domination is the town of Augustow. In that little community was born on November 9, 1898, Rev. Father Stephen Zarko. His parents, Peter and Scholastica 'Semborska' Zarko, were zealous members of St. Bartholomew's Church of that town and it was to this Church that they brought their infant for Baptism a short time after his birth. Life in Poland under Russian domination was not very promising. Accordingly, moved by his desire for peace and security, Peter left his native land and sought his fortune in that land of fabulous promise, America. His wife followed him there a short time later, accompanied by the future Father Zarko, who was then three years of age. After landing in this country the Zarkos ultimately settled in Mt. Carmel, a thriving community in the anthracite coal region of Pennsylvania. In 1913 Peter Zarko was naturalized and thus Stephen became a citizen of the United States.

It was in St. Joseph's Parochial School in Mt. Carmel that Father Zarko received his primary education. There, too, was fostered in his youthful heart the seed of a divine vocation and the desire to serve God in the Religious Life. Accordingly, after graduating from St. Joseph's School, he entered Holy Ghost Apostolic College, Cornwells Heights, Pa., in 1914. He remained there pursuing his secondary education until 1919, having completed his preparatory course of studies in that year. His years at Cornwells were fruitful ones. They were years in which he could observe the life and earnest endeavor of the members of the Holy Ghost Fathers, his teachers there. After subjecting these to a favorable scrutiny he was prompted to continue his studies with a view to entering the Congregation of the Holy Ghost.

In 1920 he sought admission into the Society's Novitiate at St. Mary's in Ferndale, Conn. He was admitted, and after his one year's novitiate pursued his philosophical and theological studies there until his ordination to the Priesthood in 1924. He made his religious profession in the Congregation on Sept. 27, 1920. Four years later he pronounced his perpetual vows on the eve of his reception of Subdeaconate on June 21, 1924. On the following day, June 22, he was ordained Deacon. Zealous preparation found its reward in his ordination to the Priesthood a few months later on August 28, 1924. This was conferred in the Seminary Chapel by Most Rev. J. Nilan, late Bishop of Hartford, Conn.

His first religious assignment was as an assistant to the Holy Cross Mission in Rock Castle, Va. His missionary endeavor in that place lasted from August, 1925, to May, 1929, when he was assigned to St. Benedict's Parish in Pittsburgh, Pa. St. Benedict's is in the heart of Pittsburgh's "Harlem" and the only parish for Negroes under the supervision of the Holy Ghost Fathers in the Pittsburgh area. The problems presented by the difference in race and culture no doubt presented a fine challenge to the zeal of the youthful priest. It is sufficient to say that in keeping with the missionary traditions of the Congregation he met that challenge. He continued at St. Benedict's until his

transfer to his home parish—that of St. Joseph's—in Mt. Carmel, Pa., in October of 1929.

During the next five months besides his parochial duties he was active in promoting dramatic activity among the young members of the Parish. Under his direction several of the more excellent types of modern drama were staged. Added to these were several operettas written in the Polish language. The members of the Parish were delighted with this rejuvenation of the culture of their ancestors and received Father Zarko's productions with much acclaim. However, his ministry in his native parish was of short duration and in March, 1930, he returned to Pittsburgh assigned as an assistant to the Immaculate Heart of Mary Parish.

This Parish, comprised of people of Polish ancestry, is one of the largest in the city and consequently Father Zarko had to accustom himself to a very busy routine in this appointment. He spent the greatest part of his priestly ministry at Immaculate Heart of Mary Parish. The large delegation from this parish which traversed half the state of Pennsylvania to attend his Funeral services gave ample tribute to the conscientious zeal which he had displayed there. It was also a testimony of the affection he had engendered in the hearts and souls of those he had served there. Present among this delegation was a group of women from the Polish Women's Alliance Groups of which he had been a chaplain during his appointment there. Young and old had known and received the services of Father Zarko.

His particular charge at Immaculate Heart was with the youth of the Parish. Under his tutelage was developed a large and competent group of altar boys, well trained in efficient, courteous and reverent service at the altar. Very few of these failed to regard "Father Steve" with high esteem. Many of them prolonged their association with him by remaining altar boys long after they had left the Parish school.

Every Sunday afternoon found Father Zarko occupied in the instruction of the "teen-age" members of the Parish who had left the sheltering influence of the Parochial School. If one of these was remiss in his study of Christian Doctrine he was indeed an exception to the rule. Father Zarko's clever understanding of his adolescent charges was evident in the simplicity of his discourses and the facility with which they were grasped by his hearers. Attendance was large at these Sunday afternoon sessions, and while this might be partly explained by the conscientious regard of the parents with respect to their obligation of providing Christian Doctrine for their children, still it was due in no small part to Father Zarko's pleasant manner.

His zealous industry among the youth of Pittsburgh also was reflected in the Polish Lyceum of that Parish. The Lyceum had been established to promote recreational activity among the youth of the Parish. Under Father Zarko's guidance the Lyceum progressed very rapidly and succeeded in turning out several excellent teams in the different branches of competitive sports. The Lyceum became the recreational center for the entire vicinity and many who otherwise might have given their leisure hours to pursuits of a far different nature, took advantage of its facilities.

Thus did this priest of God spend his career at Immaculate Heart of Mary Church. His was not a task for which one receives much acclaim or worldly recognition. Nevertheless his was a task of utmost importance, one which even though performed in the humble atmosphere of the sacristy, the Catechism or the athletic court, nevertheless will live as long as those he taught. His work will live in their memories—in their lives. That is his work's chief claim to importance.

In January of 1940, Father Zarko was again called to an assistant's post at Mt. Carmel. This time he was assigned to Our Mother of Consolation Parish.

* * *

His desire to return to his native parish of St. Joseph came to a sad fulfillment when the serious illness of his mother brought him back to Mt. Carmel in December, 1941. While at home he assisted in the parochial duties of St. Joseph's Parish for the length of time he was there, a period of approximately three weeks. At the expiration of this time he returned to Ferndale at the advice of the Very Rev. Provincial, and after completing a week's retreat continued his missionary activities from Ferndale. He was about to embark on a regular week-end ministering late in February when he was stricken with the illness that was to prove fatal. He was immediately committed to St. Vincent's Hospital, Bridgeport, Conn., where he expired a few weeks later, on March 9, 1942. Death resulted from a complication of ailments, among which were dilation of the heart, impaired vision and abnormal blood pressure. During his stay at the hospital Father Zarko received the kind ministrations of Very Rev. Anthony F. Lechner, M.A., the superior at Ferndale. The same administered the Last Rites to him a few moments before Father Zarko's death.

The body of Father Zarko was removed from St. Vincent's Hospital and brought to Ferndale where it lay in state in the Seminary Chapel, the Scholastics serving as a guard of honor throughout the day and night. The Funeral Mass for Father Zarko at Ferndale was celebrated on Wednesday, March 11. After the Mass the body was removed to the parlor of St. Mary's where it remained until its transfer to his home the following day. Father Zarko's body left Ferndale a few hours before the Celebration of Solemn Mass in honor of Father Szwarcrok's Golden Jubilee. Those Fathers present for the Jubilee were enabled to view Father Zarko's remains before they were transferred to Mt. Carmel.

From Ferndale the body of Father Zarko was transferred to his mother's home in Mt. Carmel at her request to have him buried in the family plot in St. Joseph's Cemetery. On March 15 the remains were transferred to the Parish Church, where the Divine Office for the Dead was recited. Father Zarko's body then lay in state surrounded by a guard of honor, comprised of the members of the Holy Name Society, until his burial the following morning. The Funeral Mass the next day was celebrated by the Very Rev. George J. Collins, C.S.Sp., our beloved Provincial. Assisting him were Rev. J. L. Jaworski, C.S.Sp., of Pittsburgh, as Deacon; Rev. J. Skibinski, C.S.Sp., Pastor of Our Mother of Consolation Parish in Mt. Carmel, as Subdeacon; Rev. F.

Lachowsky, C.S.Sp., Assistant at Our Mother of Consolation Parish, as Thurifer, and Rev. S. Grondziowski, C.S.Sp., Assistant at Our Mother of Consolation Parish, as Master of Ceremonies. Simultaneous with the Solemn Funeral Mass, Requiem Masses were celebrated at the two side altars by Revs. Casimir Korzeniecki of Bangor, Mich., and John Janczukiewicz, C.S.Sp., of Pittsburgh, Pa. Both were former classmates of the deceased Father.

His Excellency, Most Rev. George L. Leech, D.D., J.C.D., being unable to attend in person, was represented at the Funeral services by Rt. Rev. Msgr. Peter Huegel, V.G., his Vicar General and Rector of St. Laurence Parish of Harrisburg, Pa. Also in attendance was Very Rev. Father James F. Clarke, V. F., Rector of Our Lady of Mt. Carmel Church in Mt. Carmel, Pa.

Many priests were present to pay their last tribute to a fellow priest whom they had known and respected. Besides those mentioned above were: Rev. C. Petrasek, Rector of the Church of St. John the Baptist, of Mt. Carmel; Rev. D. Crowley of Shamokin; Rev. M. Siedlecki of Lancaster; Rev. M. Luckiewicz, C.S.Sp., of Pittsburgh; Rev. Jos. Andrzejewski, O.M.C., of St. Stephen's Church, Shamokin; Rev. L. Alachniewicz, C.S.Sp., Assistant Rector of St. Joseph's Church, Mt. Carmel; Rev. K. Dolan, C.S.Sp.; Rev. W. J. B. Weaver of Dallastown; Rev, F. Heltshe of Milton; Rev. P. D. Weaver, Rev. Herman Herbst, C.PP.S.; Rev. Cletus Hauck of St. Peter's Church, Mt. Carmel; Rev. J. G. Gotwalt of Our Lady of Mt. Carmel Church, Mt. Carmel, who led the Priest's Choir in singing parts of the Solemn Requiem Mass; Rev. C. Murray of Danville; Rev. J. Smarsh, Our Lady of Mt. Carmel Church, Mt. Carmel; Rev. J. Skurecki of Brady; Rev. A. Marcincavage, St. Casimir's Church, Kulpmont; Rev. T. Kane of Locust Gap; Rev. Chas. Tighe of Harrisburg; Rev. P. Enright of Locust Gap; Rev. V. Brozys of Marion Heights; Rev. P. Phelan of Centralia; Rev. T. Bartol of Brady, and Rev. Edwin Kozak, O.M.C., of Shamokin, Pa.

The large number of priests and laymen present at Father Zarko's obsequies manifest the regard in which he was held. He had been a priest for eighteen years. Those eighteen years saw him serving his Master in several different states and among many peoples, including the Negroes. He was a priest. He is still a priest, for of him was said, "Tu es sacerdos 'in aeternum.' "

THE REVEREND JOHN FRANCIS DODWELL, C.S.Sp.
1890-1942

On September 10, 1890, there was born in Philadelphia to Charles and Margaret Dodwell a child, whom at his Baptism on the twenty-first of the same month they called John Francis. The years of his babyhood and early childhood were those of any other child, with this exception, that early in life he was bereft of his parents and taken in hand by a kind aunt, who at the time was in charge of the linen room and laundry of St. Joseph's House. Thus it was that John Dodwell became a resident of that House. It was there that in 1902 he received his First Holy Communion and in the same year the Sacrament of Confirmation. There, too, he came under the gentle influence of the kindly Father Fitzgibbon, who early saw in the boy indications of a call to the priesthood, a call which the well remembered and beloved director carefully nursed and fostered. Upon completion of his grade school studies, the boy, John Dodwell, entered the Apostolic School at Cornwells, there to prepare himself for his life as a priest and religious. Realizing that the purpose of his being at the Apostolic School was to advance in piety and learning, he applied himself diligently to his studies and to the recommendations of his directors. His intellectual progress at this time may be gauged from the fact that he stood second in his class at his graduation in 1910 from Cornwells, not an easy task, for even as in these days, there were in those days giants upon the earth. His director at the time of his graduation, Father John Schroeffel, described the boy as being of excellent bodily health with a great capacity for hard work and of an outstanding regularity, faith, virtue and piety, and as one who in his relations with his companions and superiors was affable, agreeable and willing. What his director said of the boy, John Dodwell, can equally well be said of Father Dodwell, the man.

Father Dodwell's religious life began in Ferndale in 1910, when in August of that year he entered the Novitiate. On August 15, 1911, he made his religious profession and pronounced his temporary vows, which for him had all the stability of perpetual ones. Then began his philosophical and theological studies, which led him step by step over the road to the religious priesthood, which was conferred upon him on December 21, 1915. The rest of that year was devoted to the final preparation for his life as a priest and religious, and on June 18, 1916, he made his Apostolic Consecration.

In formulating his request for permission to make his Apostolic Consecration, John Dodwell expressed no preference for any particular kind of work in the Congregation, as he could have done. He merely stated that he was willing to accept whatever his superiors gave him to do. His first appointment was to his Alma Mater. His was to be the life of a teacher. At Cornwells he labored as teacher from 1916 to 1920, taking upon himself week-end ministry in the various parishes of the district. In 1920 his superior transferred him to Duquesne University, where he remained until 1932. At Duquesne he entered wholeheartedly into the work of the community, teaching classes, doing ministry, acting as Director of Athletics, assistant bursar and unobtrusive but valued member of the staff. In 1932 Father Dodwell was sent once more to Cornwells as an instructor, later becoming the careful bursar of the community. In 1939 he was appointed pastor of the parish of Marksville, La., and he brought to his first taste of parochial life all the enthusiasm and energy which had marked his career from the days of his first studenthood. For two years he labored in Marksville, and then was transferred back to his native Philadelphia to the parish of Our Lady of the Blessed Sacrament. It was there that the end of his life came to him, for on April 14, 1942, a heart attack cut short the zest-

ful career of this beloved confrere. On April 17, after funeral services in the Church of Our Lady of the Blessed Sacrament, the mortal remains of Father Dodwell were carried for the last time to his Alma Mater, and there interred in the cemetery of Cornwells. He lies where so many of his quondam teachers and brethren wait the final call to judgment.

Such is the skeleton of John Dodwell's life. But there is more to a man than a skeleton, and so there was more to the life of John Francis Dodwell than that he was born, went here or there, did this or that, and died. There was the sum total of all those qualities which made him what he was. One of those qualities was his kindliness. As a student he entered with enthusiasm into all the activities of the student body and encouraged those who found the going difficult. The same characteristic marked him as a priest. He loved to be with the youth of the country. That explains his great liking for sport, a liking that he never lost. He gloried in master-minding a game, be it baseball, tennis, football or basketball, and it made no difference to him whether the teams were made up of grade school, high school or varsity players. He may be permitted the small vanity which made him like to be referred to as "Bez," recalling the great Bezdek of football fame.

Yet sport was not his only interest. He liked literature, not the formal, dead, didactic literature of the past, but the vivid, living, trenchant literature of the present. Shakespeare would have loved him for his marked ability to translate the language of the Elizabethan age into the vernacular of today, and his version of the plays of the Bard done in modern style and language preceded by many years the presentation of Shakespeare in modern dress. Father Dodwell may never perhaps attain the reputation of having been what is commonly known as a good teacher, but any student who ever attended his classes will long remember him as one who understood the intimate intricacies of the heart of a boy. He was too fundamentally kind to be a strict disciplinarian, but he was too much of the priest to be neglectful of his duty.

That was another of his characteristics, probably his most prominent one. He never forgot that he was a priest and a religious. Hence, in his own life, he manifested a regularity and promptness to the rule that was edifying. His cheery word and happy smile lightened the burden of all who lived with him. If at times he seemed to give way to discouragement, he soon shook off the mood, and never allowed it to interfere with his relations with others. Boredom he did not know. Without fanfare or clamor, he worked as a priest, giving his time in the confessional, teaching catechism, visiting the sick, preaching and being always the priest of God. Whatever faults he may have had were minor ones and will soon be forgotten. Death came to him unexpectedly, but not unprovided for. Those of us who knew him feel that the province is poorer in personnel because of his passing, but that we are richer because of his having been with us.

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For the fruit of good labors is glorious, and the root of wisdom never faileth.—Book of Wisdom III, 15.

THE REVEREND ALOYSIUS JOHN ROTH, C.S.Sp.
1892-1942

Aloysius John Roth, the son of Gregory Roth and Catherine Miller, was born on June 21, 1892, in that section of the city of Philadelphia known as Manayunk. No one who knew him in after years could have any doubt as to the place of his birth, for, like St. Paul, he rejoiced in the fact that he was a citizen of no mean city. The child was baptized in the parish church, and when he became of school age, he attended the parochial school and served at the altar as an altar boy. When he had finished the grammar school of St. Mary's, he enrolled as a student in the preparatory school of St. Joseph's College. During his early high school days his thoughts turned to the life of a missionary priest, and after two years in St. Joseph's he entered Cornwells in 1907. Whilst a student at Cornwells the future priest distinguished himself by his application to study, his aptitude for diverse kinds of work, his piety and his model conduct. He stood first in his class at his graduation from the college in 1910. He spent the days of his novitiate year in preparation for his religious profession and on August 15, 1911, he pronounced his temporary vows and made his profession in the Congregation.

As a scholastic Aloysius Roth continued to be what he was as a boy in Cornwells with the same aptitudes, the same fidelity to rule, the same willingness to work, the same love for study. His was an inquiring mind and he pursued his studies with a great deal of delight, but he did not forget that his was to be the life of a priest and missionary religious, and therefore he carefully and painstakingly prepared himself for that life under the direction of his superiors. A man of independent thought, with much ability, he yet followed the direction of his instructors with a faith and an alacrity that was as simple as the simplicity of a child. On December 21, 1915, he was ordained to the priesthood. The following June 18 he made his Apostolic Consecration and received his first appointment to the faculty of Cornwells.

To his duty as a teacher Father Roth brought the full realization of the importance of sound education. Hence his preparation for his classes was meticulous and sustained. His regularity was exemplary. He remained at Cornwells until February, 1919, when he was appointed assistant in St. Mary's, Sharpsburg. The same devotion to duty marked his ministry in his new field, although he was not to exercise it there for any long period. In October, 1919, he was made pastor of the mission at Rock Castle, Va. Here he became more than ever all things to all men, preaching, instructing, catechizing, seeking out and leading. Pastor, chaplain, missioner, his indefatigable energy prompted him to ever more and more study and work. In September, 1925, he returned to Cornwells, and it was there that he passed the rest of his active life. A serious operation compelled him to give over the duties of teacher and Dean of Studies. Granted a period of rest by his superiors, he accepted with eagerness the post of chaplain of the Mercy Hospital in Bay City. But the mark of death was on him, and after a stay of only

two months in Bay City, he died in the rectory of St. Joseph's parish on May 31, 1942. After funeral services in the church in Bay City, his body was borne to Cornwells, where another funeral Mass was sung on June 3, 1942, and he was laid to rest in the community cemetery.

Those who knew Father Roth will not soon forget him. Even a casual meeting with him left the impression of the diversity and scope of his knowledge. It might well be said of him what has been said of the ancient humanist: "Nothing of human interest was alien to him." The realms of speculation appealed to him, as did the fields of practical knowledge. With a facility not to be expected he could pass from one branch of knowledge to another, and the student who, as a scholastic, found it of interest to go through the **Summa** of St. Thomas to see if the logic was intact, could with equal interest peruse the latest report of the Department of Agriculture to broaden his knowledge of how to raise chickens or pigs. And the teacher who studied the technique of the short story so as to be able to employ it in the dissemination of theology, could inveigh with Macauleyian periods and Swiftian invective against what he considered wrong. So filled was he with information on many subjects that, like **bonum,** he was **diffusivus sui.** Teaching thrilled him. He found in it an outlet for the vast store of knowledge which he had accumulated by his all embracing reading. The magnificent grandeur of learning possessed him so much so that even the commonplace titles of subjects were transformed in his mind. Thus Christian Doctrine became "theologics," Latin and Greek were "linguistics" and prose composition was "creative writing." Of a ready and quick perception himself, he however showed no impatience with the intellectual slowness of others.

Before all things, nevertheless, Father Roth was the priest, the religious and the missionary. He loved to be with the confreres. He delighted in their company and in their conversation. As chaplain to the school in Eddington he attended to his duties with the most rigid care. In parochial life he went his way cheerfully and charitably. Week-end ministry furnished him during his days as a teacher with an outlet for his missionary zeal. Needless to say, any task that was given to him, he did well.

Blessed nearly all his life with good health, Father Roth could not easily understand the devastation that sickness can make upon a body. He was almost intolerant of illness, and when it came to him in the latter days of his life, he became the inquiring reporter of his own ills and aches, not satisfied to know that he felt a pain but demanding to know why he had it. No one was more surprised than he himself when sickness laid him low. He could not understand it, for with all his intelligence, with all his ability, with all his knowledge, he still retained the simplicity of a child. It was that quality that endeared him to those of us who knew him. And it is that quality that will make us miss him.

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For God created man incorruptible and to the image of his own likeness he made him.

—Book of Wisdom II, 23.

REVEREND ALBERT BERNARD MEHLER, C.S.Sp.
1874-1942

Albert Bernard Mehler was born in Greenville, Pa., on April 19, 1874. Among the early settlers of the town were his parents who, by their indefatigable toil, reclaimed the land and by their deep piety implanted the faith in the district. Naturally, with such parents, the religious up-bringing of their children was the most important task of their lives. The flower of such a spirit is a son or daughter who will belong to God in an especial manner as His priest or His bride, for whilst a vocation to the priesthood or to the religious life comes from God, it oftentimes comes as the result of the fervent prayer of a fond father or mother. Be this as it may, early in life Albert Mehler manifested to the watchful eye of his parents and of his pastor those signs which bespeak a vocation to the priesthood. His aptitude for study even in the grammar school and his piety as he served at the altar showed that he had the ability to acquire the science and piety necessary for a good priest. Upon his graduation from grammar school, the boy enrolled in the High School Department of the College of the Holy Ghost in Pittsburgh. He was like all the rest of the boys of his own age and class. Like them he dearly loved a joke. Like them he found an outlet for his bouyant spirits in the contests of the athletic field. Like them he had the same enthusiasm for companionship. But there was a difference. Albert Mehler, with the long, long thoughts of youth, wanted more than a high school education. His thoughts turned to the priesthood, and more especially to the missionary and religious priesthood. Hence it was that in 1890, after the completion of his first year in the high school, he asked to be received as a Junior Scholastic in the Congregation. At that time the Junior Scholasticate was attached to the college in Pittsburgh and the Junior Scholastics attended the classes of the high school and college. The newly received Junior Scholastic was the same Albert Mehler he had been before, with this difference, that he now had about him a greater seriousness, a more vivid realization of what was demanded of him. When he had finished high school, he entered college, and there he remained as popular with his teachers and his companions as he had been in his high school days. Quick in his studies, intelligent and industrious, he passed his courses in college with honors.

After his graduation from college began his days as a prefect. Those were the days of prefecting. From 1893 to 1900, as prefect in the Holy Ghost College, Albert Mehler continued his philosophical studies whilst at the same time he acquired practice in the art of teaching. Commercial Science appealed to him, and he devoted much time to the acquisition of the knowledge of that subject, and so proficent in it did he become that after his ordination, when he returned to his Alma Mater as a priest, he was placed in charge of the department. Many of the pictures which used to hang on the stairway of the main building of Duquesne showed Mr. Mehler in his days as a prefect and Father Mehler in his days as Director of Athletics, but the real tribute to his teaching days is the School of Business Administration which grew out of the Commercial Department which he so ably headed.

In 1900 the young aspirant to the religious life began his novitiate in Cornwells, and it is told of him that, although he was the lone novice of that year, he nevertheless rang the bell for the various exercises and conducted each function of the rule as though he were the regulator of a large community. It was obedience which prompted him to do this, the simple, unquestioning obedience which marked him all his religious life, the reasonable service of one who knew that in this way lay perfection. His novitiate ended, he made his religious profession on August 15, 1901, and began his theological studies that led him step by step to the ordination to the priesthood in the Church of the Epiphany in Pittsburgh on September 2, 1904. His mother and three sisters were present at the ceremony to witness the first fruits of St. Michael's parish and the recipient of their ardent prayers made a priest of God forever. On September 8th of the same year he pronounced his consecration to the apostolate and received his obedience to the community of the Holy Ghost College.

Head of the Commercial Department, Instructor in Business Procedure, Dean of Discipline, Director of Athletics, these were the offices held by Father Mehler in the college, which later became Duquesne University. A successful teacher, he had the knack of imparting to his students his own love for knowledge and his enthusiasm for learning, so much so, that many a successful business man today will gladly testify that he received his first direction from the hands of the amiable and affable Father Mehler. Not content with the care of his own classes, the energetic teacher was always ready willingly to substitute for any of those of his confreres who were unable because of illness or other reason to attend their own classes. Yet he realized that a priest is ordained not to teach commercial science or to direct athletics, nor even to supervise discipline, but to preach the word of God and to minister unto souls. Therefore he gladly accepted the opportunity to do ministry over the weekends in the various churches of the district. Here it was that he exercised his sacerdotal zeal by his cooperation with the pastors, by his kindness and understanding in the confessional, by the care with which he preached, by the paternal advice he gave to those who sought his counsel. His reputation as an understanding confessor and a distinguished preacher spread throughout the whole of western Pennsylvania, as did his fame as a teacher, but he himself remained unchanged, the same simple, kind, affable priest and confrere, unmoved by success or acclaim, ready ever to do a good turn for anyone, to give a helping hand whenever and wherever needed.

Once in the early days of his career as a teacher, before he had experienced the fascination of a pedagogue's life and whilst the enthusiasm of youth was still upon him, Albert Mehler asked his superiors to appoint him to parish work where he could give full scope to his zeal for souls. That request was not answered at the time, and "Billy" Mehler (somewhere in his life he had picked up the sobriquet "Billy") forgot all about it as he plunged into the work given him to do. But in 1923 the answer to that letter came. He received his appointment as assistant to St. Mary's, Detroit. He regretted the fact that he had to leave Pittsburgh, but obedience called, and it was the "vir obediens" who bade his friends and confreres farewell and set out for his new assignment. Past students, loyal friends and acquaintances, loving companions joined in a regretful chorus of good-bye and bade him Godspeed and God's blessing in his new field of endeavor.

At St. Mary's he entered into every phase of parochial activity with his accustomed zeal and found many an outlet for the soul satisfying labor of catechizing, preaching, administering the sacraments, comforting and consoling the sick and the afflicted and the unfortunate. No fanfare marked his administrations, only the ordinary, plodding, everyday work of one who for the love of God loved God's children. Sickness came to him at times, but the days of illness were merely lacunes in his life of activity for God and souls. Three years he labored as assistant in St. Mary's, and then was placed upon his capable shoulders the duties of pastor of the Sacred Heart Church in Tarentum, Pa.

The acquisition of a position of authority sometimes makes strange changes in a man, but in "Billy" Mehler no such change occurred. What he was as a teacher, what he had been as an assistant, he was as a pastor. God had given him administrative ability and keen intelligence and he would use both for the good of those over whom he was placed. The parish of Tarentum had had great men and zealous workers at its head from its first foundation, and the tradition of these great men Father Mehler gloriously carried on by infusing renewed energy into the lively faith of a splendid Catholic people. He was in the parish only three years when the silver jubilee of his ordination to the priesthood came. But in those three years the people of the parish and their neighbors of Tarentum had come to know Father Mehler, and so it was that the people of the Sacred Heart parish were joined by the prominent citizens of the city in celebrating the jubilee with an enthusiasm seldom seen in any parish or city. Young and old alike joined together, for this was a tribute to their friend, their pastor, their priest. Like the Good Shepherd, he knew every one of his, and they knew him, they, the children, the boys and the girls, the young men and the young women, the fathers and mothers of families, the old and the worn out, and the poor—yes, the poor knew him. Even those who were not of his parish, those who were not of his faith, joined in the celebration, for the great heart of Father Mehler had room in it for everyone. And the striking thing about Father Mehler's days in Tarentum, as in all his appointments, was that there was nothing spectacular in his achievements. He had what the Venerable Founder characterized as the realization of the sanctity of the ordinary in that he did ordinary things extraordinarily well.

The responsibilities of a pastor's life, especially during the dark days of depression, began to tell on the robust frame of Father Mehler. Along with his ordinary pastoral duties he renovated the church and the school, a difficult task even without a depression. On and off during the years, spells of sickness seized the earnest priest, but in 1940 he needed a rest. He had borne the

burden of the day and the heats, and he was tired. So his superiors assigned him to the Mission Band and later to the position of assistant at Notre Dame Church in Chippewa Falls, Wis. There was genuine sorrow in Tarentum when it was announced that their beloved pastor was to be taken from them, but the faithful religious, always obedient, bade them farewell and set forth to join a friend of many years in the western parish. But it was no rest that he took. His effervescent activity would not let him rest. The priest in him would be the priest all the days of his life. The altar, the confessional, the pulpit, the school, the devious ways of the city, all knew Father Mehler. Relaxation he found occasionally in the Petrine sport of fishing, and no one can blame the fisher of men if he found pleasure in being a fisherman.

When word came to the Fathers gathered on retreat at Ferndale in this year of 1942 that "Billy" Mehler had died on June 20, 1942, at the Colonial Hospital, Mayo Clinic in Rochester, Minnesota, it came as a shock. He had gone there for an operation, and the ancient quip proved more truth than poetry: "The operation was a success, but the patient died." For Father Mehler was ready to return from the hospital when an embolism brought death to him. It may have come suddenly but it did not find him unprepared, we are sure. He was buried from the Church of Notre Dame, Our Lady, whom he loved so well, on June 25, 1942. The Most Reverend William Griffin, D.D., Auxiliary Bishop of La Crosse sang the Pontifical Mass of Requiem, and the confreres of the vicinity in company with many of the diocesan priests accompanied the body of "Billy" Mehler to its resting place in Hope Cemetery, Chippewa Falls.

There is a lot more that one could say about "Billy" Mehler, but it is not necessary to say it. Those of us who knew him saw in him a religious, exemplary in his regularity, instant in his obedience, sincere in his loyalty and practical in his devotion. As a priest, we knew him, energetic, apostolic, zealous. As a confrere, we knew him, affable, friendly, sympathetic, a credit to his priesthood, an honor to his province, faithful to his Congregation. He rests now, after life's fitful fever, on the bosom of his Father and his God.

D. J. K.

CATHOLIC MISSION
Onitsha, S. Nigeria

January 29, 1942.

Very Rev. Father G. J. Collins, Provincial.
Dear Father Collins:

Thank you for your letter of the 22nd December just received. We shall send the news of the Mission to you as you suggest, as Lisbon is much slower.

There is nothing of any great importance to report. We are still awaiting the arrival of the Fathers assigned to us in July of last year. It is very difficult to get a berth on any of the ships coming to West Africa. You can understand, therefore, how shorthanded we are with the two Missions to keep going. Further, the army people are begging us to give them chaplains. I gave them one, Father Timon, out of my meagre staff. He is with the regular troops on the Gold Coast. Fathers Ronayne and Doyle are Officiating Chaplains at Port Harcourt and Enugu, respectively. They can do the ordinary Mission work in addition to their chaplaincy work.

Monsignor Kirsten wrote me to ask you to do what you can to get them released. Needless to say, I did all that was possible for them, though I am afraid they do not think so.

We would be grateful for any Mass Intentions you could send us. Send the Masses, if you have them, but keep the stipends. The money may be necessary to pay some debts we may incur in America.

With all good wishes to you and my many kind friends in the U. S. A.,

Yours very sincerely in J. C.,

(signed) ✣ CHARLES HEEREY, C.S.Sp.

P. S.—Please tell Monsignor McDonnell we are now beginning the building of the Regional Seminary. I wrote to him a few days ago. — C. H.

RESIDENCE OF THE BISHOP
15 North McDowell Street,
Raleigh, N. C.

April 3, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

It gives me pleasure to enclose our check in the amount of $500.00, for an altar to be named Infant of Prague Altar, in the Provincial House.

Taking this occasion to extend to you and to the other members greetings for Easter, I beg to remain

Sincerely yours in Christ,

(signed) ✣ EUGENE J. McGUINNESS,
Bishop of Raleigh.

INTERNMENT & P. of W. CAMP
Jamaica

March 15, 1942.

Dear and Rev. Father Provincial:

We have received the Bulletin for January, 1942, and I thank you very much for your kindness.

On your request through His Lordship, the Bishop, I have forwarded the particulars as wanted of all the Priests and Brothers of our Society, that are here interned. I hope to God that soon there will be a change for us Priests and Missioners. As I wrote you the other day, I would be very much obliged could I eventually see you when you visit your Priests here in the neighborhood.

Hoping that all the Confreres are well, I remain with best wishes,

Yours very sincerely,

(signed) J. KIRSTEN, C.S.Sp.

Part 1 (Continued)
The Existence of God

Apologetics

G. F. Knight, C.S.Sp.

We have been considering the so-called objections against the existence of God. In this instalment we shall complete this consideration and then we shall give the proof of His existence.

4. Have not modern philosophers definitely rejected the idea of causality? How then can we argue to a "first cause?"

What if modern philosophers do reject the idea of causality? This it not a game that we are playing, in which the players can make or change the rules to suit themselves. We do not have to abandon our own common sense just because somebody else tells us to. We are not concerned what the modern philosophers have to say about causality. The question is simply whether one thing can cause another, whether an effect needs a cause to bring it about, whether a possibility needs something to bring it about before it can become actual, and we do not have to go very far to find the answer. We certainly do not have to go to a modern philosopher for it. Nobody could succeed in convincing even a modern philosopher, that this book had no cause, that nobody wrote it. He knows better.

Certainly, he who denies the existence of causality has forgotten that all the Physical Sciences exist for the express purpose of investigating the proximate causes of natural phenomena, while philosophy, itself, exists for the purpose of investigating the ultimate causes of the same phenomena, and both the physical sciences and philosophy are based on what our common sense tells us, that everything that happens has a cause.

5. Is not eternal duration inconceivable? How then can it be demonstrated?

He who thinks that because we cannot form a mental picture of eternal duration, duration without beginning, it is, therefore, indemonstrable, is confusing his imagination with his intellect. It is, of course, a great aid to the understanding if we are able to picture to ourselves that which we are trying to understand. But, we must never confuse our imagination pictures with our knowledge. The reason why the infinite cannot be pictured is because a picture gives simply the outlines, or the limits of a thing, and the infinite has no limits. We know what is meant by infinity. We know what is meant by duration without beginning, but try as we may to imagine it, we can only picture a portion of it, and the infinite extends boundlessly beyond what we picture.

We do not have to picture eternal duration to know that something has always been in existence. It is sufficient that if it were ever true that nothing at all was in existence, there would still be nothing in existence.

6. Is not the argument based on the dissipation of energy inconclusive?

The proof of the existence of God is not based on the knowledge that the universe has not been in existence long enough to dissipate all its available energy in the form of radiant heat. The existence of God was known long before modern scientific research discovered the law of the degradation of energy before science discovered that all forms of energy were gradually being converted into radiant heat and dissipated through the universe. This discovery comes only as a scientific confirmation of the existence of God. If it is not an absolutely conclusive proof that matter has not always been in existence, it at least lends to that conclusion whatever weight observation and experience can lend to any conclusion. It relegates any other hypothesis to the real of the purely fanciful.

7. What about the evil and suffering in the world?

It should be remarked that the existence of evil and suffering is not a reason for disbelief or doubt about the existence of God. The only conclusion that might be drawn from such things would be that matters might have been much better arranged than they have been. At the very most, we might conclude that God is not a being of infinite intelligence and power if He could not do any better than He did. But this is clearly quite beside the point as regards the existence of God. We may be quite dissatisfied with the way things are arranged, but that has nothing to do with whether or not we have a maker. If the existence of God is to be admitted at all, it must be merely because we see that what we call creatures are really a handiwork of someone, of someone else, of someone who is therefore not a creature, and this can be quite clearly shown. In fact it is so plain that it is quite difficult to avoid seeing it. The measure of our maker's power or of His intelligence is quite another matter. Once we see that we have a maker, we can easily see that He is a great deal more intelligent than we, even though we think His work is very imperfect. We can see this from the simple fact that He knew enough to make us intelligent enough to criticize His work, and that fact alone should serve to make us a little more wary about offering criticisms of His work. It is quite possible that He knew what He was about better than we do.

8. What about the existence of Hell?

It is a curious fact that many Atheists go to a great deal of pains to read the Bible and gather from it numerous passages which go to show, so they think, that the God whom Christians worship is a very unlovely being indeed. We are told about the deluge with its attendant destruction of countless lives—all His doings. We are told about the destruction of fire from Heaven of the hapless cities of the plain, Sodom and Gomorrha —also His doing. They tell us about the command He gave to the children of Israel to destroy the inhabitants of the land of Canaan: men, women and children. We are reminded that His bloody ferocity went so far as to send bears at the command of His prophets to destroy some children who were poking fun at these prophets. And to cap it all, this being to whom Christians pay the homage of worship as their God has prepared a fiery Hell wherein to torture forever the unfortunate beings whom He made. Altogether a very unlovely being, indeed!

But what has all this to do with the existence of God? If these things are true does it prove there is no God? The funny part of it is that the Atheists do not believe that these things are true. If they be not true, does it prove there is no God? Then why do they drag them up at all? What difference does His goodness or his

wickedness make as regards the existence of God? Do the Atheists think that they have good reasons for not thinking God to be a monster of cruelty? If so, well and good. Nobody is asking them to, at least we are not. We do not believe it ourselves. On the contrary, we believe that God, whose existence we shall prove, is a being of infinite goodness and mercy, whose only purpose in creating men was so that they might share in His own infinite happiness. But let it be very clearly understood that to believe in God, just because it would be nice for us if there were such a being, is just as unreasonable as to deny His existence just because it would be too bad for us if there were such a being. It would be mere wishful thinking.

Do not indulge in wishful thinking

How do we know there is a God? The problem, if we can call it a problem, of showing the existence of God amounts to showing that it took at least as much intelligence to make the world as it takes to make a pot. The ash cans of our cities are full of broken crockery. Nobody treasures these relics. Nobody wants them, they are discarded. But the archeologist who digs among the ruins of buried cities saves all the broken pots he finds, to him these are treasures, for they are the relics of the industry of a distant past, the relics of an ancient civilization. Crude though they may sometimes be, these fragments of pottery are not the work of chance. Nor is there any other creature on earth capable of making a pot except a human being; for it takes brains to make a pot. It never dawns upon the archeologists that this pot might have been made by chance, or might have always been in existence. He knows that he is looking at the handiwork of an intelligent being, even though it be a very humble pot indeed. So, if we can show that it took as much brains to make the world as it takes to make a pot, we will have shown that the world was made by an intellignt being; except that in this case, it is manifestly not the work of a human being.

Our modern houses are rather well adapted for human habitation. They are not mere caves into which we crawl for shelter. They are equipped with steam heat and electric light, and, likely as not, an electric refrigerator. There may even be a telephone installed and in the garage beside the house you will find the owner's car. It is manifest that a house of this kind was built for human beings to live in, for its equipment and its operation is such that only human beings could take advantage of it. The telephone was clearly not installed for lower animals to use. They could not make use of the heating plant, nor would they be able to operate the car. It takes brains to use these things. They were made for the use of people with brains. Similarly, it can be shown that the world in which we live is specially adapted for the use of human beings. It is not a house, it is true; but it is, nonetheless, very cleverly adapted for human habitation. It is provided with sources of light, heat and power. But a world with only these would not be fit for human habitation. We have to eat. And lo and behold! A suitable food supply is provided. And it is rather cleverly arranged, too. It is a self-perpetuating food supply. In fact it is a sort of combination food supply and waste disposal system. Manifestly there must be some means of disposing of refuse, if the earth is going to be fit for us to live in. It would not do to allow such matter to accumulate until the earth became one vast garbage heap. So a means has been provided that takes care of all waste matter. The waste products of one type of creature, and even its entire carcass after death, all serve as the food supply of another type or types. Thus a kind of circulation is established. Nothing is allowed to go to waste.

Moreover there is a nice balance maintained between plants and animals. Some people are accustomed to deplore what they call the relentless cruelty of nature. It seems wicked to them that animals should prey on other animals, the strong and powerful devouring the weak and more defenseless. Yet it is clear that if all animals ate nothing but plants, or if none but horses and cows and sheep and the like were created, there would be nothing to check their multiplication except the limits of the food supply. But the effect of that sort of limitation would be so drastic as to be cataclysmic. The earth as a whole would reproduce on a large scale, that which would happen if a farmer were to fence his sheep in a pasture and leave them there. Even if the pasture were very large, the flock would multiply to such an extent as to consume the entire available food supply. They would crop the grass of that pasture so closely that it would be unable to re-seed itself. They would stamp that ground as bare and as hard as a barnyard floor. And then they would die. Not some of them, but all of them. Their bones would be a monument to the folly of the farmer who failed to provide the means for keeping their numbers in check. It is clear that such a condition could not be allowed to obtain all over the earth. If there are to be animals at all on the earth, there must be some means of retarding their numbers, besides the failure of the food supply. Nor could men be counted on to keep the number of the animals in proper check. There would have to be a long history of animal life on the earth and countless varieties of different types, before the earth would be really fit for men to live in, before it would be possible for men to go practically anywhere on the surface of the earth and find there both plants and animals of such a kind that men themselves could live there. The number of the animals must be regulated but it is clear that the animals themselves must do the regulating. If there are to be animals at all, there must be carnivorous animals. These do not directly serve the needs of man, but they do so indirectly and the importance of their function is enormous. They are the natural enemies of those animals which are directly useful to man. Their purpose is to keep these useful forms alive and present on the earth until man should appear to use them.

Does this seem a strange purpose for predatory animals to serve? To keep useful animals alive for man. Yet they do it very efficiently by keeping them from overrunning the earth and thus starving themselves off the face of the earth. A harsh system? Perhaps so, but it works. It really would be hard to devise another system that would take its place. The trouble is that useful animals are not, as men are, capable of de-

veloping the resources of their environments. Yet if they are to serve the needs of man they must be capable of rapid increase. If cows, for instance, were only able to maintain their numbers, that is to say, if their rate of increase was such that one was born only when one dies of old age, the original number of cows would be all that we would have now and if anybody killed a cow to eat, the numbers would progressively diminish. To be useful, animals must breed rapidly, yet their numbers must be kept in check until man arrives. Predatory animals must serve that purpose and they do serve it. They keep the animal population of the world at such a level that if you want to find an animal you have to hunt for it.

Thus, when man finally appeared on the earth, he found both plants and animals that he could use. Their natural enemies had kept them from overrunning the earth and starving themselves off. Now man could raise them for his own use and protect them from their natural enemies. In fact he might set about to exterminate their natural enemies for their work was now done.

Anyway, whether we like it or not, it is the way the system works. It actually is a workable system for providing for the needs of man and it has actually worked. The world is not merely equipped with light, heat and power, but also with a self-perpetuating food supply and a system for disposal of waste products. Moreover, the various plants and animals not only furnish food for man but also supply him with what he needs for clothing himself.

While we are considering the world as a place that is fit for human habitation, let us not omit to consider the human beings who live in it. There is a certain very remarkable difference between man and every other kind of creature on the earth. Although in a certain way it may be said that everything that lives on the earth is fit to live in it, for otherwise it could not survive, yet man is quite specially fitted for it. Man is fitted to take advantage of all the resources of the earth. He is provided with what it takes, brains, to use all that is to be found in the world in which we live. To return to our comparison of the world with a house that has been built for human habitation, a house with an electric light plant and a furnace in the cellar, a telephone upstairs and an auto in the garage. Such a house is manifestly not built for animals to live in. What good would an electric lighting plant be to animals? They could not run it. And what good would the furnace be to them? They could not get up steam. What good would the telephone be to them? They could not talk. What good the car? They could not start it. Yes, so it is with the world, there are things in the world endowed with properties that are as useless to animals as an electric light plant or an automobile. Consider the latent power of fuels, the properties of steam, of metals, of magnetic fields, of electrical conductors, of insulators, etc. What good are all these to animals? They are just so many automobiles in the world's garage as far as animals are concerned. They cannot use them. But men can and do use them, very much so. We can get those cars started. We can use those fuels, that wood, those metals. We can forge and temper that steel. We can use steam and electricity. We are equipped with what is needed to take advantage of the resources in the world in which we live.

Let us not forget that it is not we who made iron capable of being made into steel and tempered. It is not we who cause a conductor that cuts a magnetic field to carry a current of electricity. It is not we who have given to matter any of the properties that are so useful to us although perfectly useless to animals. These things were all prepared long before man appeared on the earth, long before there was any creature intelligent enough to use them.

The world was prepared for intelligent beings, that is to say, for men to live in. It was prepared by one who knew how intelligent beings could use these properties that He gave to matter and, more than that, by one who knew how to make the intelligent being that would be able to use them. Thus, when we look at the world as it is, we are looking not merely at the handiwork of an architect who made a house fit for human habitation, but at the handiwork of one who made a world fit for human beings and then made the intelligent beings who were fit to live in it and to take advantage of its resources. We are looking at the handiwork of an architect who constructed both the house and its occupants. This is the handiwork of God.

There are those who say that there is no evidence of the existence of an intelligent maker of the universe and of man. How on earth can they say this? When an archeologist digs up a stone hatchet, or an arrowhead, or a clay pot, or a stone image, does anybody say that there is no evidence that these things were made by intelligent beings, by man? Does anybody start talking rubbish about these things being done by chance or being due to a fortunate series of coincidences, or that perhaps these things were there from all eternity? Why is it that when we find a clay pot everybody admits that it takes intelligence and craftsmanship to make a pot, but when we point out the man who made the pot we begin to hear that we are under no compulsion to believe that an intelligent being was required to make either the clay, that could be baked into a pot, or the man who was able to bake it? Why is it that only then do we begin to hear that the modern philosopher and philosophy have rejected the idea of casuality; that living beings might have evolved out of non-living matter; that the pot maker might have evolved out of the clay itself; that maybe the world has been always in existence; that infinite duration is inconceivable, etc., etc. What kind of rubbish is this anyway? Does it take intelligence to make a pot and none to make things that are able to make pots?

Thus we know the existence of an intelligent maker of the universe in the same way that we know the existence of world's ancient past by the arrowheads, the stone images and the pottery that we find. It is because we see that the world as a whole and in all its minute details is a clever piece of work. Exceedingly clever, as a matter of fact. Do not say that we "postulate" the existence of a maker of the universe. We do not "postulate" the existence of a pot maker to explain the existence of a pot. If anything postulates him it is the pot itself. We know of his existence because we

see the pot he made. Likewise with the world and the living things in it. If anything postulates the existence of God, it is the world itself and the living things in it. We know of His existence because we see the world He made for men to live in, and we see the men He made to live in it.

Would you admire the intelligence of a man who denied that a stone image had a maker? Would you risk any money betting that he was right? Is it easier to make a stone image of a man or to make a man himself in flesh and blood? Do you admire the intelligence of those who say it takes no brains to make a man, even though it does take brains to make an image of a man? What indeed is there to admire in such an exhibition of bigoted blindness?

Are you satisfied that the world was made by an intelligent maker? It is not necessary for apologetic purposes to show that He is infinitely intelligent. He knew enough to make a world fit for us to live in. He knew enough to make us, who were fit to live in it. It is not necessary for us to show that He is infinitely powerful. He was able to make a world fit for us to live in and He was able to make us who were fit to live in it.

The intelligence that God displayed in making us is an intelligence of a peculiarly high order. When we get to be able to duplicate His work, we will have some idea of the intelligence required even to duplicate it. We can not yet make living things except by the process which God has arranged for the reproduction of life. We can, however, make machines. It takes intelligence to do that and, as a matter of fact, we are rather proud of our modern machinery. Some of it is pretty ingenious, but our machines are not alive We make engines which use other substances for fuel, but that is all they use it for. When we get so that we can make engines which will use other things not merely as fuel, but also as nourishment to restore the wear and tear on their own parts and to grow, we will have learned how to make a living thing. It seems a sort of whimsical fancy to indulge; it seems even fantastic to think that we will ever build a living engine. But if there ever be an engineer who succeeds in doing that, he will have reason to be proud of his work, even though he has not yet quite duplicated the work of the Maker of living things, for the living things that God made can reproduce themselves. Our learned engineer would have to find out what to equip his engines with so that they could reproduce themselves before he will be able to boast of having produced a living thing that is able to found a species. In fact, he will have to do more than that, he will have to find out what to equip his engines with so that they will enjoy food and the reproducing of their kind, so that they will actually do what they will be able to, if they get a chance. Even so, he will not have duplicated the work of God, for God succeeded in making men intelligent enough to discover how the various properties of matter might be put to use. So, if we ever have an engineer who knew enough to duplicate the work of God, he will have to find out what to put on his engines so that they will be able to think for themselves, so that they will be able to discover things and make inventions. When he gets that far, he will have really done something and he will begin to appreciate the knowledge displayed by God in making living things. The main difference between his own knowledge at that point and the knowledge displayed by God is that the engineer will have gained his knowledge by a careful examination and by a long observation of the way living things work, whereas God knew how to make them without having to observe how they are made. He did not need any models.

This is the reason why we say that the maker of the universe is an intelligent being. This would be demonstrated if it took no more brains to make the universe than it does to make a pot, for it takes intelligence to make a pot. But, in fact, the intelligence of the maker of the universe is of such a higher order than ours that it is really astonishing. He not only knows much more than we do, but His knowledge does not depend upon observation. (To be continued)

KERNELS FROM CORNWELLS

There is of course very little to report from Cornwells during the summer vacation months. About the only thing which brings us into the activity of the outside world is the Sunday ministry. We are glad to say that we have had a very heavy season of summer work; all the fathers are occupied each Sunday.

Our latest drive for vocations was slow in starting; its fruits may only show in future years; but the number of applications is growing higher than our expectations. Father Kettl has preached several of the Ferndale Boys' Retreats, and although that may not be the object of the retreats, we hope that they will be a good source of vocations.

On Sunday, July 26, the Students' Auxiliary held a picnic at the College. Despite the threatening weather the friends of the College had a very enjoyable day.

Father Hoeger is in the midst of a heavy schedule of retreats. So far he has preached a retreat at each of the following places: Northampton, Mass.; Momence, Ill.; West Chester, Pa.; Beaverville, Ill., and Immaculata, Pa.

GLENFIELD, PA.

Just a few words from Glenfield. During the summer we have undertaken a task of renovating and repairing at St. Mary's. This includes both church and school. In the church basement the wooden posts supporting the floor have been replaced by substantial iron pillars resting on concrete footers. The old locust posts had been doing their job for thirty-five years. Then we had the pipe organ overhauled at a cost of $100. The school is next now. All the wood blocks under the building will be replaced by concrete foundations, a much needed improvement. The work is being done, labor free, by the willing men of the parish, but even so the whole project will cost about $500.

If we only had a few more children in the school it would be more satisfactory. In the past there were only 40 pupils. This coming year I am going to try to gather some of the children in the country places and if this succeeds we will have about 60 children in the school.

The Holy Family Institute



NEW NURSERY BUILDING

Sunday the 7th of June, 1942, was a very happy and memorable day in the history of this Institution. Shortly after the death of the late Father Francis A. Retka, who practically built the Institution and made it what it is today, a Committee was organized among the Polish people of Allegheny County, for the purpose of raising funds for the erection of a monument to perpetuate his memory and his work.

After three years of effort, sufficient funds were collected to allow us to request permission from the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, to begin the construction of the Memorial, which, at the suggestion of the Most Rev. Bishop himself, was to take the form of a new Nursery building for the smallest children. Our request had the complete support of our Very Rev. Father Provincial, and permission to begin the construction was finally granted last August.

Plans had been prepared long beforehand, and work was started immediately. Favorable weather, freedom from labor difficulties and from prolonged delays in obtaining materials in these days of priorities made it possible for the work to proceed smoothly. When the dedication day arrived the building was 99 per cent completed.

The dedication ceremony was conducted by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh. Among the clergy present were: Rev. F. Poszukanis, Pastor of SS. Cyril and Methodius Church, McKees Rocks, Pa.; Rev. M. W. Drelak, Pastor of St. Cyprian's Church, Pittsburgh; Rev. John L. Pudlo, Pastor of St. Hyacinth's Church, Monessen, Pa.; Rev. Fr. Cyril, O.F.M.; Rev. Fr. Ambrose, O.F.M., and the following Fathers from our neighboring communities: Fathers R. H. Ackerman, F. J. Haas, Wm. J. Holt, J. P. Janczukiewicz, P. A. Lipinski, H. J. McAnulty, D. J. Ray, Joseph A. Rosenbach, S. J. Schiffgens, Joseph J. Sonnefeld, J. E. Stegman, John J. Sullivan.

A large number of friends of the Institution from Pittsburgh and the surrounding territory spent a very pleasant afternoon inspecting the new building, and listening to a fine program of speeches and music. The chief speakers were: the Most Rev. Hugh C. Boyle, the Hon. Gustav L. Schramm, Judge of the Juvenile Court of Allegheny County, the Rev. John L. Pudlo, and the Polish Consul General, the Hon. H. Sztark.

Due to very urgent business matters the Very Rev. Father Provincial was unable to attend. However, we were all encouraged by his words of congratulations and expression of best wishes for God's blessing on all those connected with the Institute.

The new Nursery stands now as a monument to the zeal and self-sacrifice of another Holy Ghost Father for the poor and lowly ones in Christ's vineyard.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States



SEPTEMBER

NUMBER 10

OUR PROVINCE

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OUR DEAD

DURING THE MONTH OF OCTOBER WE PRAY FOR:

Father Claude Francois Poullart des Places, founder of the Congregation of the Holy Ghost who died October 2, 1709.

Father David Fitzgibbon, who died October 1, 1928, aged 67 years.

Brother Marcis Fuchsolch, who died October 6, 1908, aged 74 years.

Father John Baptist Descours, who died October 9, 1917, aged 58 years.

Father Patrick Carey, who died October 10, 1886, aged 35 years.

Father John Griffin, who died October 10, 1935, aged 79 years.

Father Prosper Goepfert, who died October 11, 1914, aged 72 years.

Father James Richert, who died October 11, 1918, aged 75 years.

Brother Fulbert Heim, who died October 12, 1926, aged 64 years.

Father Xavier Lichtenberger, who died October 14, 1921, aged 64 years.

Father Fridolin Fromherz, who died October 18, 1902, aged 29 years.

Brother Gaudens Schneider, who died October 23, 1888, aged 52 years.

Father Emil Reibel, who died October 27, 1907, aged 45 years.

Father Anthony Rachwalski, who died October 28, 1920, aged 55 years.

Father Donat Schloesser, who died October 31, 1914, aged 55 years.

Father Francis A. Schwab, who died August 1, 1938, at Morrilton, Ark., aged 55 years.
(Omitted in error from past issues of Our Province.)

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Official

APPOINTMENTS, CHANGES, TRANSFERS

Father E. D. Clifford, Okmulgee, Oklahoma, bursar.
Father D. P. Dougherty, Cornwells Heights, Pa.
Father F. R. Duffy, Duquesne University (graduate studies).
Father J. J. Friel, Opelousas, Louisiana, bursar.
Father P. J. Haggerty, St. Peter Claver, Philadelphia, Pa., bursar.
Father H. J. Haley, St. John, Tuscaloosa, Alabama, bursar.
Father W. J. Holmes, Washington, D. C., assistant provincial procurator, bursar of the Mission Band.
Father D. D. Kirby, New York, N. Y., bursar.
Father E. F. Kirkwood, Holy Ghost, New Orleans, La., bursar.
Father H. J. Kline, Duquesne University.
Father E. E. Moroney, Washington, D. C., director of vocations, assistant mission procurator, editor of Mission News.
Father P. A. O'Donnell, Charleston, S. C., bursar.
Father E. Pinard, Cornwells Heights, Pa.
Father J. A. Paga, St. Joseph, Mt. Carmel, Pa., bursar.
Father A. O. Reitan, St. Anthony, Millvale, Pa., bursar.
Father J. F. Rengers, St. Mary, Detroit, Mich., bursar.
Father J. A. Hyland, St. Peter Claver, Philadelphia, Pa.
Father F. J. Haas, St. Peter Claver, Philadelphia, Pa., pastor.
Father K. O'C. Keane, Cornwells Heights, Pa.
Father T. A. Murphy, St. Benedict, Pittsburgh, Pa., pastor, bursar.
Father A. J. Walsh, Isle Brevelle, La.
Father E. C. White, St. Mary, Detroit, Mich.
Father E. J. Quinn, Portsmouth, R. I.
Father W. L. Lavin, St. Joachim, Detroit, Mich.
Father C. J. Diehl, St. Benedict, Detroit, Mich., pastor, bursar.
Father F. X. Walsh, Marksville, La., pastor.
Father W. F. O'Neill, Duquesne University.
Father W. C. Strahan, chaplain, 1st Lieutenant, U. S. Army, Chaplains' School, Harvard University, Cambridge, Mass.
Father R. A. Wilhelm, Sharpsburg, Pa.
Father M. T. Strittmatter, Holy Ghost, New Orleans, La., pro tem.
Father E. F. Dooley, Tiverton, R. I., bursar.
Father J. R. Kletzel, Cornwells Heights, Pa.
Father J. E. Baney, Duquesne University.
Father R. J. Brooks, St. Monica, New Orleans, La., administrator pro tem.
Father C. P. Connors, Washington, D. C., provincial secretary, Mission Procurator (Catholic University: graduate studies in Canon Law).
Father W. J. Mullen, St. Ann, Millvale, Pa., bursar.
Father E. L. Duffy, Alexandria, La.
Father D. T. Ray, Our Lady of the Blessed Sacrament, Philadelphia, Pa.
Father M. J. Therou, Okmulgee, Okla., pastor.
Father C. T. Malek, Immaculate Heart, Pittsburgh, Pa.
Father J. D. Sullivan, Lake Charles, La.
Father J. M. Lang, Sharpsburg, Pa., bursar.
Father James J. Bradley, Salisbury, N. C., pastor.
Father Ambrose M. Leech, Dayton, Ohio.

August 29, 1942.

Dear Father:

The annual retreat for all the Fathers in Louisiana will take place at Grand Coteau from October 19 to 23, 1942. Please make your arrangements accordingly. The Fathers in Arkansas and Oklahoma will go to Conway, Ark., for retreat October 26 to 30, 1942.

Do not forget your manual of prayers, your copy of the Rules and Constitutions, the retreat fee and the provincial chapter. Father Thomas J. McCarty will give the conferences.

George J. Collins, C.S.Sp.,
Provincial.

GRADUATE STUDIES

Father L. J. Dietrich,
Marquette University, Milwaukee, Wisconsin.
Father S. J. Federici,
Georgetown University, Washington, D. C.
Father C. P. Connors,
Catholic University of America, Washington, D. C.
Father J. A. Lauritis,
University of Pennsylvania, Philadelphia, Pa.
Father V. F. Gallagher,
University of Pennsylvania, Philadelphia, Pa.
Father F. R. Duffy,
Catholic University of America, Washington, D. C.

U. S. CHAPLAINS

The following are serving as Chaplains in the Armed Forces:

Fathers: W. J. Keown, Camp Bowie, Texas.
J. B. Murphy, Tecneck Armory, West Englewood, New Jersey.
J. T. O'Brien, Fort Sill, Oklahoma.
W. H. Pixley, Maxwell Air Field, Montgomery, Alabama.
C. L. Diamond, Camp Edwards, Massachusetts.
J. T. Kilbride, Fort Huachuca, Arizona.
P. J. Lippert, Camp Swift, Texas.
E. L. A. Fisher, Fort Jay, Governor's Island, New York.
J. A. McGoldrick, Army Air Base, Richmond, Virginia.
A. J. Demers, U. S. Navy Chaplains' School, Naval Operating Base, Norfolk, Virginia.
W. C. Strahan, Chaplains' School, Harvard University, Cambridge, Massachusetts.
J. T. Keown, U. S. Navy (appointment pending).
E. F. Wilson, Helena, Arkansas (auxiliary chaplain).
E. J. Kingston, Arecibo, Puerto Rico (auxiliary chaplain).

Fathers F. X. Walsh and E. F. Dooley are subject to call by the War Department.

Father Arthur J. Demers, Chaplain, U.S.N., lieutenant (J. G.), Naval Operating Base, Norfolk, Va. (Sept. 18, 1942).

Father Joseph A. Griffin, Chaplain, U. S. Army, 1st lieutenant, Chaplains' School, Harvard University, Cambridge, Mass. (October 1, 1942).

Father T. Charles Dooley, Kenya, East Africa.

Rev. W. F. P. Duffy, who had been chaplain at Fort Jackson, South Carolina, died March 21, 1942, in Philadelphia, Pa.

OFFICIAL -- Circular Letter Number 9

Congregation of the Holy Ghost.
30, rue Lhomond,
Paris (5e).

Paris,
May 1, 1942.
(Received July 25, 1942).

My dear confreres:

On January 11, 1942, the Sacred Congregation of Rites issued a decree establishing the fact that two miracles had been performed by Almighty God through the intercession of Blessed Grignon de Montfort, as a result of which his solemn canonization is only a matter of time.

We should rejoice because of this especially on account of the close association which existed between this Saint, the Seminary of the Holy Ghost, our Founder, Father Poullart des Places and Father Bouic, his second successor.

Louis Marie Grignon knew Claude Poullart for a year at the Jesuit College at Rennes. When the Seminary of the Holy Ghost was established, he succeeded in getting the seminary to train priests for him, for the evangelization of eastern France. In 1713 he renewed this agreement with Fr. Bouic, the agreement remaining in force till 1792, the date of the Revolution, and the dispersion of the Religious Communities.

On account of these ties we obtained, by indult (February 25, 1890), the privilege of reciting the office of the Blessed Grignon who had been recently beatified (January 25, 1888).

I will not linger over a recitation of his labors. Suffice it to mention, that, over a period of twelve years, he devoted himself to the preaching of parochial missions, without any great brilliance, but with extraordinary success. His sole intention was to preach Jesus, and Jesus crucified, in such a manner as to touch souls and correct them; he did not rely on the glittering syllogisms of human reason. What characterized him, on the contrary, was the absolute disdain which he manifested for all the natural advantages which set a man apart and win for him the admiration of his fellows. We could say that his conduct was at the opposite pole from that dictated by our ordinary principles of action. It is wisdom, we think, to say: "God helps those who help themselves," and to act accordingly. Grignon de Montfort, on the contrary, had recourse, with utter abandon, to the Providence of God, depriving himself at one stroke, of all human means, the better thereby to succeed. For example: Did he need money for a journey or for some new enterprise? His first act was to rid himself of everything he possessed, so as to place his reliance on God alone.

Did he seek to establish a Congregation for which he was drawing up the Rules? He did not concern himself with trying to attract subjects, convinced that it is God's business to call the laborers. His austerity was excessive; he wore himself out by penances and severe bodily mortifications; in the course of a few years he ruined his vigorous constitution and robust health. From the beginning to the end, his life ran counter to all the dictates of human wisdom. He was truly led by the Providence which confounds all our reasoning. It is not surprising, therefore, that he was so little understood by his contemporaries, but his true worth was fully appreciated by our Venerable Father, who wrote in his Commentary on St. John, Chap. 7: "Souls who undertake to serve God, dreading more to be guilty of an indiscretion than to be lacking in fidelity to the Divine Love, and directors preach unceasingly about moderation. It would be much better rather to let souls run, fly, in the transport of faith, and to fear infinitely more the danger of deadening or arresting this transport, than the danger of its leading to an act of indiscretion . . . Prudence . . . it is dangerous to seek to possess this virtue. He who seeks after it, will find false prudence instead of true prudence, the prudence of self-love instead of the prudence of God."

At the seminary of the Holy Ghost, Blessed Grignon de Montfort was always treated with great deference. Every effort was made to grasp his point of view; no one took umbrage at his idiosyncracies. Fr. Bouic tells us, that in a conference, he spoke of "divine wisdom," which consisted, he said, "in impoverishing oneself, in mortifying oneself, in effacing and humbling oneself in order to please God, at all times and in all things, to have a greater esteem for poverty than for riches, for the cross and suffering than for the pleasures and satisfactions of the senses, for humiliations and contempt rather than for worldly glory and renown. Wisdom is so lofty said he, that it alone deserves our love, so delicious that it is sufficient recompense for all the sacrifices we must make to attain it. In no wise to be attached to earthly things, and then everything becomes possible for the Christian, for the priest whose only riches consist in the possession of Jesus Christ."

If Fr. Bouic's disciples could grasp and relish such instructions, why could not we also put them into practice, formed as we are in accordance with the doctrine of Our Venerable Father.

He was above all the apostle of true devotion to the Blessed Virgin. The treatise he wrote on this subject is truly a real gem. It was not published until after his death in 1716, and then remained for a long time unknown, until it was discovered just one hundred years ago. In it he describes the missionary's devotion to the Mother of God: "To go to Mary in order to go more frequently to Jesus." Let us practice this devotion with fervor. It was the devotion of the Congregation and of the Seminary of the Holy Ghost from the very beginning; it was also the devotion of Our Venerable Father. Let us continue together, closely united under the mantle of Mary, near her heart, sub tutela Immaculati Cordis Beatae Mariae Virginis, so as to go more directly to the Holy Ghost, the fruitful source of all earnest apostolic work.

With these desires and in this expectation, I give you all, my very dear confreres, my paternal benediction, assuring you again, in spite of temporary separation, of my continued remembrance, of my prayers, and of my most affectionate attachment in Jesus and Mary.

✠ Louis Le Hunsec,
Bishop of Europus,
Sup. Gen.

NEWS

MOTHER HOUSE—The Mother House continues as usual. We were pleased to get some news of the missions, particularly of the missions in dissident territory. In general, the Provinces and Districts maintain fairly normal conditions, adapting themselves to circumstances so as to benefit as much as possible, while endeavoring in the midst of trials and actual separation, to safeguard our ideals and our manner of life.

From Vichy, Fr. Gay can communicate with most of our missions over the radio program "The Voice of France." He speaks on the program on an average of every two weeks.

It is not as easy as we would wish, and as the missions would desire, for the missionaries to secure passage to their destinations. For example, the last Fathers who set out for the Antilles and Guyana, and who had been sent as officials by the Government in order to eliminate delays, were halted at Casablanca by the American consul. At the last moment we learn that they obtained the necessary visa.

FRANCE—Nothing new; our houses continue their scholastic year. Threats of requisition have not been carried out. Father Le Retraite, director of Auteuil, has been appointed superior of Misserghin and he is replaced by Father Lecocq, formerly director of the Colonial Seminary. Father Diemunsch replaces him as head of the seminary.

IRELAND—All is well; the works are functioning normally. The spirit is good, excellent. Remarkable novitiate year. At Blackrock, Father English relinquished his post as Superior, to take charge of a newly purchased farm near Dublin. He is replaced by Father Michael Kennedy. Father McCarthy becomes provincial procurator. At Rathmines they are putting up a classroom building. It is very difficult to secure passage to the missions; only three young Fathers have been able to leave for Nairobi.

PORTUGAL—Nothing out of the ordinary. The work proceeds as usual.

UNITED STATES—Father Collins was unable to secure transportation for the young Fathers to East Africa, and is placing them in the province and in Puerto Rico. Arrangements with the Bishops of Raleigh and Nashville are pending for the opening of new missions for the Colored in their dioceses.

HOLLAND—"We are getting along first class and do not want for anything. We got through the winter well enough; we are still able to get food. In the spring the reconstruction of Gemert was resumed. Eighteen subdeacons will be ordained priests at the end of the year."

ENGLAND—Father Parkinson is glad to hear the good news of the Provinces and Missions through the Circular Letters. He has only two priests this year, but there will be four more in October, and he hopes to be able to send them to the missions. The novitiate at Grange is making good progress. He hopes to get back the house that was bought last year and that was since requisitioned; it will be necessary for the next reopening of the school term.

ROME—Nothing extraordinary. Thirty-eight seminarists. Father de Guibert, of the Gregorian University, died in March, after an illness of three days.

FRIBOURG—Our scholasticate had to accept seven Polish seminarians because of the closing of the Residence for seminarians. Everybody is well. Winter passed comfortably enough.

HAITI—On account of the lack of classical text books mimeograph copies have been made. "Our President is going into agriculture: coffee, sugar, rice, corn, etc. The supply of flour will be curtailed, but we do not complain." At the junior seminary every morning flag-raising ceremonies by each class in turn, with an invocation to Our Lady of Victories and St. Martial.

GUADELOUPE—"Life has scarcely changed at all for us here, except that we have more ministry." The junior seminary has thirty-eight pupils from Guadeloupe and from Fort de France. Father Quentin with seven other Fathers attended the consecration of Bishop de la Bruneliere. Bishop Genoud was unable to go because of an attack of influenza.

MARTINIQUE—Consecration of Bishop Bruneliere was very impressive. The military forces formed a guard of honor from the priests' house to the Cathedral. The bishop's car was preceded by a squad of mounted police; all the authorities were present. Everything transpired in an atmosphere of order, kind feeling, full of hope. Unfortunately Father Droesch, the principal superior, was seriously ill; at the end of December we thought the end had come; he rallied a bit at the time of the consecration. The news of his death has just reached us.

TRINIDAD—The number of pupils, over 700, has made it necessary to enlarge the chapel and the classrooms. The government gave an allowance; the stained glass windows and the Way of the Cross were donated. In November Father Graf produced "Julius Caesar" by Shakespeare. Things are somewhat upset by the war, but the restrictions are still few.

GUIANA—Bishop Gourtay went to Fort de France as one of the co-consecrators of Bishop de la Bruneliere. He traveled by plane, stopping at Trinidad. Work at Montjoly has begun. Everyone is well.

DAKAR—Bishop Grimault left the hospital at the beginning of January and has taken up again the visitation of his missions. Father Salomon is making the religious visitaton of the District.

ZIGUINCHOR—Msgr. Faye was authorized to open a Catechists' School, the classes being conducted in French. At the present time there are about twenty day students, but we are thinking of building a boarding school for catechists from all over the Prefecture.

GUINEA—In general we have as much work now as in normal times. Rationing is increasing. No more gasoline. Cloth is getting scarce. Our health is keeping up. Bishop Lerouge was still able to visit his stations with the gasoline given him by the Governor. But there is no more.

ONITSHA—"We are going ahead well enough and praying for better days." At the end of October, Father O'Connor received the first three Circular Letters and was pleased to get information about the Congregation.

BENOUE—Father Murray, with six Fathers from Onitsha, takes care of the work in the Prefecture. The stations of Makurdi, Gboko and Oturkpo remain open. The thirty-six missionaries interned at Jamaica are getting along well.

YAOUNDE—Bishop Vogt has been able to send us some news: everyone is in good health. Some, however, are worn out. "We have not been disturbed, and we have continued our work without mixing in political affairs. The administration has been considerate and continues so." He is fortunate in having some native priests who are doing well.

DOUALA—A communication received through the Vatican says: Missionaries of Douala are all in good health.

GABON—Bishop Tardy has also sent some news. "We live. We continue to work. God perfects us. But many are tired. Any chance of reinforcements?"

LOANGO—Bishop Friteau writes that, thanks to a monthly grant from the Government, they have not suffered too much. The cost of living has gone up, but nothing essential is lacking. Health is good. Father Molager had to be taken to Brazzaville for an emergency appendectomy in August. He is back now. Everything is fairly normal. December 25, 1940, Bishop Friteau blessed the new church at Mayumba, and on August 31, 1941, the church at Moyoundzi. The first three native sisters were professed on November 16, 1941. They were sent immediately to the girls' school at Mayumba, where three Holy Ghost Sisters had died of yellow fever. "In the East, a sect, akin to the Salvation Army, gives us a good deal of trouble."

BANGUI—News has finally reached us from Bangui. Bishop Grandin and Father Hemme assure us that, "all are in good health; so far we lack nothing. Each one works courageously at his station. The work goes on as before." Bishop Grandin, while visiting the eastern part of his vicariate, confirmed 1,000, and chose the sites for five future stations, in places where the people are too far from the stations which take care of them at present. "No privations so far, except as regards correspondence with you and with our families. The Lord has kept up our spirits, apostolic fervor and missionary zeal."

LUANDA—Father Gross writes that all are well and keep on working as best they can at the preaching of the Gospel and their own sanctification. During August and September, Archbishop Pinho visited the stations in the North. The cost of living has risen a little, but the rainy season was good, and the plantations look promising.

NOVA LISBOA—Msgr. Junqueira, after several unsuccessful attempts, has finally succeeded in getting a letter through to us. All the mail is impounded and kept several months. Msgr. Junqueira was appointed Administrator of the two dioceses of Nova Lisboa and of Silva Porto on January 18, 1941; Bishop of Nova Lisboa on January 30; consecrated at Luanda June 1. He has made the visitation of all his diocese and of a part of Silva Porto, where the new bishop has now been appointed. Everything goes well. Nothing is rationed; prices are going up. Angola has become a vacation spot for Europeans of French Equatorial Africa and the Belgian Congo; several of our missionaries have already taken advantage of it.

SILVA PORTO—We have received a letter from Father Cardona also. Conditions are still good in former Lounda. The regular visitation has been made, also the retreats. The missionaries of this district have offered up very many Masses for the Father General and for the Congregation.

ZANZIBAR—Bishop Heffernan says that all goes well. He had to send Father Finnegan, with twelve Fathers, to take over the Vicariate of the Consolata Fathers at Nyeri. Four Fathers were military chaplains but two of these have been released due to new regulations of the Military Vicariate appealing to neighboring Vicariates. Father McNamara has gone to help in Kroonstad. The foundation of the Carmelites is flourishing, and their chaplain, Bishop Shanahan, is pleased.

KILIMANJARO—From Bishop Byrne: The work goes on. The normal school for catechists is in full swing, with 150 pupils. Two junior seminarians entered the senior seminary in February. The senior seminary should be ready for Easter. There are fourteen seminarians and one at Rome. Three priests were ordained March 1, 1942. The professed native sisters number fifty-seven.

BAGAMOYO—In August, 1941, we received a message from Bishop Hilhorst, through Father Collins, that, at Bagamoyo "all are alive and working." That was a pleasant assurance. Father Stam wrote us an interesting and more detailed letter at the end of October last. Three Fathers replace the Benedictines of the Vicariate of Lindi since the beginning of the war. Four Fathers and one Brother take care of the Prefecture of Meru. The remaining forty Fathers and twenty Brothers take care of the twenty-two stations which all remain open. The junior seminary at Bagamoyo has more than 100 students; the school at Morogoro has more than 200. The work progresses. There is even too much work, but if nothing new can be started, every effort is being made to keep up what we already have. The financial situation is becoming difficult; living is expensive; certain things cannot be got. In 1942 the first native priest will be ordained, another will follow in 1943. Six native sisters are already at work in the stations, and there are sixteen professed sisters at Ngolole. "Let us pray unceasingly and remain closely united to you."

WAR PRISONERS—We get news from our prisoners of war regularly, and in general it is consoling. Father Vallery-Radot (a prisoner of war) has written a dramatic production in 4 tableaux, entitled "The Captives." A professional actor, who was in the camp with him, and who helped him, is back in Paris, and has produced the work in several theatres in the Capitol. As a result, Father Vallery-Radot has been given a prize of 5,000 francs by the Society of Authors and Dramatic Composers, and the Dumarest Prize of 11,000 francs, bestowed by the French Academy.

ST PIERRE ET MIQUELON—Msgr. Prison, Prefect Apostolic, St. Pierre et Miquelon: "Father Chardavoine sends you this message: I have received your note of July 28, 1941, concerning your seven shipwrecked orphans whom we have taken in. I am getting ready to do the same this year, for the following: Robert Bry, Robert Nicholas, Georges Gaston, Andre Geston, Yvon Poulard, Auguste Demontreaux, Max Yvon and even for Clement Demontreux whom you had suggested and whom we could adopt this year. Please advise if these eight have fulfilled the required conditions."

Addition to the Ordo

The feast of St. John Leonard having been admitted to the Universal Calendar, under the date of October 9, as a double feast, the Ordo of 1942 should read as follows:

8 Oct. Vesp. a cap. de seq. Com. praeced. et SS. Dionysii et Soc. Mm.

9 Oct. S. JOANNIS LEONARDI, C. Ad mat. nona lect. SS. Mm. et Com. ad L.
In M., 2a or. SS. Mm.
In Vesp. Com. seq. tantum.

NECROLOGY
(Our dead since Letter No. 8)

1941

Apr. 29, Mr. Albert Vaesen (Novice), of Belgium, aged 20 years.
Dec. 8, Fr. Cornelius Mulcahy, of Ireland, at Freetown, aged 56 years, professed 31 years.
Dec. 17, Fr. John Overgaag, of Holland, at Bagamoyo, aged 34 years, professed 13 years.
? Fr. Joseph Bullesbach, of Germany, aged 30 years, professed 7 years.

1942

Jan. 14, Fr. Cyprian Fortin, of Canada, at Loango, aged 34 years, professed 12 years.
Jan. 29, Bro. Agoulin Guntzburger, of France, at Kibosho, aged 63 years, professed 44 years.
Feb. 12, Bro. Duarte Vaz, of Portugal, at Sa da Bandeira, aged 72 years, professed 54 years.
Mar. 1, Bro. Leon Carel, of France, at La Montagne, aged 65 years, professed 43 years.
Mar. 9, Fr. Stephen Zarko, of the United States, at Bridgeport, aged 43 years, professed 21 years.
Mar. 11, Mr. James Pinus, of France, at Fontainebleau, aged 44 years, professed 23 years.
Mar. 21, Fr. William Duffy, of the United States, at Philadelphia, aged 40 years, professed 19 years.
Mar. 28, Bro. Sigismond Gaist, of France, at Misserghin, aged 39 years, professed 12 years.
Apr. 5, Fr. Pierre Goetz, of France, at Nancy, aged 74 years, professed 45 years.
Apr. 12, Bro. Marie Calixtus Parisot, of France, at Misserghin, aged 79 years, professed 40 years.
Apr. 14, Fr. John Dodwell, of the United States, at Philadelphia, aged 52 years, professed 31 years.
Apr. 23, Fr. Paul Droesch, of France, at Fort de France, aged 64 years, professed 41 years.
Correction: Fr. Richard Gillett, of Kilimanjaro, died on September 7, 1941, and not on November 4, as previously reported.

FATHER JULES REMY

Father Remy who died in Langonnet, January 14, 1942, left us numerous writings, a complete list of the positions he held, many letters in which he narrates his travels, several articles written for reviews, accounts of his journeys around the world as "visitor" to our Districts and Missions. These documents contain ample material for an interesting biography, both on account of his own position, and on account of the circles in which he moved.

If he has thus set down his memoirs, it was not because of a desire to be remembered by posterity, for he published very little, and that only in answer to the requests of friends, or in circumstances which made it a duty. By temperament he was inclined to follow things to their conclusions, to write after he had acted, and since he did not spare himself, he wrote first of all a few notes which he drew up most carefully when he had time. Undoubtedly he wished merely to preserve the memory of his experiences, so as to be guided by them in the future. At all events, his letters and writings, on account of their absolute sincerity, will perhaps serve some day as a history of the beginnings of the Brazzaville and Oubangui missions.

He was born at Chaource, in the diocese of Troyes, June 19, 1863. Ordained September 19, 1886, he served two years as pastor of a small parish, Cussangy, where he was forced to lead a rather inactive life in a section not over-religious. In 1887, we find him at the Novitiate of the Congregation, in the new building at Grignon-Orly. Professed on August 26, 1888, he was assigned to the Congo, with Fr. Moreau, whose life he was later to write. Monsignor Carrie was the first vicar general, having been appointed two years previously, although Fr. Augouard, not yet a bishop, was in charge of the missions in the interior, Linzolo, Le Kassaf, Brazzaville.

We might say that, during all his life in the Congo, Fr. Remy was overshadowed by the strong and brilliant personality of Bishop Augouard, and yet there is no doubt but that his part in the growth of the vicariate was very valuable, whether as bursar, or procurator, or Vicar General, up until the death of Bishop Augouard in 1921, who had expected to have Fr. Remy as his successor.

Rome, however, thought otherwise, and Fr. Remy returned to France and reported to the Superior General. Archbishop Le Roy immediately gave him the position of Visitor of our missions and provinces. It was a judicious and happy choice, because he knew that Fr. Remy was a perfect example of religious observance and a character loyal and strong enough to recall to their duty other less scrupulous confreres. It is true that sometimes Fr. Remy may have been somewhat lacking in tact and a little too brusque in his remarks, but in the depths of his heart he held no animosity towards anyone. He was always patient in listening to the grievances of the distressed and the discontented, and in charitably trying to assist them, and good naturedly leading them to accept their misfortunes. He visited all the houses of Canada, Haiti, the provinces of Belgium, Holland, France, the residences of the districts of Martinique, Guadeloupe and Guiana; later on he did the same work in the dioceses of Mauritius and Reunion, in the vicariates of Madagascar and the east coast of Africa. Everywhere he insisted vigorously on the Rule, on the keeping of accounts, on thrift, in order to help the houses of training of the provinces in the difficult task of paying for the education of future missionaries. Everywhere he was understood and obeyed. In September, 1925, the general Bulletin of Guadeloupe thus commented on the beneficial results of his visit: "The authority which he possessed, both on account of his long experience as a religious missionary in the Congregation, and on account of the confidence which the Mother House placed in him, put him in a position to be of great service to the confreres by pointing out to them the means best suited to the perfect accomplishment of their duties in their particular situation as pastors of the Antilles." In short, he did a good job. He was appointed Superior of the Mother House in September, 1930, at the age of 67. This position did not appeal to him very much, as he felt out of his element in taking on new obligations at an advanced age. His great consolation were the Retreats which he began in 1929, and which he supervised for eight years. He has left a complete series of conferences, which, if they are not entirely to the point, nevertheless, represent a program interesting, useful and practical.

He was superior of Chevilly until the General Chapter in 1938; even then his health was failing. Regretfully, at the beginning of the war, he left for Langonnet. Last October (1941) he was moved to the infirmary, disposed of all his personal effects and on January 14, 1942, fell asleep in the Lord, after 56 years spent as a priest, and more than 50 years of active life in the Congregation.

OFFICIAL

Our new missionaries will say Mass for our Most Rev. Father General on the dates indicated below.

Father D. Dougherty	3
Father H. Kline	5
Father E. Pinard	8
Father P. Haggerty	9
Father D. Kirby	10
Father J. Paga	11
Father J. Rengers	12
Father H. Haley	13
Father J. Friel	14
Father A. Reitan	15
Father E. Kirkwood	16
Father E. Moroney	17
Father F. Duffy	18
Father W. Holmes	19
Father E. Clifford	20
Father P. O'Donnell	27

LETTERS

Arecibo, Puerto Rico

July 16, 1942.

Greetings from Puerto Rico where we are all adjusting ourselves to the submarine blockade as best we can. We have not in any way suffered to the extent of going hungry, nor will we as long as there are plenty of plantains and bananas and yams around. We cannot, however, get many of the things we were accustomed to buy. Cornflakes, potatoes, fresh meat and vegetables are among the things we have not been able to get for weeks. Ships with refrigeration were scarce enough in normal times but they have all but disappeared now. Such fresh fruit and meat and vegetables as do arrive are promptly consumed by the Army.

Our work here in Arecibo will doubtless be hampered by lack of gasoline. We are scarcely allowed enough gasoline to keep our batteries charged. Horses are at a premium because all the jibaros use them. Bicycles run into three figures if you try to buy one. No one complains, however, just as long as worse things do not happen. Blackouts and alerts have been part of the program ever since the war broke out. All the store windows are covered with wire screens as a precaution against possible air raids. Emergency First Aid posts have been set up all over town. Fighter and bomber planes are in the skies day and night. Soldiers are everywhere.

It may interest you to know that about the time your third or fourth death notice cable arrived here some of the authorities in San Juan began to become suspicious. They thought that the "Father—died." was a sort of a code. One of our friends who worked in the office told the worried party that such notices had been coming down here for years.

Arecibo, Puerto Rico

July 24, 1942.

I have discovered something new for those who want to enjoy good health at all times and I am going to let you and the esteemed Censor in on the secret. Every night before going to bed eat a raw onion, it is a good medicine.

This morning I paid twenty dollars for the first month's rent of a house that we have rented on the playa. The place is called Arizona and Father Sweeney is in charge and all the poor people roundabout adore him. He has classes during the day and at night and also Mass on Sundays. He expects a First Communion class of seventy at the end of this month. By the way, the Catholic Daughters gave me a check for $175.00 to help to pay the rent. I am after old Mr. Matienzo to give me money with which to put up a chapel in honor of Our Lady of Perpetual Help.

Two Sundays ago Father Reardon had his First Communion class in Bayaney and fifty children received their Sacramental Lord for the first time. I had the pastors of Hatillo, Camuy and Lares loco finding the Baptismal records of nearly all these children. Last Sunday Father Ford had his Fiesta Patronal in Factor-Nuestra Senora del Carmen. He had Father Eberhardt preach the triduo and a good job it was.

UNITED STATES ARMY
Camp Swift, Texas

377th Infantry
July 17, 1942.

I said my first afternoon Mass the other day, Wednesday. It was on the occasion of the activation of our Division, the 95th. The Mass was the first one said, according to the new privilege from Rome, at the camp. I tried to get some pictures, but the photographer was busy in some other part of the camp with a lot of generals and other high ranking officers. It may become the regular thing to have Mass about five o'clock, when all of our men arrive.

According to one of the chaplains, Father Leahy, from Omaha, who has been in the service about a year, we should have from seven to eight hundred Catholics in a regiment. I think that number will justify the practice of having Mass in the evening. Our commanding officer stopped me a while ago and complimented me on having the Mass and expressed his regrets for not being present. His absence was due to the fact that he was on the reception committee for visiting generals and other distinguished visitors.

NATIONAL CATHOLIC WELFARE CONFERENCE
1312 Massachusetts Ave., N. W.
Washington, D. C.

July 15, 1942.

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.
Dear Father Collins:

You will recall that in transmitting the attached snapshot of the closing of the Mission at the Lee County Training School with your letter of June 27th, you asked that the picture be returned. Along with the photograph I am sending a copy of the release.

With your July 2nd letter you sent a picture of Father Dooley. I understand that another picture was forwarded to the Press Department. They have asked

to keep the photograph on file for a while to be returned at a later date.

For your information the Father Deckmyn release is also attached.

I appreciate your furnishing the N.C. News Service with these stories.

With every good wish, I remain,

Very sincerely yours,

(Signed) Michael J. Ready,
General Secretary.

———

Military Ordinariate,
33 East 51st Street,
New York, N. Y.
August 28, 1942.

Dear Father Collins:

Until I received your letter I was sure that overbite interfered with mastication, and therefore with assimilation: Father Demers has shown how wrong we can be in these unscientific impressions.

It is a pleasure for us to extend faculties to Father Kingston as auxiliary chaplain. We are sending his documents and instructions, and adding another name to your already impressive list.

With every good wish, I am

Sincerely yours in Dno.,

✠ John F. O'Hara, C.S.C.

THE SISTERS OF THE BLESSED SACRAMENT
St. Elizabeth's Convent
Cornwells Heights, Pa.

August 5, 1942.

Very Reverend George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend dear Father:

Your very gracious letter of July 28th to Mother Mary of the Visitation should have had an acknowledgment before this. Mother has been away, as she accompanied the first group of Sisters to the Oklahoma Mission. Her return has been delayed and there are so many matters awaiting her attention I feel it would be some days before she would have an opportunity of writing to you, Very Reverend Father.

It was very kind of you to send a copy of the letter written to Reverend Father Stanton appointing Father as Chaplain of the Shrine of the True Cross and in Mother's name, as well as my own. I wish to thank you for this courtesy.

I also want to tell you how very grateful we are for your goodness in assigning Father to the Shrine of the True Cross and for your gracious promise to support and encourage him in his work and do all in your power to make it grow and prosper. It is a great joy to us to have the Holy Ghost Fathers associated with us in the work at the Mission Center.

Be assured, Very Reverend Father, of our prayers for your intentions and I trust that Our Lord will soon restore to health all the sick members of the community.

With renewed sentiments of gratitude and asking your prayers and a blessing, I am

Very sincerely in Dno.,

(signed) M. M. Katharine.

OFFICIAL
LIST OF BURSARS
1942-1943

FATHERS

1. William J. Holmes
2. Francis J. FitzGerald
3. Francis J. Smith
4. Joseph L. Duffy
5. Joseph J. Cassidy
6. Jos. H. Cronenberger
7. Thomas F. Rodgers
8. Valentine J. Fandrey
9. Paul A. O'Donnell
10. Henry J. Montambeau
11. Stephen A. Zamborsky
12. Anthony F. Lachowsky
13. Ambrose M. Leech
14. Edward Beriault
15. Joseph F. Rengers
16. Francis L. Mullin
17. Charles J. Diehl
18. Jerome E. Stegman
19. Francis A. Szumierski
20. Patrick J. McCarthy
21. Edward F. Wilson
22. John M. Haines
23. Herbert J. Frederick
24. William G. Marley
25. James D. Sullivan
26. John J. Todorowski
27. Francis X. Schillo
28. Augustus O. Reitan
29. William J. Mullen
30. Charles Wolffer
31. Fred. C. Lachowsky
32. Joseph A. Paga
33. Richard F. Wersing
34. Michael V. Kanda
35. Joseph P. Lonergan
36. Eugene F. Kirkwood
37. Robert J. Brooks
38. Dayton D. Kirby
39. Joseph J. Boehr
40. Clement A. Roach
41. Edward D. Clifford
42. John J. Friel
43. Philip J. Haggerty
44. Edward A. Curran
45. Charles F. Trotter
46. Henry J. Goebel
47. John P. Janczukiewicz
48. Martin S. Luczkiewicz
49. Timothy A. Murphy
50. Henry J. McAnulty
51. Barth. J. Buckley
52. John T. Donohue
53. Kenneth F. Milford
54. James J. Bradley
55. Joseph B. Hackett
56. Joseph M. Lang
57. John M. Lundergan
58. Julius F. Zehler
59. Edward F. Dooley
60. Daniel P. Bradley
61. Henry J. Haley
62. James A. Murnaghan

OUR LEVITES

PROFESSION
Ridgefield, Conn.

August 15, 1942.

Three score and ten years ago our Fathers landed successfully on the hospitable shores of the United States for the first time (Nov. 19, 1872). During these seventy years the province has been singularly blessed by Almighty God. Its children have been faithful and generous, its work has progressed and attained more than a measure of success, its traditions have been noble, its standards high, its spirit of zeal noteworthy. For all these blessings we return grateful thanks to the Holy Ghost and to Mary Immaculate for having guided, guarded and kept it true to the purposes of its founders.

The novitiate of the Brothers in the province dates back sixty-six years (1876) to Perrysville, Pa., to Marienstadt, Ark., to Pittsburgh, Pa., to Cornwells, Pa., to Ferndale, Conn., to Ridgefield, Conn. Some of those first soldiers of the Cross are still with us hale and hearty.

Forty-four years ago this month, on the feast of the Immaculate Heart of Mary (August 28, 1898), the first clerical novices in the province, nine in number, made their profession at Cornwells. Of that pioneer band three are still active (Fathers F. Danner, Gavin and Goebel), one is present here this morning linking the oldest class with the newest.

Twenty-four years ago the novices at Ferndale were keenly disappointed because the first world war had delayed the arrival of the official documents from the Mother House to allow us to make our profession. They came two days late.

For the past twenty years now, select groups of young men have come into the Chapel of Ridgefield before the altar of God in the joy and ardor and enthusiasm of youth to enlist in the company of Christ's special apostles as members of the Congregation of the Holy Ghost.

As in the summers of 1917 and 1918, so today the young men of your age in the United States and in the whole world for that matter are being conscripted to serve their country in freedom's cause. You have chosen freely, you have enrolled to fight in God's army, to prepare yourselves to do battle to free many souls who are still chained in the bonds of idolatry and paganism in the modern world.

The Church in her wisdom has prescribed severe tests for her soldiers, particularly for her shock troops, her religious. The training is detailed, difficult, meticulous and extensive. Part of it you have finished successfully. Further testing lies ahead before you will be adjudged ready to take your places as captains and commanders on the many pagan battle fronts that girdle the globe.

I need not recount the importance of your novitiate year or the years of its extension in the scholasticate at Ferndale. You are fully aware of all this implies. Your first vows are a probation. If you qualify you will be admitted to perpetual vows to serve God forever as religious, as priests and as missionaries in a cause closest to the Heart of God. "Seek ye first the Kingdom of God."

The religious, of his own accord and with full knowledge, pledges his allegiance to Almighty God in a triple dedication which the three vows summarize.

For us as individuals and especially as religious, the most important relationship in life is that we enter into today when we make our profession. It is a solemn pact between God and ourselves. The closeness of that tie, the realization of its meaning, His daily presence and power, will be the test of our progress. All the good we do will stem from that divine partnership, that intimate association, that oneness with the Divine. From this day forth we place all our talent and ability, our weak human nature, our fine hopes, in the sacred keeping of Jesus Christ, our Creator and Redeemer, our sovereign Lord and Master. We are ready to walk with Him, work with Him, promote His honor and glory by sanctifying ourselves, by winning souls for His kingdom. This we can best do by being first and foremost religious in the spirit of our founders, following in the footsteps of those in the province who have shown us the way to God. "Seek ye first the Kingdom of God."

That you are now fully resolved to do. It will take rare courage at times and great graces when the road grows rough and the years lengthen and the yoke weighs heavy and disillusionment threatens and the uniform of service becomes threadbare and sickness and weariness come. At such times it is well to recall the sacred partnership of your profession day. Your simple faith will receive new strength and vigor and enable you to go forward with confidence to the end.

You have the blessing, the prayers, the congratulations of our Most Rev. Father General, you share in the joys and sorrows of all your brothers in religion scattered over this war weary world, you have the pledge of help and prayers from all of us who are interested in the Congregation and its work.

May the apostolic spirit of our founders and fathers and the memory of all who have gone before, guide you and inspire many more to join your company in the difficult days ahead.

God, the Holy Ghost, will bless the generous spirit of your profession day and will watch over and sustain all your efforts and ambitions. Our Immaculate Mother Mary will fold her mantle around you and keep you close to her all through the years. In such company and under such auspices you will always "seek first the Kingdom of God."

FERNDALE HERALD

June 8-12. EXAMINATIONS, reaching their climax in the Canonicals, which all happily survived.

June 12-19. RETREAT—Eight days for the Ordinandi and Consecrandi, three days for the rest. Father Quinlan conducted the exercises.

June 13-15 FORTY HOURS DEVOTION with exposition all through the night as is the custom in Ferndale.

June 19. ORDINATION to the Holy Priesthood for the eleven Deacons as announced in the last issue of OUR PROVINCE. His Excellency, Most Reverend Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford, was the

ordaining prelate. APOSTOLIC CONSECRATION in the afternoon added sixteen new Fathers to the personnel of the Province. Very Reverend Father Collins, provincial, presided. Temporary assignments were made for the Summer, permanent appointments being reserved for the Departure Ceremony scheduled for September 8th in Ferndale.

JUNE 20. VACATION for the first group of scholastics.

June 21-26. ANNUAL RETREAT was attended by fifty-four Fathers of the Province.

June 29. SUMMER SCHOOL at Duquesne University for fifteen scholastics who are doing graduate work in English, Latin, History, Science, Education, etc.

June 29. FIRST WEEKLY OUTING of the season was enjoyed at Manresa, or Keyser Island, by the Scholastics on duty in Ferndale. In spirit with the gasoline and tire rationing the scholastics of today grasped haltingly at the hardihood of their predecessors of a sturdier age and W-A-L-K-E-D to the Sound. In a toss up between refreshments for the stomach and relief for legs and feet, the latter won out on the return journey.

July 4. Just JULY FOURTH, and nothing else.

July 9-11. RATIONING BOARD assembled in Norwalk to distribute the gasoline dole found some twenty of the scholastics enjoying (?) their role of sitting in judgment instead of being judged. The ceremony was repeated July 14-16.

July 7-9 BOYS' RETREAT. The first of three retreats for boys was handled with no damage other than that wrought upon Brother Eugene's fruit trees and the nerves of the Community. Father Kettl is conducting the boys' retreats which are held in view of vocations.

July 10-12. MEN'S RETREAT. The first of five retreats for men found the usual procedure upset. Reservations were made for 45 and 68 retreatants wound their way from various cities and hamlets to the Dale. Father McGlynn, Director of the Retreat League of Ferndale, is conducting the spiritual exercises for men.

July 23. A DAY OF MIXED EMOTIONS, marking as it does the end of vacation for one group of scholastics, and the beginning of a well deserved rest for those who have sweltered through five retreats and two rationing ordeals.

KERNELS FROM CORNWELLS

Father Kettl reports that the three retreats which he recently preached at Ferndale are already bringing fruit in the form of vocations. At least six new names have been added to the growing list of new students. At the time of the present writing, the list amounts to twenty-five names. A lot of these are the result of chance meetings with Holy Ghost Fathers, and should be an inspiration to us to use every opportunity to gain vocations.

The transference of Father John Stanton from Cornwells is more than an ordinary land-mark in the history of the College. Father Stanton is now Director of the Pilgrimage and Retreat Movement located at the Shrine of the True Cross, in Torresdale. He thus becomes the resident chaplain at the Shrine, succeeding Father Benno Brink, O.S.B., who had charge of the work for a number of years. Father Benno returns to Virginia to assume his new position as Dean of St. Emma's Industrial Institute in Rock Castle.

The Sisters of the Blessed Sacrament, who conduct the Shrine of the True Cross, have announced that a new policy will be adopted in the Retreat movement. Hitherto, the resident chaplain gave each of the retreats himself. In the future, Father Stanton will have as assistants in this work not only other Holy Ghost Fathers, but members of the diocesan clergy as well.

Father Stanton leaves a long record of achievements at Cornwells, as teacher, as confessor, as promoter of all kinds of movements to inspire zeal or enhance life for the student body. For many years it was his contention that a fine stage and a perfect set-up for Dramatics were as essential to student development as were textbooks and gymnasium. His hope became a realization five years ago in the form of the stage which adorns the east wing of the building. During the period of the formation of a whole generation of scholastics, there were not many productions of drama in Cornwells in which Father Stanton did not have the controlling and inspirational voice. Both in that capacity and in the professorship of English he will be most remembered.

The vacation months are very quiet here; this year we are fortunate in having several of the younger fathers with us to help in ministry. They keep a modicum of life in the place during the otherwise dull vacation period. At present they are busy keeping the grass cut, under the thoroughgoing supervision of Father Kettl, an ardent believer in the Fittness-In-Wartime programme. Fathers Dan. Dougherty, Eugene Moroney and Francis Duffy have each worked several days, and the writer attempted work for several hours. Father Jean Deckymen was our guest during the space of a week.

The library, which underwent so much renovation during the past year, is being brought close to perfection by having a new floor. The entire library of the House is now in one room, all classified and catalogued by the zeal of the students of last year. The Dewey Decimal System, now adopted by most of the bigger libraries, is especially advantageous for our students, because in such subjects as English Literature, more stress is being placed on research than in former times.

The landscape in front of the building, which has long been the object of future development, has already assumed quite a modification. The new lawn, planted and fostered by many hours of students' manual labor, has surpassed expectations. Our problem as to how to get grass to grow has developed into a problem as to how to keep it down. Brother Michael has devoted several weeks of hard work to it.

Father Hoeger is busy keeping up to his schedule of retreats; he has returned to Beaverville, Ill., for the second time this season.

ARTICLES

FATHER WILLIAM F. P. DUFFY, C.S.Sp.
An Appreciation

The credentials for commenting upon the delightfully refreshing personality of so staunch a Holy Ghost Father as Rev. William Duffy are based upon a friendship that dates back to grammar school days. While I never experienced an imitation of his zeal, certainly there must be traced the human element of my call directly to his ability to proselytize in a cause long before he knew himself just exactly what it was all about. This delightfully charming and no less raucously humorous capacity for extravaganza was the delight of his friends. They reveled in it, as he was quite aware. Unto his mere acquaintances, however, it made him out the dilemma which he took no less tremendous zest in being.

Even as a boy he carried himself with a surety that superficial knowledge might adjudge a pose. But Fr. Duffy ever had great respect for himself—no mean quality in any man—and a staunch reliance in his own capacity to see the toughest assignment through to the bitter end. With all due respects to whatever sage first gave it utterance, likes, it would seem, do not always attract likes. I have beheld confreres with the same indomitable manly qualities that served Father Duffy so well in the South and in Puerto Rico, humorously quizzical of their expression in this confrere so admirably himself under all circumstances. He was not likely to complain. Possessed of real priestly courage, it is not within my recollection that he ever invited sympathy and I know he scorned pity. Pioneer that he was in Puerto Rico he was not given to recounting the hardships of his life, but rather the humor of it all. Gifted with an indomitable hope he would have doubtless been as youthful in spirit at ninety as he was in years when he had the good fortune to be called Home.

His was a personality possessed of commendable qualities in strange combinations. When he was in his late teens a discerning individual characterized him as "manly." And that he was from the days of youth when he smoked black cigars till the premature moment of his first and last illness which he endured with such a matter of fact casualness. Yet he was noted always for being meticulous about his personal appearance and effects. Slovenliness and Father Duffy were lifelong foes. Many may still recall an incident from novitiate days, as embarrassing to him as it was educational to the rest of us. One evening after dinner we were politely but firmly invited by our novice master to inspect how neatly Mr. Duffy made up his bed and how remissly we did in comparison. If recollection still proves trustworthy, I believe we were not only reminded to imitate Mr. Duffy, we were likewise instructed to kneel by the side of our corrected efforts and to recite a rosary for the mothers who doubtless had furnished us better example. And if this incident seems to have labeled the future Father Duffy a favorite, I hasten to remark in justice to that novitiate and its master that we enjoyed the distinction of having no such institution. Were that possible Fr. Duffy would have been the least capable of playing such a role. Docile to a fault in every assignment ever given him, yet once convinced of his right to speak, he had what the more cautious might term an unholy knack of speaking his mind even before the powers that be.

In his student days he never led his class; nor am I aware that he ever trailed it. But he that would judge mere classroom performance as index of intelligence would doubtless find this norm no safe rule relative to Father Duffy's capabilities. He had, as all who knew him frequently witnessed, not only an almost perpetual humor but also the gift of mimicry to an uncanny degree, and a power of ridicule as searching as it was ultimately kind. And as any or all of these were likely to crop up at the least provocation, he made no pretense to sedentary bookishness, and, if he fancied you silly enough to believe him, he was likely enough to assure you with all the solemnity befitting the utterance that he graduated "maxima cum fraude."

No commentary on this confrere's priestly life would be complete were it to lack what to my mind are two essential facts—his loyalty to the Congregation and his love for the Negro. And though these are presumably characteristic of us all, there is no intent to labor the obvious. Father Duffy was outstanding in the very qualities wherein keen competition makes it no easy matter to excel in such an institute as ours. Far away fields usually seem greener, fresher and more inviting, especially to the uninitiated. It is the traditional right of all young ecclesiastical students, sincere of purpose though they be, to labor from time to time under the pleasant assumption that they have changed their mind. As a student Bill Duffy was never known to labor under any such illusion. On the contrary, in the midst of such uncertainties he was gifted to embarrass the laggard with some remark that connoted a young man steadfastly loyal to a purpose. And what he gave evidence of in student days flowed throughout his priesthood in a childlike faith that the greatest honor that could happen to any man after redemption was to become a Holy Ghost Father.

There is nothing humorous about the common place. It's the sacred things in life, the things a man reveres, respects and loves that are oftentimes fuel for his jest. By that token it would be too laborious an exercise to attempt any evaluation of his deep charity for the Negro. That could only be estimated in terms of happenings that shall occur no more—his casual conversation with a grown-up of that race, his tenderness for the children and their complete understanding of him.

Father Duffy was a man's man in ever so many respects, but especially in the characteristic that he was not someone you could learn to know and appreciate in twenty-four hours. Knowing him so long and spending, as was my good fortune, so many pleasant hours of vacation with him, especially after his last assignment at Our Lady of the Most Blessed Sacrament, I might be excused the boast of a close friendship. But that would be an assumption. Men like Father Duffy as often as not need no close friends here upon earth. And certainly, if he could, he would heap what he would term his justifiable ridicule upon the head of anyone attempting to describe him as undemonstrably

a man of deep prayer. Yet I believe just that. And I believe that this spirit won for him two attachments—than which no more are necessary—Our Lady and the Blessed Sacrament.

With such convictions it would be merely repetitious for me to say what I fancy the Province has lost by what naturally speaking was his untimely departure. Actually, however, there was nothing untimely about it. Historically he had finished the work that had been given him to do. Providentially no one is essential for the furtherance of God's purposes. And no one was more delightfully aware of that than Father Duffy. May he rest in that eternal peace which he worked so hard and so conscientiously to attain.

PERSECUTION—YESTERDAY AND TODAY

ST. THOMAS MORE

The reader of the world's history finds a broad page indeed unfurled before his eyes. It has been long in the writing, and it can appeal to the interests of all. It relates stories of nobility and of baseness. Both can be found in the amount of the deeds of every age, and perhaps in no age were they so varied or so hopelessly intertwined as in this our modern day.

We all have admired certain figures of historic grandeur. Every human being has an element of hero-worship in his make-up. In our early days it was a Hannibal, or a Napoleon, who claimed our devotion because of his military genius. It was a Columbus, or a Magellan, or a Marquette who stirred up the spirit of adventure within us. As we grew older, we came to see the worth of a Lincoln with his simple straightforwardness in the midst of political intrigue, of a Cardinal Newman, following the "kindly light" of truth with the humility of a genuine intellectualist in the midst of pseudo-scientists and bigots. But why is it that in all ages we keep as one of our chief models a St. Thomas More? Is it not because he seems to be the supreme example of the Christian gentleman? He lived in difficult times, when men were sowing the seeds of rebellion whose bitter fruit still poisons the life of the world. He foresaw the drastic consequences, and would have nothing to do with the revolt against ecclesiastical authority. He "resisted unto blood" rather than gamble with his hope of "being merry in heaven."

There is much that he could teach us, were he alive today. Perhaps he could not, anymore than we, outline the complete causes of the present war, but he would be very definite in his attitude towards certain trends of events. He would, for example, see clearly the reason for the persecutions that are being waged against the Church. He, of all men, would understand the tactics of that type of oppression which strikes savagely but quietly, masquerading under the cloak of hypocrisy. He would not be deceived by the Russian pretext of securing freedom from restraint for the working-classes, nor by the German ravings about purity of race. All would be ascribed by him to its true source—the hatred of Satan himself for the Church of God which battles so valiantly against him, appealing daily to her angelic conqueror, Michael: "Do Thou, O Prince of the heavenly host, cast into hell Satan and all the other evil spirits who prowl about the world seeking the ruin of souls."

St. Thomas More saw the beginnings of modern materialism. It must have struck a jarring note to one who lived so much closer than we to the great ages of faith. He would be able to recognize in the achievements of modern man and in the philosophy of life so entwined with his accomplishments that spirit impregnated with the physical, that blindness to things spiritual. His eyes would be alert to see the terrible forces of evil in the world, and would recognize the hand of Satan in the work of his dupes. Well does Satan know that by original sin the marvelous harmony of man's faculties has been so deranged that he is easily led astray by low desires and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven.

In the midst of wealth and the flattery which accompanies high political position, More practiced the frugal life and the hard penance of the early Christians. For he recalled how our first parents were led astray and disobeyed God in the very garden of Eden. He gave the devil credit for being clever and crafty. Having once found a weak spot in our human armour, the prince of darkness made use of his knowledge in his war against God. He has ever been the head and leader of the forces of persecutors of Christ and His Church. Witness the persecutions of the early Christians on whom all the orgies of hell were let loose in an attempt to crush the growth of the Church. Nero and his fellows, had they been ordinary men instead of the pawns of Satan, would never have aroused the fury of the Roman populace against the Christians. Never would the vast amphitheater at Rome have been filled to the utmost with blood-thirsty mobs, eagerly awaiting the brutal slaying of Christian men, women and children. After the Edict of Milan had put an end to the Roman persecutions and given freedom to the Church, the enemy provoked new wars against religion in the great heresies. During the fourth and fifth centuries, Arianism was even more wide-spread proportionately in the Christian world than is Protestantism today.

Living as he did in the midst of the Renaissance, St. Thomas More realized the tremendous loss occasioned by the passing of the mentality of the Middle Ages. During that period of several hundred years, the Church lived in comparative peace and freedom. Men, on the whole, viewed the world as the creation of God, and themselves as rational creatures made for the glory of God. They realized that they were created for a definite end, and, as a consequence, their thoughts, words and deeds were, for the most part, directed towards that end. Throughout all Christendom, the true and Catholic philosophy of life was the motivating force of the medieval man. He realized that by his natural life he was destined to attain perfection in societies, States and Nations; by his supernatural life he was a member of the Mystical Body of Our Lord, the Catholic Church, with God in Three Divine Persons present within him, seen here on earth; it is true, only

as "in a glass darkly," but one day to be seen "face to face" in heaven.

This was the sort of world in which More grew up. He lived to see its abandonment in favor of the greed and lust of man as an absolute. He died rather than admit this new absolute. His martyrdom was a typical example of how ill the new philosophy brooks opposition. Everything in medieval times had not been perfect. Human nature was as weak then as it is now. Some of the best English Literature was made up of the kindly chidings of a Chaucer, for example, good-humoredly taking even churchmen to task. Such criticisms were well received, since those affected were sufficiently broad in their viewpoint to see and laugh at their own failings. But it was not so with the new spirit. The mentality founded upon the automony of self rather than the dependence upon God could not take correction. It turned sour at the slightest suggestion of disapproval. It beheaded Thomas More because his quiet passive resistance was a reproach to it. In our own day, it persecutes a Cardinal Faulhaber for daring to draw attention to the fact that the true greatness of a nation is in being a champion of the Christian cause rather than in the vain boast of purity of blood. In Spain, Russia and Mexico it massacred priests and religious by the thousands, because this was the only argument it could use against those who catered to the needs of the whole rational man, not only to his physical instincts.

We see then that our situation is nothing new, even though the evils may seem to be more intensified due to the application of modern methods. It was all foreseen by Our Lord Himself when He founded His Church. We have His warning: "Yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you; because they have not known the Father nor Me. But these things I have told you that when the hour shall come, you may remember that I told you." We are Christians. We have the example and patronage of such characters as Thomas More. We, like Him, look upon the world as merely the vestibule of Heaven. We can and must therefore, like him, believe and live the words of St. Paul: "Put ye on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. Stand, therefore, having you loins girt about you with truth, and having on the breast-plate of justice . . . In all things, taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one . . . By all prayer and supplication praying at all times in the spirit."

LEST WE FORGET

OUR SUPERIORS OF THE PROVINCE

Very Rev. Joseph Strub, C.S.Sp.
1833-1890

Joseph Strub was born on November 1, 1833, at Roeschwog, Germany, of an ideal Christian family which gave several priests to the Church. His uncle was rector of the well known place of pilgrimage, Marienthal. It was near him and under his guardianship that the young child, Joseph, saw the happy years of childhood. It was at the feet of the venerated Madonna of the Alsacians that his intellect was developed and his heart opened to a filial devotion to the Holy Virgin. It was here, too, that he soon heard the voice of God calling him to His service.

Thereupon he entered the junior seminary of Strasbourg where he studied literature and philosophy with marked success. Then he graduated to the senior seminary. By the happy blending of his virtues and talents he gave great hope for the future.

At this time apostolic zeal inspired the valiant youth. A few years before the Ven. Father Libermann succeeded in promoting vocations to the African missions. Many of the seminarians listened to his call and entered our houses of study and training.

The young man, Joseph Strub, was one of these. Having a great influence over his companions he induced several of them to follow him. In 1854, like another St. Bernard, he presented himself with thirteen of his friends at the scholasticate. He continued with renewed zeal his theological studies. Unfortunately, however, in spite of his robust health, overwork exhausted his strength. Lung trouble interrupted his studies and even some feared for his life. This was in the year 1857. In the hope that a warmer climate would be beneficial he was sent to Senegambia. There he was cured and for six years (1857-1863) worked zealously in the conversion of the natives.

On Holy Saturday, 1858, he was ordained to the priesthood at Dakar by His Excellency, the Most Rev. Bishop Kobes. On Easter Sunday he offered his first Mass. The following year he took his first vows at Dakar on the Feast of the Holy Heart of Mary. His zeal for the salvation of souls increased despite many difficulties. His first appointment was that of procurator of the community at Dakar. In November, 1861, he was given the superiorship of this same community.

In 1863 yellow fever ravaged Senegal. Father Strub suffered the after-effects of an attack. This was in the form of a serious disease of the liver which obliged him to leave the land and the work he loved and where he had labored so fruitfully. He was never to see this harvest field again. God had destined him to take up other work more important but not less difficult. A rest of three months at the Mother House restored his usual health and he was assigned the office of prefect of studies at the senior scholasticate in Germany. After a short time he engaged in a more active life on the advice of his doctor. Just then the Congregation was charged with conducting the Pilgrimage to Marienthal (Diocese of Cologne). This work also included the care of the house for penitent priests which

was located at the place of pilgrimage. Father Strub was appointed director of this establishment. Father Joseph's position at this new post was a very delicate one. Nevertheless, his prudence, his kindness and tact gained for him the esteem and gratitude of the bishops as well as of the clergy of the whole province.

When Most Rev. Doctor Blum, Bishop of Limburg, gave to the Congregation the ancient and magnificent Abby of Marienstadt, a famous structure that became the center of the works of the Congregation in Germany, Father Strub was assigned Superior of this newly acquired house. Later on he succeeded Father Burg as provincial Superior of the German Province. It was then that he began extensive reorganization. Many difficulties had to be overcome. He was the man who could tackle difficulties and solve them. He did so and before long a scholasticate and also a novitiate for brothers were opened. Although this work did not last long, nevertheless, a number of fathers and brothers were trained in his foundations.

A new kind of occupation was soon to attract the attention of the zealous Superior of Marienstadt. The year 1870 brought the terrible conflict of two great nations: France and Germany. Thousands of French prisoners were interned in German camps. These were destitute of spiritual aid. The situation was aggravated by an outbreak of typhoid in these wretched prison camps. The German authorities were not slow to understand that more than material help was necessary for these unfortunate prisoners. Authorized by the Mother House, Father Strub offered himself as chaplain to these poor prisoners. He was accepted and performed his hard mission with great zeal. He knew how to gain the esteem and sympathy of all in the fulfillment of his duties as chaplain. As a reward for his generous services the French Government decorated him with the Cross of the Legion of Honor on August 18, 1871.

At this time the laws directed against the Jesuits in Germany and against other religious orders affected the Congregation of the Holy Ghost, too. Fathers, brothers and scholastics were obliged to quit the vineyard where they were beginning to reap the fruits of their long and painful labors. Consequently the Mother House resolved to transfer the personnel to the United States. Father Strub was appointed provincial Superior of the new houses in America.

His first duty was to find a place conveniently situated. After a long search he arrived in Pittsburgh where he received a most favorable reception from the Most Rev. Bishop Domenec. This zealous bishop offered him a German parish in Sharpsburg. Bishop Domenec spoke to him of plans to found a college in Pittsburgh. Fr. Strub took charge of the parish in Sharpsburg. Here he proved himself ever and always an energetic and zealous Holy Ghost Father. But during his labors in Sharpsburg he must have often thought of the Bishop's plans for a college in Pittsburgh.

In 1878 Bishop Domenec saw his plans for a college being realized. Father Strub had really founded a college—he had rented a house which was soon crowded. The founder of what was later to be known as Duquesne University saw there was immediate need of expansion. He asked St. Joseph to assist him and began work on the construction of the college buildings in 1887. In May of the next year a new building which was not only a college but also a scholasticate and a novitiate for brothers took a dominant place on the Pittsburgh skyline.

The heavy debt of this new building proved a serious burden for Fr. Strub. There were many other burdens, too, but he bore them all with characteristic courage and strength. One may be mentioned here: that of the Settlement of St. Joseph. This foundation in Arkansas caused him several years of trouble, pain and sorrow which would have broken a less noble character. He had hoped to gather a group of Catholic immigrants with a church and school in their midst so that there would be no danger to their faith. He had also wished to make this establishment a center of activity in promoting the conversion of the Negro. The entire scheme was a very difficult and painstaking enterprise. Though it often appeared to him that some of his undertakings were failures he had the consolation, during his last years, of seeing the works of the Congregation increase to such an extent in the United States that it was absolutely impossible to meet the demands of the bishops.

Our venerable missionary of the Negroes had a special and consistent love for the Colored people. This love was materially verified in his many attempts to bring them into the fold. One notable attempt was that of opening a parish for the Colored in Pittsburgh. Due to American prejudice his dream was not realized until close to the end of his life when Bishop Phelan offered St. Benedict's to the Congregation. In Philadelphia work for the Colored was begun when the Congregation was suffering from a serious shortage of missionaries.

He was likewise very interested in the Association of the Holy Childhood as a means of extending Christ's kingdom on earth. He became acquainted with this work through one of the Fathers of the college who was director of the Association. Fr. Strub gave his zealous support to the redemption of pagan babies and did his best to help the bishop establish the work throughout the diocese of Pittsburgh. Just before he died he had the pleasure of helping to distribute a circular written by Cardinal Gibbons extolling the work of the Holy Childhood.

On his deathbed he was the same kind, good and amiable friend that he was when in the best of health. Many were surprised during his last days to find that he never spoke of his activities—a topic that was a constant source of animated conversation when he was active. He contented himself to prepare for death and think about what was to come. "Everything is in order," he repeated as he awaited death without fear.

After about a week of intense physical suffering he died very peacefully on January 24, 1890. Catholic and non-Catholic alike united in the praises of this eminent priest.

A solemn Mass of Requiem was sung in the Cathedral at Pittsburgh. His Excellency, the Most Rev. Bishop of Pittsburgh, presided. Bishop Richter of Grand

Rapids was also present and about 100 priests. A large number of non-Catholics came to pay their last respects. The Very Rev. Father Wall, Vicar General and rector of the Cathedral, delivered an exceptionally appropriate eulogy. After the absolution ceremony had been performed by the two bishops the body was removed to Sharpsburg for burial.

Rich in good works the life of Fr. Strub, the first of our esteemed provincials in the United States, is an inspiration to real apostolic labor.

THE SOCIETY FOR THE CONVERSION OF THE NEGRO RACE

(continued)

Our Ven. Founder is even now in the designs of God, our guide, ever ready to help and encourage us in the great work for abandoned souls. Already, after a little more than a decade of years since his happy death, he has reminded us, in no unmistakable manner, that he is present with us and ever ready to sustain us if we have recourse to his intercession.

Cure of a Postulant Brother, Peter Mary Cochard, (In religion Vandalin) at the tomb of our Ven. Founder. The Verbal-process sent to the Very Rev Father General

"We, the undersigned, members of the Community of the Holy Heart of Mary, at Chevilly, certify to the following, having been eye-witnesses of the event.

"Six months ago we had in the infirmary a postulant Brother, named Peter Mary Cochard, who was unable to do his work on account of an injury to his leg. On the 10th of August, at the end of a Novena to our Ven. Founder (at his very tomb), he announced that he was entirely cured. And indeed since then he walks and works as before, without the least difficulty. This is in brief the account of the event, as it happened before our very eyes.

"The following are some more explicit details:

"The young man had come to us from St. Ilan on the 20th of April, 1868, at the age of 12 years. He made his first Communion at the end of the same year. He was always very submissive, honest and sincere. Two years ago he left the plantation with the desire of consecrating himself to God in the Congregation. After long deliberation he was at length admitted to the Postulate, on January 24, 1873, at the House of the Holy Heart of Mary and was employed chiefly at cultivation. A fortnight after his arrival, in order to obey more promptly, he leaped from a wagon and hurt his leg. He said nothing for a few days, limping along as best he could. However, it was noticed that he was suffering and the Father Superior sent him to the infirmary. Whilst waiting for the doctor, he bathed his sore leg with cold water, and after resting for a few days felt himself well enough to get up. During the following night, however, he suffered severe pains and was unable to walk at all. The house doctor, Dr. Reuloz, from the corporation of Villejuif, treated the injury.

"After some time another doctor, Dr. Coffin, was summoned from our house in Paris. Both agreed as to the treatment, nevertheless they did not succeed in removing the cause of the trouble. In spite of their remedies the pain increased and the patient was unable to walk without the aid of crutches, or even stand on his foot.

"The poor postulant Brother was in great perplexity and very justly so. The time of his probation had come to an end and he was not in condition to receive the habit so that he could begin his novitiate. Nevertheless, it did not seem right to abandon the good young man. Consequently steps were taken to have him go to one of the hospitals of Paris. He was much affected by this decision without, however, losing courage. With renewed fervor he immediately began to ask his cure from God. He had recourse successively to the Blessed Virgin and St. Joseph. But Mary and her glorious Spouse wished, no doubt, in order to inspire a greater devotion to our Venerable Father, their faithful servant, that the cure should be obtained through his intercession.

"Therefore, as a last resort, the sick Brother addressed himself by means of a Novena, made in union with all the Brothers of the Community, to our Ven. Father. Father Superior advised the recitation of three Hail Marys supported by voluntary acts of mortification. The whole Community faithfully prayed for the intentions of their sick brother.

"During the Novena there was not the least sign of improvement. On the 9th of August, the eighth day, he tried to walk, but without success. On the 10th of August, a Sunday and the feast of St. Lawrence, the ninth day of the Novena, the Brothers made their pilgrimage as usual to the tomb of our Holy Founder and the poor postulant followed slowly with the aid of his crutches. He then reminded the Rev. Father Superior that it was the last day of the Novena and asked him to make the whole Community recite an Our Father and a Hail Mary in honor of the Venerable Father. 'I will be cured today and leave my crutches at the tomb of Our Ven. Father.'

"The prayers were recited in a low tone, by all the Brothers of the Community. Afterwards, each one in particular asked God to manifest the glory of his servant by granting, through his intercession, the cure asked with such fervent entreaties. Then all returned, casting a last look at the Postulant who remained behind on his knees, continuing his prayers with several confreres. After a few moments he got up and went to the outer door of the tomb where he suspended his crutches. Then he went to meet his confreres and said: 'Let us take our recreation: I am cured.'

"Just then the Novice-Fathers came to the tomb. The Postulant, beaming with joy, asked them to say a Pater and an Ave Maria aloud with him, in thanksgiving for the favor he had just received through the intercession of our Ven. Father. The prayers ended, all went to take their recreation. During the whole time he worked in the barn with the rest, on his feet all day, and as well as if nothing had ever been wrong with him.

"His cure being certain, the Very Rev. Father authorized him to be received as a Novice. He was clothed with the habit on the Feast of the Nativity of the Blessed Virgin and received the Name of Vandalin. Three days later he made the Pilgrimage to Longpoint,

a distance of seven hours walk with no more fatigue than that of any one of the others.

Doctor Reuloz was asked to give an attestation of the sickness and cure of the young man. After having examined him he certified as follows: "I, the undersigned, Doctor of Medicine, of the faculty of Paris, living at Villejuif (Seine), declare that Peter Cochard, aged 18 years, had been suffering from the beginning of February on account of a sprain of the articulation of the inner bone of the leg, which made walking impossible for him, until Sunday, Aug. 10, when he was again able to walk without any pain.

'In testimony whereof I present this declaration to whomsoever it may concern.

Chevilly, Aug. 16, 1873.
(Signed) Reuloz.'

"We expressed to him our opinion as to the supernatural character of the cure. In fact it was instantaneous, complete and permanent. He recognized the fact, and said that it was impossible not to agree that it was extraordinary especially in the coincidence of the cure with the end of the Novena, and that it was accomplished at the place on the day and at the hour which the sick person indicated and without leaving any trace of his former painful condition.

"This is what we can all attest, leaving the rest to the competent authority of the Church to define the nature of the cure; to this final judgment we will all submit entirely and heartily.

"In evidence of which we have made and signed this Verbal-process, as a perpetual souvenir; to the greater Glory of God, the Honor of the Immaculate Heart of Mary, and in testimony of our filial gratitude to our Ven. Founder.

"Made at the Community of the Holy Heart of Mary, Chevilly, near Paris, in duplicate form, one to be preserved in the archives of the Mother House and the other to be deposited in the Tomb of our Ven. Father this 14th day of Sept., 1873, Feast of the Exaltation of the Holy Cross.

(Signed) Burg, Superior; Grizard, Director of the Novitiate; Bertsch, Prefect of the Brothers; Gerrer, Assistant Master of Novices, and the names of all the Brothers follow."

The Novice who was cured wished himself to announce to the Very Rev. Father General the signal favor granted to him. Then follows the letter addressed to him.

"Community of the Holy Heart of Mary, August, 1873, Very Rev. and well beloved Father:

"I am happy to make known to you the joy I feel after having received from our Ven. Father the benefit and favor so ardently solicited; first, from the August Mother of God and her Spouse, St. Joseph, who, though not yielding to my prayers, have obtained for me a sure means of obtaining my cure, by inspiring me with the thought of addressing myself to our Ven. Father. The whole Community united with me in a third Novena for the same intention, and on the 10th of August, feast of the glorious St. Lawrence, my prayers were answered and my desire was granted.

"The whole Community, as usual, went to the tomb of our Ven. Father. All in a low voice recited the Pater, an Ave Maria and Gloria Patri; then, as they were retiring, I recited also the following short prayer: 'Ven. Father, you know that I want to be your child, therefore, for that reason, you must cure me, it is your affair, for you to arrange it; I am going to leave my crutches here.'

"After that I followed the Community to the place of recreation, and a few minutes later the Liberator whom I had invoked completely cured me.

"Thanks! a thousand times to Almighty God, and our Ven. Founder. Deign to accept the profound respect with which I have the happiness to be

Your devoted child, Peter Cochard."

Superiors General of the Congregation of the Holy Ghost

Claude Francis Poullart des Places, Founder, Pentecost Sunday, May 27, 1703. Died October 2, 1709. He was helped and influenced by Blessed Grignon de Montfort, his fellow student and special friend, who had a remarkable devotion to the Blessed Virgin.

Father James Hyacinth Garnier, successor of the Founder, 1709-1710.

Father Louis Bouic, 1710-1763.

Father Francis Becquet, 1763-1788.

Father John Duplos, 1788-1805.

Father Bertout, 1805-1832.

Father Fourdinier, 1832-1845.

Father Warner, January, 1845-April, 1845.

Father Warner gave First Holy Communion to him who was destined to be one of the first companions of the Venerable Libermann in the foundation of the Congregation of the Immaculate Heart of Mary, Frederick Le Vavasseur.

Father Le Gay, May, 1846-February, 1848.

Father Monnet, 1848-June 10, 1848.

Father Monnet was the last Superior General of the original Congregation of the Holy Ghost. He negotiated the union of the Congregation of the Holy Ghost with that of the Missionaries of the Immaculate Heart of Mary. Ven. Francis Mary Paul Libermann was elected Superior General June 10, 1848. Father Monnet resigned on November 22 so that Father Libermann may be called Re-Founder or Founder of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary. He died in the odor of sanctity, February 2, 1852.

Venerable Francis Mary Paul Libermann, 1848-1852.

Father Ignatius Schwinderhammer, 1852-1881.

Father Frederick Le Vavasseur, 1881-January, 1882.

Father Ambrose Emonet, 1882-1896.

Archbishop Alexander Le Roy, 1896-1926.

* * *

To continue the account of the difficulties of the Fathers sent to America after the temporary interruption of our labors in Germany, and of the wonderful preservation of the religious spirit and of the blessings of community life, we need only recall the words of the Superior of the little band of exiles, in his report to the Mother House, January 11, 1873.

"We were cordially welcomed; but we had our own rules to guide us and we were subject to the superiors of our own religious Congregation. The very fact that

we were offered one of the best parishes in the diocese was a danger and a temptation and ended in our withdrawing from the places so generously offered in the beginning." Father Ott writing to Father General, says: "It was a happy event that the post at White Sulphur was not free when we arrived. We were consequently at liberty to look for another work more suitable. And in this instance also we had an occasion to bless providence. For we know very well in what manner providence had prepared for us the station at St. Remy, in the diocese of Cincinnati. In accepting this work the Fathers had the advantage of living together at St. Remy and enjoying community life. Moreover, they would be able to learn English whilst performing useful and fruitful ministry at that place and at the several missions by evangelizing a large population of Colored people, speaking that language and living in the surrounding district."

The kind offer, by the Most Rev. Archbishop Purcell, of the parish of St. Remy at Russia, had been accepted, according to the advice of the Mother House, only conditionally. In fact providence had prepared for us, thanks to the devotedness of the Venerable Archbishop, another position, much more advantageous, in every respect.

On March 28, Father Ott wrote: "His Excellency, the Archbishop, of his own accord offered us one of the best parishes of his diocese. I attribute this favor to St. Joseph, whom we invoked in a special manner during his privileged month.

Piqua is the name of the place, having a population of about 10,000 souls, one third of them are Catholics. It is situated at the junction of two railroads, about four leagues or 12 miles from St. Remy. Of two parishes, the German one, the more important and better organized, has been confided to us. There is a magnificent Church dedicated to St. Boniface. It has been only recently constructed for 200,000 francs. It contains two altars and a powerful organ. The priests' residence is very suitable and contains all the rooms necessary for the Community, and has even a small oratory. In the town there are two schools, maintained by Catholics, in order to keep the children from the bad influence of the public schools.

Moreover, from Piqua we may continue to take care of the missions confided to us before: St. Remy, Versailles, Frenchtown, where there is a large population of Frenchmen, poor and abandoned.

The intention of the Most Rev. Archbishop in offering us Piqua, was to establish us permanently in his diocese. On the advice of Father Ott and the other Fathers, Very Rev. Father General approved the acceptance of this work and the transfer of our community, in the United States, to Piqua.

There were many trials and hardships for our confreres in those early days. Most Rev. Bishop Toebbe, of Covington, Kentucky, was loathe to let the Fathers depart from his diocese and prevailed on Very Rev. Father General to let them stay until he could replace them.

Gradually, however, the Fathers arrived at the community at Piqua and were able to enjoy the happiness of community life.

In February, 1873, Fathers Ott and Schwab met at Russia, Ohio, to take care of the parish at St. Remy and in April they took up their residence at Piqua. "Little by little," Father Ott continues, "our community was formed and we thanked God heartily. Brother Baptist, sent by the Mother House, arrived after a pleasant voyage on the Feast of Pentecost, May 30. Father Steurer joined the community the day after Corpus Christi. Father Kayser also came to Piqua. All left after them proofs of their zeal and devotedness as was evidenced by the good they had accomplished at their isolated posts where they had labored. Father Kayser created a new parish, so to speak, and succeeded in bringing back the people to the practice of their religion. Father Steurer accomplished much good at the orphanage of the Franciscan Brothers, where he had been placed by Bishop Toebbe."

"The people of Piqua manifested great sympathy for us and responded generously. On the Feast of the Precious Blood, His Excellency, the Archbishop, administered the sacrament of confirmation to seventy-four children at the Church of St. Boniface. Then he addressed them briefly in English. The whole ceremony was most impressive and solemn. The Archbishop was pleased to accept the invitation to dine with the community. In the evening we accompanied him to a neighboring church of the Irish where he confirmed forty-nine children. He was satisfied with our Missions and publicly thanked us for all the good we had already accomplished in his diocese. On leaving, the Archbishop offered us a gift of one hundred francs which the church warden had presented to him."

A few days after the visit of the Archbishop, long hours of anguish and suffering visited the little community. To climax the difficulties, a dreadful plague of cholera morbus invaded the Southern States and also Ohio.

Father Schwab was attacked most severely, and twice with only a short interval, was reduced to the last extremity. The second time he received the last sacraments and resigned himself to the will of God, ready and glad to sacrifice his life for the good of his people. Through God's goodness and the expert care of two good doctors, he was spared and recovered and was able to continue his ministry for the grateful people of St. Boniface's parish.

This was another occasion for the people of Piqua to show their appreciation and gratitude to the Fathers who had come so far to minister to their spiritual wants. Father Schwab was greatly loved and venerated by all. The same may be said of him, wherever he went; the same zeal and devotedness on his part and enthusiasm on the part of the people. After having acted as pastor for some time in Piqua, he was appointed pastor at St. Mary's, Sharpsburg, Pa., and later on as head of the Church of St. Mary, in Detroit, Michigan.

There were many other victims of the epidemic, especially at Louisville, Cincinnati and Dayton. Brother Baptist also was stricken, but was well taken care of by the mothers of the parish who brought nourishment well prepared which was required.

It was indeed consoling to see the good will of these brave and charitable people. From the beginning of the epidemic, two men, the most distinguished of the parish, watched over our confrere as long as it was necessary.

Father Ott continues in his letter of July, 1873: "The heat during the summer is very great. Nevertheless, according to Father Steurer and Father Kayser, it is much more supportable than that of Africa. Confreres not able to bear the heat of the tropics will find a welcome refuge here and may come with all confidence."

Several other parishes were offered to the Congregation in Ohio, more or less distant from Piqua. On account of the severity of the winter and distance to the posts entrusted to us, special arrangements were requested and made. Two Fathers in charge of St. Remy were permitted to take up their residence at Russia.

In the month of October, 1873, Rev. Father Hensteger, vicar general of His Excellency, Bishop Rosecrans of Columbus, came to spend a few days at Piqua. His three brothers lived in the city. They are highly esteemed both on account of their possessions and their truly Catholic spirit. "We shall often have occasion to meet them," says Father Ott, "and when necessary the Very Rev. Clergyman will be a true friend and support to us."

The sympathy and help we received in the diocese of Cincinnati make us appreciate more and more the guidance of Divine Providence in leading us here. The Provincial of the Brothers of Mary, Rev. Father Reinbolt, is ever ready to second our undertakings. He has transacted the sale of the property at Pontiac in a most advantageous way, in our favor. In answer to a note which I added to a letter of the Provincial to His Excellency, I received a reply in French, full of benevolence and satisfaction.

"Cincinnati, December 1, 1873. It is a great consola tion to receive a letter like yours of the 29th of Novem ber. God be blessed that the interests of souls are so well taken care of in the missions which you serve. Be so kind as to congratulate the zealous and pious congregation of St. Boniface at Piqua. Tell the good Catholics of St. Remy and of the Holy Family (Frenchtown) that I appreciate very much their good will to emulate the zeal and piety of their neighbors (the Germans of Piqua); that I am pleased that the Cath olics of Troy and Tippecanoe give unmistakable signs of a truly Catholic life. I accept the young subject which your worthy Superior offers to me. Thank God the missionaries and ecclesiastical vocations are no longer wanting in the diocese; but those you promise me are welcome. My compliments to your confreres and collaborators. In the Sacred Hearts of Jesus and Mary, entirely yours, ✠ T. B. Purcell, Archbishop of Cincinnati."

The good work accomplished by the first Fathers of the Congregation in the United States was destined to bear fruit. On March 1, 1874, the Mother House established the Vice-Province of the United States. It was composed of three communities: Piqua, with the title of St. Boniface, Patron of the parish and the house of St. Joseph, at Pontiac; the vice-community of St. Remy, at Russia; finally that of Berlin, dedicated to the Sacred Heart.

Father Strub was named, by Father General, vice-provincial and superior of the community of Piqua and of the house of St. Joseph. Father Schwab was appointed assistant superior of the community of St. Boniface. Father Ott was made superior of St. Remy, and Father Bigot, superior of the community of the Sacred Heart.

Recalling to mind the Superiors who guided the Congregation in America during the last seventy years will make us realize the wonderful development that has taken place in our Province under their direction. Vice-Provincials: Very Rev. Joseph Strub, 1874-1890; Very Rev. Joseph Oster, 1890-1896. Provincials: Very Rev. Joseph Eigenmann, Visitor and Administrator, 1896-1898; Very Rev. Anthony Joseph Zeilenbach, 1898-1906; Very Rev. John T. Murphy, 1906-1910; Very Rev. Eugene Phelan, 1910-1933; Very Rev. Christopher Plunkett, 1933-1939; Very Rev. George J. Collins, 1939—.

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The departure of the Congregation of the Holy Ghost from Germany, forced upon it by the Government, recalls to our minds several important matters:

1. Help to the American Bishops who had repeatedly asked for missionaries for the conversion of the Negroes.

2. The wonderful spread of the Congregation in the United States and elsewhere, even as far as Africa itself.

3. The beginning of the Society of the Divine Word which has given to the Church a native clergy: Colored missionaries for the Colored people of the United States.

4. Help in the founding of a new Congregation of nuns of the Poor Franciscans of Perpetual Adoration, through the advice of two hermits, consulted by the Foundress with regard to a rule to be followed at the time of our difficulties in Germany, and shortly before our departure. Brothers Immekus, who died in 1899 at Pittsburgh, and Rudolph Goeckler, who died in 1902, were the two hermits. They were also our first two Brothers in Germany and came with Father Strub to America.

Mother Mary Theresa Bonzel founded the Order of Perpetual Adoration at Olpe, Westphalia, in Europe. In America the Motherhouse of the Society of the Poor Franciscans is at Lafayette, Indiana.

After the departure of the Holy Ghost Fathers from Germany, Father Arnold Janssen from Germany, across the border from Holland, came to the Bishop of Limburg and said: "Now that the Holy Ghost Fathers are gone, what will become of all the good works they had established?" "Go and take their place," was the laconic response of the Bishop. This was the order of providence for the creation of the new Society of the Divine Word.

In 1925 this same society celebrated two jubilees: (1) The Golden Jubilee of the Society. It was on September 8, 1875, when Father Janssen established the first Mission House in Steyl, Holland. (2) The Silver Jubilee of Techny. "God has been good to us: we are

told that we have grown marvelously. Through a continuation of God's favors and the cooperation of the faithful we shall be able to accomplish ever more for Christ's Kingdom."

The Society of the Divine Word resembles that of the Holy Ghost in every respect, excepting the name. Even this they wished to retain and work under the name of the Holy Ghost Fathers, but the Bishop suggested that they take the name of Fathers of the Divine Word. They have the same devotions and confidence in the Holy Ghost and the Immaculate Heart of Mary. Techny, Illinois, a town they have founded and govern, has taken its name from their Technical School. This is a great source of vocations, especially for the Brotherhood. The town, besides the necessary buildings, has a parish church, the Mission House of the Community, a magnificent Basilica in honor of the Holy Ghost, and a Sisterhood which gives them the required help and teachers for their schools.

Furthermore, from the many mission stations, attended by the Holy Ghost Fathers when they began in the South, young men, altar boys and helpers in their houses, are now priests and pastors of those same mission centers, doing excellent work for their own Colored people. They are all members of the same Society of the Divine Word, having been trained and educated at their novitiate for the Colored at East Troy, Wisconsin, and in St. Augustine's Mission House, Bay St. Louis, Mississippi. The late, saintly Father Richars, was the first Novice Master.

In September, 1872, the Holy Ghost Fathers were obliged to discontinue the scholasticate in Germany and several Fathers set out for America. In answer to a request of Most Rev. Bishop Toebbe, of the diocese of Covington, Kentucky, they arrived there in November, but not finding the offered parish and work free, they, on the recommendation of a friend of Father Ott, were welcomed by the Archbishop of Cincinnati, Ohio, His Excellency, Most Rev. Archbishop Purcell. A year later, the orphanage, pilgrimage and parishes in Germany had to be abandoned and Father Strub, appointed vice-provincial, arrived in the diocese of Cincinnati, accompanied by the rest of the community.

In God's providence both Societies of the Holy Ghost and of the Divine Word assist wonderfully several other societies, such as the Josephites, to fulfill the desires of the First Council of Baltimore and the demands of many Bishops for laborers for the conversion of the liberated slaves and the other poor Colored people of their dioceses.

The Josephites were in the field long ago and with others helping: Societies of priests and devoted sisters, the work of the Colored Missions is developing, doing much for the glory of God and the salvation of most abandoned souls.

The spread of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, not only in the United States but throughout the Western Hemisphere, the Islands, and even as far as Africa, has been noted in modern mission expansion. The hand of providence has been manifest also in keeping us in the spirit of true religious, zealous for the Rule and for the blessings of community life.

(To be continued)

HISTORY OF THE NOVITIATE OF OUR PROVINCE

The Superior General of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary proclaims the establishment of the Novitiate in the United States. The Very Rev. Joseph Eigenmann was sent as Visitor and acting provincial in 1896, with the special mission to organize and begin the aforesaid Novitiate.

In order to conform to the decree of August 18, 1886, relating to the organization of a Novitiate for clerical aspirants and brothers, and on account of the provincial government introduced in the Congregation according to the statutes of the last General Chapter, we are obliged to establish in each province, as soon as circumstances permit, a novitiate and scholasticate regularly organized. It has therefore been decided that a novitiate for clerics and brothers be also established in the Community of the Holy Ghost at Cornwells, Pa., (Maud P.O.) in the archdiocese of Philadelphia, for the province of the United States and in conformity with the authorization of the Holy See, May 11, 1897.

Father John Joseph O'Gorman has been nominated Master of Novices for the Clerics in the United States at Cornwells.

Paris, at the Mother House, on the Feast of the Holy Heart of Mary, August 29, 1897.

✠ Alexander Le Roy, Superior General.

* * *

An apostolic rescript gave detailed instructions as to what was required for a canonical novitiate and authorized its erection in the United States at the Community of the Holy Ghost, Cornwells, Pa. The Holy See also commissioned the Most Rev. Archbishop of Philadelphia to examine the place at Cornwells where the Novitiate is to be erected as well as all the requirements mentioned in the rescript. Having declared valid whatever may have been defective in the past on account of the absence of necessary conditions, the Holy See mentions in particular what is especially required in the future: as to whether regular observance exists in the religious house, and a sufficient number of priest professors for the probation of the novices and their religious vocation; a complete separation from the house of the professed religious, and finally whether everything is in accordance with the Constitutions of the Congregation and of the Roman Pontiffs.

All things to the contrary notwithstanding.

Given at Rome, in the year 1897, May 11.

* * *

The first requisite was a suitable building and location. A farm of considerable acreage was secured, about 15 miles from Philadelphia, Pa., at Maud, now Cornwells Heights, Bucks County, Pa.

Two modest buildings were on the property; one facing the main road, called Bristol Pike. It was formerly an Inn, frequented, it seems, by distinguished visitors, and is only a short distance from Eddington, Pa., where General Washington is said to have crossed the Delaware River, at the rear of the property.

The other building was a large barn of two stories and a basement. Good water was available; a well was near the front building and another in the basement of the barn. There was ample space for arranging rooms

and erecting a heating plant. A deaf-mute, a good carpenter in addition to other qualifications, from St. Joseph's House in Philadelphia, was with the community during the whole year of the first novitiate arranging things in a very suitable manner and making himself generally useful.

To house the Novices the barn was converted into a very good home. Fathers Fitzgibbon and Plunkett, our late Father Provincial, deserve great credit and our gratitude for all they did to make the house a suitable dwelling for God, the Fathers and Novices. Both Fathers were stationed at Philadelphia at this time. They spared no pains or anything necessary to decorate and arrange in the first place a chapel for Our Lord in the Blessed Sacrament, then the novitiate and the house for the community.

Unfortunately very little is left of all that had been built with such efforts and sacrifice. Destructive conflagrations levelled most of it. A large solid and beautiful stone building now decorates the place and has replaced the old mansions.

All this was a preparation, in response to Father General for the beginning of the novitiate and the transition in the United States, from a vice-province to a well organized province, with all the necessary establishments. Up to 1896, the scholastics were obliged to go to France to complete their education and formation for the religious life and ordination. In the absence of the appointed novice master and before the written letter from the Mother House arrived, Very Rev. Joseph Eigenmann, assisted by Rev. Martin A. Hehir, superior and president of Holy Ghost College in Pittsburgh, Pa., was authorized to begin the novitiate and execute the orders of the Holy Father and our Superior General.

Acting on the commission from the Holy See, the Archbishop of Philadelphia examined everything, according to instructions, and, finding all relating to the Novitiate, in accord with regular law, authorized the Congregation of the Holy Ghost and of the Immaculate Heart of Mary to begin the Novitiate at Maud or Cornwells, in Bucks County, in the Archdiocese of Philadelphia.

Given at Philadelphia, July 24, 1897.
L. S. ✠ Patrick John, Archbishop of Philadelphia.

* * *

All having been arranged satisfactorily, the Very Rev. Joseph Eigenmann, C.S.Sp., opened the novitiate for the clerics and brothers on August 27, 1897, at Cornwells, Pa., two days before the Feast of the Immaculate Heart of Mary.

In 1876 Rev. Father Joseph Strub, provincial, had established the first novitiate for the Brothers at Perrysville, Pa., after our departure from Ohio. It cannot escape our attention that after the Holy Ghost and the Immaculate Mother of God, St. Joseph had a large share in the direction of our works in the province of the United States. From personal experience the writer can confidently attest that there was a great devotion to St. Joseph. Our first provincial bore the name of Joseph. The succeeding superiors also had a special trust in St. Joseph, for the same reason: Father Joseph Oster continued the good work and Rev. Joseph Eigenmann perfected the complete organization of our province.

Changing their novitiate from Perrysville in 1879, the brothers continued their formation at Marienstadt, near Morrilton, Ark. Father Anthony Joseph Zielenbach aided Father Provincial as master of novices. Brothers Fabien, Ammon and Burchard were the first American Novice Brothers. In the summer of 1885 the novitiate was again transferred to Pittsburgh and in 1897 clerics and brothers were united in the regularly constituted novitiate which was opened at Cornwells, Pa., August 27, 1897.

The Novitiate was opened by Father Eigenmann with two days of retreat and recollection, as a preparation for the Feast of the Immaculate Heart of Mary, in thanksgiving, and in order to implore God's special help for the success of so great an undertaking for the glory of God and the salvation of abandoned souls under the guidance of our Immaculate Mother.

On September the first of the same year His Excellency, Archbishop Ryan, and Archbishop Martinelli visited the novices, and the Papal Legate gave them the Apostolic Blessing.

Father O'Gorman, the Novice Master, arrived September 5, 1897. With him came three American novices from the central novitiate in France: Messrs, Stadelman, Alachniewicz and Buchheit, and Mr. Coignard also came, some time later. These novices returned from France to complete their novitiate at Cornwells; to unite us no doubt, in spirit and in reality with our confreres in Europe. The following day all assembled in the conference hall. Very Rev. Father Eigenmann, introducing Father Director and our Novice Master, gave us two principles to guide us through our novitiate: namely, to do everything, keep the rule exactly, for God's sake, for the love of God and to respect ourselves as Christians and true Americans.

The Novitiate was begun on August 27, the last Friday of the month. On September 6, after the arrival of the Novice Master, the regular exercises were started with the annual retreat of eight days. The introductory text for the week as well as for our whole life was: "Hoc est opus meum ut faciam, Deus, voluntatem tuam." A second week of retreat took place on the 10th of December, to keep the spirit alive and prepare us in a special manner for Christmas and the other great feasts that follow.

Many things happened during the year that made time pass all too quickly; many useful lessons were given and actions performed, full of wisdom and sources of special graces. On February 2, the anniversary of the death of our Ven. Father, three of our number were ordained priests at the Cathedral of Philadelphia by the Most Rev. Archbishop Ryan. In the evening they made their profession in our little Chapel. Very Rev. Father Eigenmann preached in French and afterwards received the vows of the happy confreres, Fathers Coignard, Stadelman and Alachniewicz. The following day Father Coignard said his first Mass in our Chapel.

The novices began a novena in honor of St. Thomas Aquinas on the 27th of February. On March 4 the novena of Grace in honor of St. Francis Xavier was in-

augurated as a yearly act. On April 2 another retreat of eight days took place, to direct our attention during Lent to the sufferings of Our Lord and His glorious Victory over death, by Whose merits and help we shall be able to extend His Kingdom and save souls. The Feast of Pentecost, June 8, 1898, was celebrated in a very special manner; it was the occasion for the ceremony of Apostolic Consecration.

Good and bad events, joys and sorrows alternated and followed in rapid succession. On June 28, 1898, a cablegram announced the death of our Father General, Very Rev. Ambrose Emonet, who died in the morning at Chevilly. Joyful tidings were received July 6, 1898. Father Eigenmann communicated to us the nomination of Father Anthony Joseph Zielenbach as provincial of the American province and superior of the Community at Cornwells, Pa. Six new novices arrived for the next year at 3:30 p. m., August 20th. The following day the opening retreat for the new comers and the final one for the others took place, in preparation for the great day of profession 1898.

Our attention was called to the fact that we have seen and meditated on many principles of sanctity during the year. We were reminded that there is **one** that includes all of them: "Love Jesus! Love and do what you wish." Love of Jesus will lead us on the sure way to God. "Filioli, praebe mihi cor tuum."

On the Feast of the Holy Heart of Mary, Sunday, August 28, nine novices made their profession, and one of them his Apostolic Consecration. They were: F. A. Danner, Lucien Galette, Alphonse Gavin, Henry J. Goebel, Michael Retka, John Laux, Lawrence E. Farrell, John Wietrzynsk, Theodore Maniecki. Very Rev. Joseph Eigenmann received the vows and spoke words of paternal advice and encouragement in our own English language. Nine made profession and May 25, 1942, three are still active, doing God's work. Profession was in 1898. After the profession the Novice Master, Reverend John J. O'Gorman, began also his duties as director of the professed scholastics and professor of dogmatic theology. In 1903, however, he had to leave us, to our great regret, for a higher calling. He was chosen by the Holy See and appointed to the Bishopric of Sierra Leone, West Africa. Reverend Father Phelan was called from his duties at Chippewa Falls to succeed him as novice master and director at Cornwells.

So far there was ample room for the work for which it was founded. In 1905, however, it was decided by the provincial council to establish at Cornwells an Apostolic College. It was, therefore, necessary to find another place for the novitiate and senior scholasticate.

A property of sixty-two acres, three miles from Norwalk, Conn., was chosen. On account of its appearance and the verdure that covered it in profusion, it was named "Ferndale." Reverend Father Fitzgibbon again helped in many ways to adapt the new place for the purpose for which it was intended and to change its appearance entirely. The pioneers who came after him had only to fill in in order to make it not only habitable but also useful and beautiful. There was plenty of space for planting of hundreds of trees, and for delightful spots for recreations. The place was made up of "highlands and valley, the latter watered by a purling brook." To continue the words of Father Henry J. McDermott: "From an agricultural point of view the land was disappointing and abounded in rocks and apparently defied cultivation. As a member of the council facetiously but aptly remarked, it did not furnish sufficient pasturage for the support of two goats. But oh! what a transformation has been effected during the last twenty-four years!"

Over a thousand trees were planted. The rocks were utilized to build a dam, fifteen feet wide, across the brook and to make a road up the hill where the new stone building was being erected. When the novices and scholastics arrived in the winter of 1906, not a blade of anything green or a trace of the like was to be seen on the hill, neither did the very ground appear till long after Easter. Late in the month of April a heavy snow storm greeted the new comers. Now all is changed. A delightful lake with a summer house and spacious buildings decorate the once desolate place.

In the meantime our provincial, Very Rev. A. J. Zielenbach, was retained at the Mother House as a member of the General Council, and the eloquent Rev. John T. Murphy, former president of Holy Ghost College, was appointed provincial, and continued to reside at Cornwells. In the month of November, 1906, Father Phelan moved from Cornwells, with the entire Novitiate, to Ferndale, and began, with the help of the community, to transform the "Siberia," as he called the place when the late snow storm greeted us, into an oasis of beauty and usefulness. In 1910 the responsibilities of Father Phelan were increased still more.

He was appointed provincial, to succeed Very Rev. Father Murphy who in obedience to a higher call was made provincial of Ireland. In 1916 Father Murphy became Bishop of Mauritius, laboring meritoriously and wisely till his death in 1926. "The mantle of his predecessor fell gracefully on the worthy shoulders of Father Phelan. During the more than twenty-three years he presided over our fortunes, all the works of the province have commanded and received his sympathetic attention."

On October 23, 1910, Father Joseph Byrne succeeded Father Phelan as novice master. On becoming superior of the community of Ferndale, Father Byrne was replaced by Father James A. Riley as novice master, in 1914. At the same time Father Byrne acted as director and professor at the senior scholasticate; a position for which he was well qualified, having received his doctorate in theology and philosophy at the Gregorian University in Rome. Before coming to Ferndale he had been working in the missions of Sierra Leone, Africa. In November, 1921, he returned to Ireland as Visitor and shortly after was appointed provincial. Three years later he was made a member of the General Council, until his nomination as Bishop and Vicar Apostolic of Kilimanjaro in December, 1932. Father Frederick T. Hoeger was entrusted with the charge of novice master in 1921, and with the responsibility of transferring the novitiate again to a new and better equipped locality for the most important work of the Province.

The late Father Henry McDermott (may the Lord grant him his reward and eternal rest!) will describe for us again the third and last stage in the upbuilding and perfecting of the novitiate. "To crown the extension program mapped out by our progressive Father Phelan, a house and property suitable for a novitiate had to be secured. It was deemed advisable to effect a more complete separation of the theologians and novices, and to provide for the constantly increasing numbers of both categories. He had to find a building and property sufficiently retired from habitations to favor reflection and meditation, and sufficiently near a town to obtain supplies without undue delay, with an acreage large enough for purpose of recreation and vegetable and flower gardens. Such a building and such a property, after many excursions far and wide under the guidance of real estate agents, was finally discovered in 1922 at Ridgefield, Conn., the once happy hunting grounds of the Ramapoo Indians of the Hudson Valley tribe. The house had been built in 1887 of rubble stone on solid rock foundation on a spur of the East Ridge of the Berkshire Hills. The long winding road to the hall door is arched over by beautiful shade trees, and gardens, diversified with fruit trees, stretches of vegetable enclosures and sweet-smelling flowers, extend over the thirty-two acres. Since May 26, 1922, yearly bands of novices have found Ridgefield a haven of peace, prayer and contentment."

In 1928 Father John M. Lundergan was made novice master. Very Rev. Father Eugene Phelan, in 1933, handed the work of the province, which he had conducted for so long a time most wisely and paternally, to his appointed successor, Very Rev. Christopher J. Plunkett. Father Plunkett, with the experience of the grand work he had accomplished in Philadelphia and in New York and recently in establishing the new missionary stations in Puerto Rico, continued successfully the responsible duties entrusted to him.

The brothers who had continued their novitiate in Ferndale till 1937, united again with the other novices in Ridgefield. During the time that they had remained at Ferndale, Fathers Paul Stuka, George J. Collins, Ward Francis Cleary and Walter Van de Putte acted as their novice masters. At their beginning in Cornwells it was Father James Richert who was their novice master.

Father Plunkett was called to his eternal reward August 17, 1939. He expired peacefully, well prepared, full of good works, at the Lutheran Hospital in New York City. Very Rev. George J. Collins, gloriose regnante, is now our devoted provincial. Father Francis J. Smith, in the same year, was appointed novice master, in Ridgefield, Conn.

May 30, 1942. F. A. Danner, C.S.Sp

SPIRITUAL DIRECTORY

Chapter III: Degrees of Holiness in Our Works

The perfection and holiness of our acts depend on purity of love and intensity of performance.

1. Purity of Love

It is a grace that enables us to make acts of pure love of God, but we ordinarily inject in them a certain amount of love of self. The one and only source of holiness is sanctifying grace, which by Faith and Charity carries us Godwards, and makes us tend toward Him even in our dealings with creatures. If, then, we act purely under the influence of sanctifying grace, allowing no admixture of love of self, God alone becomes the beginning and the end of our acts, we act in God and for God alone. If, on the contrary, through the natural self love which God has implanted in our nature, we blend our attachment to God with some hope for personal benefits, our action is not holy with the holiness of perfect love. Even when we do not transgress the bounds of love which God allows us to have for ourselves, our action, though in no way contrary to God's will, is but an expression of what is called the love of Hope.

Hope is a holy virtue which unites us with God. It is the soul's yearning for God envisioned in the hereafter. This longing is not free from the natural love of man for himself, and yet it is in order insofar as it aims at enjoying God, and is confident of eventually possessing Him. But the latter sentiment precisely lessens the perfection of our love. This, however, demands a fuller explanation.

We are able to distinguish four degrees of love of ourselves. **1. Necessary love of self.**—God has endowed human nature with a certain love for self which man is incapable of suppressing or opposing. God has willed it to such an extent, that He has set it up as the standard for charity towards our neighbor: "Love thy neighbor as thyself." Sanctifying grace quickens this natural propensity by adding to it an ardent desire for God, so that we tend entirely towards Him. We hear the most Holy Virgin, in the transport of her love, exclaiming: "For behold henceforth all generations shall call me blessed." And her Divine Son cried out from the cross: "My God, why hast Thou forsaken Me?" Here we find two manifestations of this love of self ingrained in our nature, which is a gift of God, and which we are unable to overcome, the craving for personal well-being, and repugnance for what is opposed to that good. These two tendencies, if pure and wholly quickened by grace, are holy. We are then in the presence of the virtue of hope in its perfect degree.

However, grace often animates us with such fervor that we act with perfect self-forgetfulness. Our soul is then preoccupied with God alone and loves Him in all simplicity and with a most pure love. In souls tending to perfection such acts are more frequent than we may imagine.

But we must remember that any effort of ours towards this end is futile and even very harmful. Pure love is without any doubt a perfect gift, and every perfect gift cometh from the Father of lights. But it behooves us to seek to obtain this heavenly gift by ren-

dering ourselves pleasing to Him Who alone can accord it.

Comprised in this love of self that is inherent in our nature are the desires to possess God, joy in our own existence, fear of being separated from God and fear of annihilation. I need not here examine whether we may desire separation from God or our own annihilation, assuming it to be the will of God. Such suppositions are useless. For if a soul, in the feverish intensity of sensible love, should, without reflection, utter such a wish, God would certainly gather from it whatever might be good. Anyhow we should not entertain any such thought, for we should become victims of our imagination.

Within this degree of love we find also the love of gratitude which causes the soul to be occupied entirely with God and His love and to retain scarcely any attention to self.

2. Love for ourselves, good and in conformity with God's will, yet not forced upon us by our nature.

This consists in loving the joy of possessing what is good, and in fearing the pain which accompanies evil. Here again we find in this love of self what God has placed in our nature, namely, the tendency towards happiness. Grace supernaturalizes this tendency and makes us desire and hope eternal happiness in God as well as fear the eternal wretchedness of separation from Him.

This degree of love of self differs from the first because in the first we desire and love the Sovereign Good as such, while in the second degree we long for the eternal joy which we shall derive from that possession of the Sovereign Good. In both we love God, in the first, however, God is the direct object of our love, as the Sovereign Good, though always contemplated as our good and in the light of the love of ourselves. In the second the direct object of our love is our happiness which we see lies in God, but in such a way that God is the ultimate and not the immediate end to which our souls aspire.

A soul that earnestly aspires to belong entirely to God will easily rise above this interested love by means of sanctifying grace. But once more, as for the first degree of love, we must not count upon our own efforts to attain it. God alone can unite us to Himself in a higher degree of love, through the grace of Our Lord Jesus Christ. All we are to do is to be faithful to this grace.

It is good to aim at self-abnegation and self-forgetfulness so that we may more frequently perform acts purely inspired by grace and may love God in God and for God alone. But we must take good care not to curb acts just because they are not perfect; for we would run the risk of being unfaithful to the grace received, and of staining our acts even more by selfishness. We must also avoid a certain spirit of introspection, seeking to discern what in our actions proceeds from the love of Hope, with a view of purifying them and raising them to the degree of pure love. Let us realize one thing: Of ourselves we can do nothing in this matter, and instead of gaining by our efforts, we shall lose very much. We would fall a prey of our imagination, which would build up the purest of motives and intentions, while in reality nature and selfishness have the largest share in what we assume to be acts of pure love. All that we can do is to fill ourselves with a lively and fervent desire of belonging entirely to God, and of sacrificing ourselves wholly for Him, of being ever faithful to His grace. With these dispositions of solid fervor, let us act under the inspiration of grace in the measure in which we sense the impulse of grace without indulging in meticulous self-analysis. If we act otherwise, we risk giving in to pride and to illusions.

3. Love for ourselves, that is good in itself, **in accord with the will of God** and inspired by grace, yet where nature has too great a share.

Faith shows us that our sovereign good and happiness lies in God. Divine grace tends to carry us to Him, but the weight of nature now counterbalances the attraction of grace. The reason for such a state is that we either fail in proper submission to the will of God, or that we are wanting in confidence in Him Who alone, in His great mercy towards us, is able to give us a share in His absolute blessedness. Souls in this state are quite deficient, and they should above all seek means to overcome their failings and to become detached from their own ideas, so that they may grow more perfectly in the love of God.

4. Love for ourselves, that is **greater than our love of God.**

Here we ourselves are the ultimate end of all that we do in the service of God. Such a condition is evil. It is manifested through pride, or at times by an utter selfishness in the devotional life. However, it is usually difficult to determine how much good is mingled with such an evil.

2. Intensity of Performance

The holiness of our acts also depends on the intensity of our tendency towards God, on the interior strength with which we execute our actions. This intensity of performance is not the offspring of natural vigor, of our character or sensible fervor, but it springs from grace.

It cannot be acquired by a direct method. It does not flow from natural efforts, since it depends on a growing dominion of grace over our lives, and the latter is itself consequent upon self-abnegation and persevering fidelity to divine inspirations. We should, therefore, be on our guard against such natural exertion, for this would merely introduce natural elements and often lead to pride and selfishness. Let us build on the firm foundation of a life of abnegation and perfect fidelity to grace and we may count upon God living in us to intensify our love for Him in due proportion.

We should likewise be mistaken were we to think that intensity of love of God depends on character. It obviously springs from grace alone. Grace can produce an equal measure of holiness in a man of cold and in another of passionate character. Character can yield natural virtue, but supernatural virtue springs from grace. Character may shape the external appearances of virtue, but intensity lies in the soul and is felt in the action of the will.

People differing in character may act with equal intensity of love and attain to equal holiness, and yet

cold and ardent characters may give quite different exhibitions of a love which is fundamentally equal.

Another error quite often misleads those who strive for holiness. They imagine that the vigor of their love depends on their emotional fervor and sensible devotion, such as is often found in beginners in the spiritual life. In the latter the soul is greatly moved by divine grace, but they are mainly affected in their interior senses. They consequently experience a keen delight, their passions are aroused, the heart is drawn toward God, and to a great extent it is because of the pleasure experienced in the contemplation of things divine, and the soul strives more or less to obtain and enjoy that satisfaction. This does not mean that it is an evil. It is even a good to which we must yield, if we desire to be faithful to grace (provided that there be no excess). Nevertheless we shall love God more purely and with greater freedom when, as a reward for our fidelity to grace, we rise above the appeal of the senses.

The same applies to the intensity of our acts. When divine impressions and impulses affect our senses, there is a stirring up of the passion and the intensity of this love is proportionate to those impressions made on the senses. This also is genuine love of God and in some measure it is true fervor, and yet, such fervor is to a great extent an accident of our enjoyment rather than a quality attaching to our adherence to God.

It follows that we need not be troubled or discouraged if after a while our sensible devotion ceases, and if the stirring of Divine love is no longer felt. If we remain faithful to God when our emotions are cold, our love possesses greater purity and intensity though our devotions and the practice of virtue finds no resonance in our sensibility.

In the natural order the desires of the young are passionate while more mature persons, even while their desires may be equally strong, remain calm and the latter usually possess the stronger will. The willpower of the young man may appear greater but this may be nothing more than passion.

It is only in the beginning that grace works through the senses. Later there is a calming of the emotions, and at the same time, because of fidelity to grace, there is simultaneously a growth in energy and intensity of love.

The lives of the saints furnish many examples. When Our Lord told His Apostles that they would be scattered during the night of His sorrow and Passion, St. Peter, filled with passionate love, replied: "Even though all shall be scandalized because of thee, I will never be scandalized." And soon again he added: "Even if I should have to die with thee, I will not deny thee." Thus he could speak because the presence of Jesus moved him to a warm and tender love, such as is incomprehensible to us who have not seen Our Blessed Lord in the flesh. These very words of St. Peter proved his ardent feelings, springing from the deep impression made upon him by the personality of Our Lord. That his love was imperfect is obvious from the audacity and indiscretion of his words, as we find it so often is sensible and vehement love. But fundamentally his love was true and sincere. When many years later St. Peter went to prison to be crucified he was calm and serene, while his martyrdom proved his love to be far more intense than it was during the night of the passion, when he fled and denied his Master.

Not only the love of God which perfects our union with Him, but also the singleness of this love, its intensity, and the other qualities perfecting it have their source in sanctifying grace. The more our acts are determined by the light of grace, to the exclusion of all that is foreign to the divine life in us, the greater is the singleness of purpose with which we cling to God.

The divine gift of grace may at times pervade all the powers of our soul to such an extent as to set in order all our inclinations and desires so that, when we act, whatever be foreign to God will be far from our souls. Then sanctifying grace alone will determine our acts and we will love God with vigorous intensity.

Thus our acts are holy when they are determined by sanctifying grace and tend towards God with singleness of purpose and great intensity. Singleness of purpose depends on the fullness with which grace prevails in our acts. Intensity depends on the energy with which all the powers of our soul cling to God, to the exclusion of creatures.

(To be continued)

Father Louis Stephen Spannagel died September 13, 1942, in St. Francis' Hospital, Pittsburgh, Pa., age 82. R.I.P.

The provincial procurator has taken care of all the obligations of the province in the matter of purchasing United States Government War Bonds, etc. To invest parochial and other funds in these securities proper permission, in writing, is required of the local Ordinary and the provincial superior.

George J. Collins, C.S.Sp.,
Provincial.

Part 2
Religion

Apologetics

G. F. Knight, C.S.Sp.

God expects us to know certain things and to conduct ourselves in accordance with certain standards. What then did our Maker make us for? What does God expect us to do? It is clear, since He has equipped us with various organs and faculties, that He intends us to use them, that is what they are for. Now, among our faculties, there in one that distinguishes us from all other things on the earth—our intelligence. It is clear that He intends us to use that, too.

And what can intelligence be used for? For one thing, it can be used to discover the purpose for things. We are using it now to discover its own purpose. Again, it can be used to discover how things in the world act, so that we may be able to take advantage of their properties and so make use of the things God has provided for our use. Furthermore, it can be used to find out and learn what others have discovered, so that we, too, may profit by their discoveries. They use their intelligence to teach us; we use ours to learn what they have to teach. Thus intelligence serves not merely to acquire a knowledge of how things work and how to use them, but also, to preserve that knowledge and pass it on as a heritage of mankind so that succeeding generations will not be obliged to acquire all their knowledge at first hand and by their observation and experience. Because of their intelligence, they are enabled to take advantage of the observation and experience and the learning of past generations. Finally, and not the least important of its uses, our intelligence can be used to discover, not only how other things act, but how we, ourselves, should act in any given set of circumstances, for by it we can know the difference between right and wrong. Our intelligence can, therefore, be used to discover how we ought to conduct ourselves—and it is quite certain that God expects us to use it for this purpose.

It is interesting to note that the distinction between right and wrong is only applicable to the actions of those beings who are responsible for their actions, that is to say, who are capable of apprehending the consequences of their actions, and of forming a judgment as to whether such action is in accord with the purpose of things, and capable, moreover, of either placing the act or of refraining from it at their pleasure. In other words, the distinction between right and wrong is only applicable to creatures endowed with intellect and free will.

With regard to other creatures, we can only say they act in accordance with their nature even though their action, in a given set of circumstances, be calamitous in its effects. No one would say, for instance, that fire does wrong if it burns a baby to death. No one would say that a torpedo does wrong if it blows up a ship, or that the sea does wrong in allowing them to sink. These things are simply acting in accord with their natures for that is the way they were made and that is the way they act. But the actions of human beings are not in accord with their nature unless they are in accord with right reason, for intelligence forms part of man's nature and nothing is in accord with right reason which is seen to be contrary to the purpose of things. For instance, a man may use his intelligence, in addition to the purposes which we have enumerated, for the purpose of defrauding, bamboozling and hoodwinking his fellowmen. Who will say that the racketeer does not use his intelligence when he figures out that all he has to do to make an easy living is to approach shop-keepers and tell them that if they give him a certain sum of money every month they will have no cause to regret it, but if they refused to do so their plate glass windows "might" be broken by hoodlums or other damage might occur? But who will say that the racketeer in so doing is using his intelligence in accord with the purpose for which God gave it to him? Do we think that God gave us our intelligence so that we might figure out ways of making ourselves obnoxious to our fellowmen and a thorn in the side of society? Thus we human beings, unlike other beings, must take account of the purpose of our faculties as well as of that which they are able to do.

Since therefore our intelligence was given to us so that we might learn or discover the purpose of things and consequently how we should conduct ourselves, we may conclude that our intelligence was given us so that we might learn or discover what God expects us to know and how He expects us to conduct ourselves, that is, so that we might learn religion, for that is what Religion really is.

Revelation

This being so, was it God's intention that we should figure out for ourselves as best we can the things He expects us to know? Is it the Divine plan that we find out for ourselves how God expects us to act? We must admit that it would be somewhat surprising if this were the case. If we were in the place of God, we would not run things in that fashion. There are things which we expect our children to know, i. e., how to read and write, for instance, and how to conduct themselves in civilized society, but we would not dream of allowing them to wait until they figured these things out for themselves. We either teach them ourselves what we want them to know or we hire others to do this for us. We build schools for this purpose and send our children there to be taught. Now do we really think that a supremely intelligent God would have so little knowledge of human nature as to leave us entirely to our own devices to learn how He expects us to act? He who says that maybe this is exactly what our Creator did is certainly saying all that can be said in favor of such a hypothesis. Such a one does well to include a large "maybe" in his statement, for if it be possible at all, it is surely only barely possible. It is certainly most unlikely. Yet if God has told us what He expects of us, if He has told us what He expects us to know and how He expects us to act, this constitutes what we call revelation.

And what makes it so likely that God has actually revealed the proper standards of human conduct? The real reason is of course the fact that our passions and inclinations are so strong. Who would refrain from

seizing an opportunity to do something he was inclined to, unless he was very, very sure it was wrong? Somewhere, deep down within us we all wish instinctively to do what is right, but there is no one who feels inclined to subject himself to needless or unnecessary restraint. It is sometimes pretty hard for us to draw the line between right and wrong. No doubt we could, if we really set our minds to it, figure out just what was the reasonable course of conduct in any given set of circumstances. We could, perhaps, if we were to consider the matter dispassionately, arrive at the knowledge of just what restraint to put upon our passions. But in actual life it is hard to reason dispassionately. We are made of flesh and blood and it is hard to escape the influence of our passions and inclinations. There is no one who has not felt their power. Who of us has never felt inclined to use his intelligence to find an excuse for his conduct rather than to examine his conduct and pronounce upon it according to the dictates of cold reason? And when was an excuse hard to find? Especially when the only one who need be satisfied with it is ourself. "Other people do it," how often have we heard that? Is that a hard excuse to find? Is it an example of reason passing upon the morality of a given action, or is it an example of an individual seeking to excuse what he cannot justify by reason? What course of conduct could not find cover under that excuse? That is why Revelation is so likely. It is practically necessary if the standards of our moral conduct are to be accord with right reason.

It is not that these standards cannot be figured out by reason. They probably could be, but it would take brains, it would take time and above all, it would take an inclination to use both our brains and our time for this purpose. However much we flatter ourselves that we have the brains to do it, sheer honesty must compel us to admit that mankind in general is not inclined to devote its time to the study of what restriction to put upon its inclinations. We might as soon expect children to study grammar and algebra and history for themselves as to expect mankind to study for itself how its sexual life should be regulated. It is natural that this be so. In fact, it would be practically self-contradictory to say that man was inclined to rule his conduct by reason rather than by inclination. It would be like saying we are inclined to restrain our inclinations. That is not so at all. Our inclinations and our passions are the incentives to action. Without such inclinations, we would never act. But our conduct is supposed to be ruled by reason, not by passion. We must govern our inclinations. We must know how to govern them. We must know what restriction to put upon them. We must know what we are supposed to do and what we are supposed not to do. But we are very far from having any inclination to learn such restrictions, and we will never learn anything by ourselves unless we be inclined to. So the up-shot of it all is that unless God does tell mankind how He expects mankind to act, only the most fatuous optimist could expect mankind to learn this by itself. If God tells us how He expects us to act, if He tells us what He expects of us, if we are sure He has told us and are sure of what He told us, then, at least we are sure of what we ought to do. But we have to be sure, for unless we are it is only natural to give ourselves the benefit of the doubt and it is extremely easy to create a state of doubt with regard to moral conduct, since there is such widespread error and disagreement about just what it is that we ought and what we ought not do. Unless God tells us, unless we are sure He has told us, unless we are sure of what He told us, we will never be sure enough of the standards of conduct to stick by them through thick and thin and in the face of any solicitation to act otherwise.

This practical necessity of revelation is of course concerned only with such things as we really could have figured out for ourselves if we were inclined to put our minds to it. If there be any other things that God expects of us, things that we could not figure out for ourselves, why then He simply has to tell us of them. In the case of positive precepts, for example, if there be anything special that God wants us to do, then revelation is not merely "practically necessary," it is absolutely necessary. Would you say that it was only likely that a general would tell his soldiers what commands he wished them to obey?

We must therefore conclude that we are making a proper use of the intelligence which God gave us if we employ it in an endeavor to discover if God has really given us a revelation, and if so, to identify it among the multitudes of "revelations" that surround us in the world today. Conversely, that man is not making a proper use of his intelligence, he is not using it for the purpose for which God gave it to him, if he makes no effort at all in this direction. It is clearly unreasonable to make no effort to discover revelation when we consider the fact that it is so altogether likely that God has actually made one. Is it reasonable to say that God does not expect us to take any steps whatever to find out if there is anything special that He wants men to do, or to find out if He has not done what anyone else in His place would have done, namely, instructed us in how to conduct ourselves in His regard, in regard to our neighbors and in regard to the restraint to be imposed on our own passions and inclinations?

Will it be hard to discover if God has made a revelation? If He has made one, will it be hard to tell which one it is? IT CERTAINLY OUGHT NOT TO BE HARD. If God has told us what He expects us to know and how He expects us to act, He certainly must have done so in such a way that it would be possible for everybody to find out about it. He certainly must have done so in such a way that everybody could learn it. His revelation must have been given in such a way that even the dumbest among men could recognize it, and what everybody can recognize certainly cannot be hard either to discover or to recognize.

HOW TO IDENTIFY REVELATION

Only a very little reflection will be needed to see that there is no possible way of identifying revelation as coming from God if there be nothing that accompanies it to indicate that it comes from God. Yet, nothing that could happen naturally or that could be done by merely human power could possibly indicate

that a given doctrine really comes from God. Thus, there are quite a number of things that will not serve as signs of revelation. Nothing that man can do will serve as such a sign and there are quite a number of things that will not serve as signs of revelation. Nothing that man can do will serve as such a sign and there are quite a few things that man can do. The only things which could indicate the intervention of God are what are called miracles, the doing of something that cannot be done by natural means, or, at least, that is done without the use of any means. A deed of this character is beyond the power of man. Man may, indeed, discover means to duplicate what was done miraculously, but in order to duplicate it he will be obliged to use means adapted to that purpose. The essential and characteristic thing about a miracle is, therefore, the way in which it is done. It is not what is done, but the way it is done that counts: done by the mere action of the will, by the mere will of the being at whose will the world came into being, at whose will man came into being, whose simple will is sufficient that a thing be so. Human wills are not like that. If we want to get anything done, it is not sufficient for us to will it. We must then get busy and take the means to accomplish what we want.

Might God have made a revelation to each man individually, telling him what He expected man to know? He might have, indeed, but if there is anything that is as clear as a pikestaff, it is the fact that He has not done so. Certainly He has made no revelation to us. We have received no communication accompanied by miracles to attest its divine origin. And that is sufficient to show that if God has given a revelation to man, He has not given it to each individual man. We do not even have to check this by a consideration of the babble of conflicting religions which exist, conflicting claims as to what God expects of man. Certain it is that no two of these are from God, for no two of them are in agreement. But it does not follow that no one of them is from God. As we have seen, it is extremely likely, indeed, that God has made a revelation. The fact that He has not made it to us personally does not mean that He has not made a revelation. If He has made one at all, He has made it to others and expects us to learn it from them. So, if we would use our intelligence for the purpose for which God gave it to us, if we would use it for the purpose of learning what God expects us to know, we must use it to see which one, if any, of those religions which claim to be divinely revealed, actually has proof of its divine origin. Which one is actually backed by miracles?

At this point, one might be tempted to say that miracles do not happen, cannot happen, that it is unscientific to believe in them. But, do not give in to this temptation, it is very much of a leap in the dark. It is a thoroughly unreasonable position to adopt. If you have not seen any miracles yourself the only thing you can do is to say that you have not seen any. You cannot possibly conclude that therefore nobody else has seen any. Miracles do not happen regularly, it is true, but that is because they do not happen naturally and because we cannot perform them; but that is the very reason why they must have been used as signs of revelation, if a revelation has been made. What we should therefore be interested in is whether or not they have happened, rather than whether or not they do happen. It is utter nonsense to say that God cannot do anything we cannot do; or to say He would not work a miracle even to attest His revelation. Miracles are the only way by which we could possibly tell that we are face to face with a message from God. And if He makes a revelation, He is certainly going to make it possible for us to recognize it. And this business of its being unscientific to believe in miracles is just more nonsense. What is a scientist anyway? A man who denies a thing happened, whether it did or not? Or is he a man who recognizes facts as they are? It is unscientific and foolish to believe that miracles happened if we have no proof that they did. But it is positively the height of folly to deny that they happened in the face of proof that they did occur. All we want is proof. God can work a miracle if He chooses to and nothing anybody can say will alter that fact. He has already demonstrated His power in making the kind of world we live in. He will have worked them if He has made a revelation, for they are the only way by which His revelation could be recognized. So, if we are sincere in looking for revelation, we will actually be looking for a revelation with miracles to back it up. Miracles are actually what we are looking for, not what we are trying to get away from. A revelation that claims to be from God and is without miracles to attest its divine origin is positively a fake for God would not make a revelation that you could not tell from the false claims of some impostor or from the wanderings of your own imagination.

So what we want to look for in deciding whether or not a given religion is really from God is proof that miracles accompany it to attest its divine origin. If we get that proof, we need look no further. There aren't two religions from God for no two of them are the same, and religion is what God actually expects men to know and do.

(To be continued)

"THE MISSIONARIES OF THE SEMINARY OF THE HOLY GHOST IN QUEBEC AND ACADIA IN THE EIGHTEENTH CENTURY"

PREFACE

The part played by the missionaries of the Seminary of the Holy Ghost in Acadia during the eighteenth century has been almost ignored up to the present. It was none the less an important part.

Father David endeavors in the following pages to record again a portion of their labors. He was able to use the Federal Archives of Canada at Ottawa; documents of the Archbishopric and of the Seminary of Quebec; and especially the correspondence of the Abbe de l'Isle-Dieu.

The Abbe de l'Isle-Dieu was the Vicar General in Paris for the Bishop of Quebec, commissioned by him to recruit missionaries. In his report to the Propaganda, he evidences his appreciation of the missionaries of the Holy Ghost: "I assure you, my Lord, that

I am satisfied and consoled at seeing you confide the missions of Cayenne to the Seminary of the Holy Ghost. During the thirty-eight years I have been in charge, in my capacity as Vicar-General, of all the French and Indian missions of the vast and immense diocese of Quebec, in North America, I have always noticed that the subjects educated and trained in the Seminary of the Holy Ghost have all, in every emergency, surpassed our hopes, and not one has ever been found wanting.

Many other documents, especially the letter of the Abbe Le Loutre are scattered about in the archives of Brittany and Normandy.

Let us hope that Father A. David can use them some time and add something to the work of M. Lauvriere.

Such as it is, the short story of Father David will show that the patriotism of the missionaries, their zeal for what is good, their endurance, and their unselfish struggles have ever been their characteristics.

A. Le Roy,
Archbishop of Caria, Sup. Gen., C.S.Sp.

Acadia, the bone of bitter contention between the French and the English in the course of the 17th and 18th centuries, occupies a unique place in the Annals of French Colonization on account of its feudal origin, so well described by Rameau de Saint-Pere. Not less memorable is the tragic destiny of its inhabitants, modest folk, whose history is "written on tablets of stone in the Church yards." Acadia stands first on the martyrology of victim nations. Its agony was prolonged with cold-blooded perfidy through half a century (1713-1755). Well does M. Emile Lauvriere record its history with touching sincerity under the title of "Tragedie d'un Peuple." (3)

In vain the invaders gave it the name of Nova Scotia to blot out the memory of their crime. That land of broken hearts will ever remain the "Home of Evangeline" and "the stain of its agony rests upon the English name." (4) Victims of the Boston Puritans' ambition to constantly extend the domain of Great Britain, the Acadians became doubly martyrs, martyrs for their Catholic religion and for their French Nationality. In fact the religious question dominates this national tragedy and brings out in bold relief the part played by the Acadian missionaries among the colonists and the Indians.

French colonies in North America as well as elsewhere were evangelized from their very foundation. Colonists and missionaries worked shoulder to shoulder in those heroic times when the Cross was always the protector of the flag.

History has paid well merited tribute to the memory of these early missionaries, who crossed and re crossed the mighty Acadian forests to spread there the Christian faith and the French language. Numerous ardent Jesuits, Recollect Fathers, Capuchins, Sulpicians, Holy Ghost Fathers and priests of the Foreign Missions came to consecrate themselves to this double task. No doubt their primary purpose was to win souls for Christ, but convinced that a religion of such high ideals could only with great difficulty be planted among these immoral savages they were forced to civilize the Indians first.

"Whether they were regulars or seculars, to whatever order or Congregation they belonged," says M. Lauvriere (2), "these religious shepherds were not only directors of conscience for their flocks, they were also instructors in the schools, political guides in their difficulties with the English, judges in cases of litigation and family dissensions, although the last were rare." Leonce de Grandmaison, recounting in four pages "The Pathetic History of the Acadian People," remarks that their leaders in critical periods were exclusively priests. "Pastors of souls, but at the same time peacemakers, officers of the law, advisors of families, indispensable intermediaries between their flocks and the French or English authorities, we can say that these admirable priests were the cement that held together the stones of the edifice and without them nothing would have been left of Acadia but ruins and an almost effaced name.

Except for the two seculars mentioned by Poutrincourt, most of these priests in the first century were regulars: Recollect Fathers, Jesuits, Capuchins. Later came the priests of Saint Sulpice and of the Foreign Missions and especially the Holy Ghost Fathers; after the great, cruel Exodus, Holy Ghost Fathers returned again as well as seculars, Sulpicians, priests of Saint Croix and the Eudists."

Henry d'Arles knew how to render them justice when he said: "The Acadian missionaries were the natural counsellors of their people. Well instructed for the most part, devoted body and soul to their flocks, filled with the grandeur of their missions, giving an example of all the evangelical virtues, by grace and by education, better able than anyone else to foresee the risks their faithful would run by remaining under foreign persecutors of Catholicity, they made it their duty to persuade them to take advantage of the right which a particular clause of the treaty of Utrecht gave them of leaving the colony.

"What admirable figures are among those old missionaries of Acadia! A Germain, a Saint-Poncy, a Chaulvreux, a Le Guerne, a Maillard, a Daudin, especially a Le Loutre!

"Each one should be the subject of a monograph. May we be allowed at least to give them our homage, our veneration and our admiration, because they identified themselves with the moral interests of their peoples and showed themselves sure, prudent and enlightened guides down through Acadian history, and especially in the midst of tangled difficulties of the Great Upheaval. (1)"

These well-merited praises refer without distinction to all the priests who devoted themselves to the salvation of the Acadians as well as to the conversion of the Micmac Indians. It would be unjust to omit the Holy Ghost Fathers who did their part in the work of evangelization during the greatest part of the eighteenth century. Not that they are completely forgotten—their names are known to historians and their deeds are narrated—but too often some have wished, without a motive, to confound them with the priests of the Foreign Missions.

The Holy Ghost Fathers were, it is true, the workers of the eleventh hour. But they accomplished a heroic work in peril of their lives, and they deserve for that very reason that their memory be held in veneration, as well as that of their predecessors. The homage we wish to give them does not detract from the glory of those who proceeded them. In the furrow plowed by the valiant pioneers of the Gospel they have gleaned in their turn, with a diligent hand and they are right in presenting their sheaf with a legitimate pride.

When we speak here of Holy Ghost Fathers (Spiritains) we mean only those priests who had been trained in the Seminary of the Holy Ghost (2) and never the members of the present Society of the Holy Ghost, who, at that time, were devoted to the education of secular clergy for the colonies and lived in France. "By reason of the links that connected them, teachers and pupils both were known by the name of Holy Ghost Fathers. (1) It is true that the Seminary of the Holy Ghost no longer exercised jurisdiction over the subjects it had supplied after their departure from the institution; they owed to it, however, their priestly training; they belonged to it as in the same way that priests sent to Quebec by the Superior of the Foreign Missions, belonged to the Seminary of the Foreign Missions on Rue du Bac; for the student of that establishment, who chose of their own free will, the missions of New France, had no longer the right of membership in that Society.

It is wrong for the old historians of Acadia, the Abbe Raynal, Moreau, Beamish, Murdoch, the Abbe Cosgrain, Romeau de Saint-Pere, F. Parkman, Richard, J. Hanway, etc., to confound these two categories of priests, doing missionary work, side by side, it is true, and under the sole jurisdiction of the Bishop of Quebec, but recruited from two distinct and independent seminaries. It was possible for the early writers of 1732-1750 to become confused because the Superior of the Rue du Bac presented them at court and to the Ordinary without distinguishing between them. But such a mistake is inexcusable in the others. However, from the year 1752 the Abbe de l'Isle-Dieu, in his capacity as Vicar-General of the colonies of New France, took the necessary measures himself in conjunction with the Minister of the Navy, for the sending of these priests to Canada without using the Society of Foreign Mission as an intermediary. It was he, also, who conferred on them, in the name of the Bishop of Quebec, the faculties which they needed. He presented them directly to the Bishop and to the Government as priests of the Seminary of the Holy Ghost.

Out of a total of twenty-two Holy Ghost Fathers, who came to Canada and who worked in Acadia and on the Islands of St. Pierre and Miquelon, only six—the first six—had stopped at the Seminary of FoFreign Mission, Rue de Bac. Moreover, they had been there only a short time—a few weeks or months—whilst waiting for their boats to sail. M. Maillard, for instance, stayed there eight months, while M. Le Loutre merely came by way of that place. He presented himself at the Seminary at the end of March, 1737, having finished his theological studies at the Holy Ghost Seminary. A short time afterwards the Superior deemed it fit to ordain him to the Priesthood and had him set out immediately. He reached Louisburg the same year, during the month of August.

Throughout a period of twenty years we find fifteen secular priests, in all, in Acadia; and, of this number, nine were certainly alumni of the Holy Ghost Seminary.

These Holy Ghost Fathers, from the year 1752, had no kind of connection with the establishment of the Paris Society of the Foreign Missions, or with the Seminary of Quebec. It would, then, be extremely illogical to persist in classing the Holy Ghost Fathers of Acadia among the priests of the Paris Society of Foreign Missions.

This is clear from the correspondence of the Abbe de l'Ise-Dieu with the Bishops of Quebec (1730-1779) (1)

For the solution of this question we could not have a surer source than that correspondence teeming with exact information and judicious thoughts on the political and religious history of Canada, which has been graciously given to us by the Canon Lionel Lindsay, Secretary-Archivist of the Archdiocese of Quebec.

The Rector of Laval University, Mgr. Amedee Gosselin, was very glad to put at our disposal several unpublished documents preserved in the Archives of the Seminary, and to send us the result of his personal researches.

The Honorable Dr. Doughty has given us every opportunity to search the Federal Archives at Ottawa, and has obliged us so much as to give us an authentic copy of the most important documents.

Mr. Harry Piers, of Halifax, has placed at our disposal the papers from the Provincial Archives. We should mention especially the cooperation given us by Miss Donahue, Librarian of the Provincial Building.

For accuracy, precision of details and chronological exactness, we have had recourse to M. Placide Gaudet, Archivist Geneologist of the Dominian "the most learned of the Acadians."

Cui debitum, debitum; cui honorem, honorem!

CHAPTER I

"The Seminary of the Holy Ghost and the Missions of New France"

The name Holy Ghost Fathers was given at the beginning of the eighteenth century, to the members of a small society, founded at Paris by a young Ecclesiastic of the Diocese of Rennes, M. Poullart des Places (1).

They were called with much reverence "Fathers of the Holy Ghost." The Jansenists, on the contrary, nicknamed them "Bouics." They were called this in derision, because their Third Superior, M. Louis Bouic, was the inexorable opponent of the convulsionaries of the Saint Medard Cemetery.

The Society of the Holy Ghost was founded in 1703. Its object was to encourage vocations to the Priesthood and to give aid to poor students. Besides the Seminary of Paris, it accepted later on (1737) the control over the Seminaries of Meaux and Verdun. The members were few in number and being com-

pletely taken up with the government of their three seminaries, did not enter into any mission work before the year 1778, when Fathers Glicourt and Bertout boarded a ship for Cayenne without, however, reaching their destination. "As a general rule," says Father Limbour, "the Fathers of the Holy Ghost, as they were called, did not leave for foreign lands. They had formed a Society whose purpose was the maintenance and direction of the Seminary of the Holy Ghost and Apostolic work among poor scholars. When the latter became priests they dedicated themselves to the task of ministering to the poorest and the most abandoned, either in France or the colonial missions." (1)

Thus, the institution founded by M. Poullart des Places was a real apostolic school. To be admitted to it the applicant was under the necessity of proving his poverty, i.e., he had to show he was unable to pay the tuition of another establishment. These ecclesiastics, admitted through charity to the Holy Ghost Seminary, were destined for difficult and destitute works at home and abroad. A few chosen subjects entered the growing society. The rest, at the end of their probation, were put at the disposal of the French Bishops or the Vicar Apostolic of the Colonies. Several young Holy Ghost Fathers followed in the footsteps of the Blessed Grignon de Montfort, in Brittany and Vendee: Fathers Vatel, Thomas, Hedou, Le Valois. Others left for the Indies: Fathers Kerherve, Piguel, Pottier, Blandin, Corre, Maigrot, Charles Perrin, William Rivocal, Urbain Lefebvre, Devaux (2) and Benetat. Others again went to North America. (3)

The documents of the time show us that during the eighteenth century, the Seminary of the Holy Ghost furnished a good number of distinguishel subjects for the missions of New France or Canada. But the historians who treat of Acadia, have too often confused the Fathers of the Holy Ghost with the priests from the Foreign Missions. Rev. Father Camille de Rochemouteix, S.J., was the first to make a distinction between them. (1) He was followed by Rev. Father Le Jeune, O.M.I., in his "Tableaux synoptiques de l'Histoire du Canada." (Third edition, p. 228, Quebec, 1917.) From that time on, the cause of the Holy Ghost Fathers gained ground. M. Lauvriere has nicely sketched, in the second edition of his work, the part they played, and Rev. Father Leonce de Grandmaison loyally assigns them the place they have won in the history of Acadia at the time of the Great Upheaval. "Most of the better missionaries were Holy Ghost Fathers and Bretons by birth as J. L. Le Loutre, F. Le Guerne, Allain, Le Jamtel, etc." (3)

At the time the Seminary of the Holy Ghost was founded, the Jesuit Fathers were directing the College of Louis le Grand, formerly the College of Clermont (4), and it was to that place that the poor scholars came to receive their first lesson. This is what M. Poullart des Places himself had done. This is why the belief arose that the Jesuits had used a certain number of them for their missions in New France: Louisiana, Hudson Bay, Acadia, etc. (5)

As a matter of fact, it was through the meditation of the Seminary of the Rue du Bac (Paris Foreign Missions) that the first Holy Ghost Fathers were introduced into Canada. We do not find any of them who followed the Fathers of the Company of Jesus.

It is quite possible, however, that one or the other joined the missionaries among the Illinois and Tamarois Indians on the Mississippi River or at Detroit; but there was nothing salient enough among their exploits to bring them to the attention of the historian. We do not hear of them any more at Newfoundland or on the Coast of Labrador.

According to the notes of Father Limbour, it is Mgr. Dosquet (1729-1739) who calls the priests in Acadia Fathers of the Holy Ghost. This is true as far as the most celebrated among them are concerned. We have, for instance, Fathers Maillard and Le Loutre, who came from France in 1735 and 1737. There was a Holy Ghost Father at the Seminary of Quebec as early as 1732. This was Father Frison de la Mothe. He appears to have been the first Holy Ghost Father to come to Canada.

Others followed, but it was at a later date. They were under the jurisdiction of Mgr. de Pontbriand and had absolutely no connection with the Society of the Paris Foreign Missions. They were presented to the Bishop of Quebec by the Abbe de l'Isle-Dieu, who kept in constant touch with the Seminary of the Holy Ghost and in particular with its procurator, Father Caris. (1)

It was assuredly not during the term of Father Becquet's superiorship that the first Holy Ghost Fathers came to Acadia, since Father Becquet was not named Superior-General of the Society of the Holy Ghost until 1763. Now at this time Acadia and Canada had fallen under English domination for good and for all (1758-1759), and the Seminary sent no more subjects after the disastrous events of 1755. (2)

Fathers Bourg and Brault, who came in 1722, were the only exceptions. The Abbe de l'Isle-Dieu succeeded in getting them past Quebec, stating that being of Acadian origin, they intended to go back to their family in Canada. (3) Encouraged by this first result, Mgr. Briand, relying on some five promises made by General Carlton, wished to get three other Holy Ghost Fathers into the country. One of these was his nephew. (4) It was in the year 1784. But the Abbe de l'Isle-Dieu was no longer there to second the endeavors of the Bishop, and these attempts came to nothing in the face of the formal and inexorable Court of London. (1)

We can very well say that it was Father Bouic, who sent our Holy Ghost Fathers as missionaries, to North America. There were at least fourteen of them between 1732 and 1763, and Father de Rochemouteix was correct in writing: "It was under Louis Bouic . . . that the Seminary began to furnish subjects for the missions of North America. Father Bouic governed the Society from 1710 to 1763. Moreover, it is well to note that Father Le Loutre and more than a score of others were designated in the history of Acadia and Canada as Missionaries of the Paris Foreign Missions instead of Holy Ghost Fathers."

Father Limbour says somewhere in the notes written with his own hand that "fifty-five missionaries of the Holy Ghost sailed for Acadia between 1726 and 1755." He then took the trouble to make out a list of twenty-seven names, among which, however, we can find no more than eight Holy Ghost Fathers. Of this number only four came to Acadia before 1755. The others came later—two in 1772 and the two last in 1792. (2)

(To be continued)



OUR LADY OF ASSUMPTION RECTORY
Carencro, La.

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